

DE PROFUNDIS

OSCAR WILDE

(1897)

INTRODUCTION¹

De Profundis (Latin: "from the depths") is a letter written by Oscar Wilde during his imprisonment in Reading Gaol (Berkshire, England), to "Bosie" (Lord Alfred Douglas, son of the Marquess of Queensberry).

During its first half Wilde recounts their previous relationship and extravagant lifestyle which eventually led to Wilde's conviction and imprisonment for "gross indecency." He indicts both Lord Alfred's vanity and his own weakness in acceding to those wishes. In the second half, Wilde charts his spiritual development in prison and identification with Jesus Christ, whom he characterizes as a romantic, individualist artist.

Wilde wrote the letter between January and March 1897, close to the end of his imprisonment. Contact had lapsed between Douglas and Wilde and the latter had suffered from his close supervision, physical labor and emotional isolation. Nelson, the new prison governor, thought that writing might be more cathartic than prison labor. He was not allowed to send the long letter which he was allowed to write "for medicinal purposes"; each page was taken away when completed, and only at the end could he read it over and make revisions. Nelson gave the long letter to him on his release on 18 May 1897.

Wilde entrusted the manuscript to the journalist Robert Ross (an ex-lover, and rival to "Bosie"). Ross published the letter in 1905, five years after Wilde's death, giving it the title *De Profundis* from *Psalms* 130.

THE TRIAL

In 1891 Wilde began an intimate friendship with Lord Alfred Douglas (Wilde was 41; Douglas, 21), a young, vain aristocrat. As the two grew closer, family and friends on both sides urged Wilde and Douglas to lessen their contact. Lord Alfred's father, the Marquess of Queensberry, often feuded with his son over the topic. Especially after the suicide death of his eldest son, the Viscount Drumlanrig, Queensberry privately accused them of improper acts and threatened to cut off Lord Alfred's allowance. When they refused, he began publicly harassing Wilde. In early 1895 Wilde had reached the height of his fame and success with his plays *An Ideal Husband* and *The Importance of Being Earnest* on stage in London. When

¹ Wikipedia contributors. "De Profundis (letter)." Wikipedia, The Free Encyclopedia. Wikipedia, The Free Encyclopedia, 24 Apr. 2016. Web. 23 Aug. 2016.

Wilde returned from holidays after the premieres, he found Queensberry's card at his club with the inscription: "For Oscar Wilde, posing sodomite [sic]".

Unable to bear further insults and encouraged by Lord Alfred (who wanted to attack his father in every possible way), Wilde sued Queensberry for criminal libel. Wilde withdrew his claim as the defence began but the Judge deemed that Queensberry's accusation was justified. The Crown promptly issued a warrant for his arrest and he was charged with gross indecency with other men under the Labouchere Amendment in April 1895. The trial was the centre of public discussion as details of Wilde's consorts from the working class became known. Wilde refused to admit wrongdoing and the jury were unable to reach a verdict. At the retrial Wilde was sentenced to two years' imprisonment, to be held to hard labour.[3]

IMPRISONMENT

He was imprisoned in Pentonville, Wandsworth, and Reading Prisons, where the poor food, manual labour, and harsh conditions greatly weakened his health. He quickly began suffering from hunger, insomnia, and disease. He was visited in Pentonville by R.B.S Haldane, a liberal, reforming MP whom he had known before. Haldane championed his case and arranged for access to religious, educational, and historical books. Whilst in Wandsworth Wilde collapsed in the Chapel and burst his right ear drum, an injury that would later contribute to his death. He spent two months recovering in the infirmary. Friends arranged for him to be transferred to Reading Prison, where he was prescribed lighter duties and allowed to spend some time reading but not writing. Depressed, he was unable to complete even these duties, and under Colonel Isaacson, the strict Warden of Reading Prison, Wilde became trapped in a series of harsh punishments for trivial offences. The failure to complete them led to renewed sanction.

Wilde, who still loved Lord Alfred, became upset as contact from him became rare, then annoyed when he learned that the latter planned to publish Wilde's letters without permission and dedicate poems to him unasked. He wrote to friends immediately, forbidding the former and refusing the latter. Wilde still maintained his belief that the Queensberrys owed him a debt of honour arising from his bankruptcy trial.

Wilde's friends continued pressing for better conditions and, in 1897, Major Nelson, a man of a more progressive mind, replaced Col. Isaacson as Warden. He quickly visited Wilde and offered him a book from his personal library, the sympathy bringing Wilde to tears. Soon Wilde requested lists of books, returning to Ancient Greek poets and Christian theology, and studying modern Italian and German, though it was Dante's *Inferno* that held his attention.

Wilde was granted official permission to have writing materials in early 1897, but even then under strict control: he could write to his friends and his solicitor, but only one page at a time. Wilde decided to write a letter to Douglas, and in it discuss the last five years they had spent together, creating an autobiography of sorts. Wilde spent January, February, and March 1897 writing his letter. Textual analysis of the manuscript shows that Nelson probably relaxed the stringent rules, allowing Wilde to see the papers together: three of the sheets are of relatively fair copy, suggesting they were entirely re-written, and most do not end with a full-stop. Wilde requested that he might send the letter to Lord Alfred Douglas or Robert Ross, which the Home Office denied, but he was permitted to take it with him on release. Wilde never revised the work after he left prison.

Suffering is one very long moment. We cannot divide it by seasons. We can only record its moods, and chronicle their return. With us time itself does not progress. It revolves. It seems to circle round one centre of pain. The paralysing immobility of a life every circumstance of which is regulated after an unchangeable pattern, so that we eat and drink and lie down and pray, or kneel at least for prayer, according to the inflexible laws of an iron formula: this immobile quality, that makes each dreadful

day in the very minutest detail like its brother, seems to communicate itself to those external forces the very essence of whose existence is ceaseless change. Of seed-time or harvest, of the reapers bending over the corn, or the grape gatherers threading through the vines, of the grass in the orchard made white with broken blossoms or strewn with fallen fruit: of these we know nothing and can know nothing.

For us there is only one season, the season of sorrow. The very sun and moon seem taken from us. Outside, the day may be blue and gold, but the light that creeps down through the thickly-muffled glass of the small iron-barred window beneath which one sits is grey and niggard. It is always twilight in one's cell, as it is always twilight in one's heart. And in the sphere of thought, no less than in the sphere of time, motion is no more. The thing that you personally have long ago forgotten, or can easily forget, is happening to me now, and will happen to me again to-morrow. Remember this, and you will be able to understand a little of why I am writing, and in this manner writing.

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Prosperity, pleasure and success, may be rough of grain and common in fibre, but sorrow is the most sensitive of all created things. There is nothing that stirs in the whole world of thought to which sorrow does not vibrate in terrible and exquisite pulsation. The thin beaten-out leaf of tremulous gold that chronicles the direction of forces the eye cannot see is in comparison coarse. It is a wound that bleeds when any hand but that of love touches it, and even then must bleed again, though not in pain.

Where there is sorrow there is holy ground. Some day people will realise what that means. They will know nothing of life till they do,—and natures like his can realise it. When I was brought down from my prison to the Court of Bankruptcy, between two policemen,—waited in the long dreary corridor that, before the whole crowd, whom an action so sweet and simple hushed into silence, he might gravely raise his hat to me, as, handcuffed and with bowed head, I passed him by. Men have gone to heaven for smaller things than that. It was in this spirit, and with this mode of love, that the saints knelt down to wash the feet of the poor, or stooped to kiss the leper on the cheek. I have never said one single word to him about what he did. I do not know to the present moment whether he is aware that I was even conscious of his action. It is not a thing for which one can render formal thanks in formal words. I store it in the treasure-house of my heart. I keep it there as a secret debt that I am glad to think I can never possibly repay. It is embalmed and kept sweet by the myrrh and cassia of many tears. When wisdom has been profitless to me, philosophy barren, and the proverbs and phrases of those who have sought to give me consolation as dust and ashes in my mouth, the memory of that little, lovely, silent act of love has unsealed for me all the wells of pity: made the desert blossom like a rose, and brought me out of the

² *** indicates the omission of text.

bitterness of lonely exile into harmony with the wounded, broken, and great heart of the world. When people are able to understand, not merely how beautiful ---'s action was, but why it meant so much to me, and always will mean so much, then, perhaps, they will realise how and in what spirit they should approach me. . . .

The poor are wise, more charitable, more kind, more sensitive than we are. In their eyes prison is a tragedy in a man's life, a misfortune, a casualty, something that calls for sympathy in others. They speak of one who is in prison as of one who is 'in trouble' simply. It is the phrase they always use, and the expression has the perfect wisdom of love in it. With people of our own rank it is different. With us, prison makes a man a pariah. I, and such as I am, have hardly any right to air and sun. Our presence taints the pleasures of others. We are unwelcome when we reappear. To revisit the glimpses of the moon is not for us. Our very children are taken away. Those lovely links with humanity are broken. We are doomed to be solitary, while our sons still live. We are denied the one thing that might heal us and keep us, that might bring balm to the bruised heart, and peace to the soul in pain. . . .

I must say to myself that I ruined myself, and that nobody great or small can be ruined except by his own hand. I am quite ready to say so. I am trying to say so, though they may not think it at the present moment. This pitiless indictment I bring without pity against myself. Terrible as was what the world did to me, what I did to myself was far more terrible still.

I was a man who stood in symbolic relations to the art and culture of my age. I had realised this for myself at the very dawn of my manhood, and had forced my age to realise it afterwards. Few men hold such a position in their own lifetime, and have it so acknowledged. It is usually discerned, if discerned at all, by the historian, or the critic, long after both the man and his age have passed away. With me it was different. I felt it myself, and made others feel it. Byron was a symbolic figure, but his relations were to the passion of his age and its weariness of passion. Mine were to something more noble, more permanent, of more vital issue, of larger scope.

The gods had given me almost everything. But I let myself be lured into long spells of senseless and sensual ease. I amused myself with being a *flâneur*, a dandy, a man of fashion. I surrounded myself with the smaller natures and the meaner minds. I became the spendthrift of my own genius, and to waste an eternal youth gave me a curious joy. Tired of being on the heights, I deliberately went to the depths in the search for new sensation. What the paradox was to me in the sphere of thought, perversity became to me in the sphere of passion. Desire, at the end, was a malady, or a madness, or both. I grew careless of the lives of others. I took pleasure where it pleased me, and passed on. I forgot that every little action of the common day makes or unmakes character, and that therefore what one has done in the secret chamber one has some day to cry aloud on the housetop. I ceased to be lord over myself. I was no

longer the captain of my soul, and did not know it. I allowed pleasure to dominate me. I ended in horrible disgrace. There is only one thing for me now, absolute humility.

I have lain in prison for nearly two years. Out of my nature has come wild despair; an abandonment to grief that was piteous even to look at; terrible and impotent rage; bitterness and scorn; anguish that wept aloud; misery that could find no voice; sorrow that was dumb. I have passed through every possible mood of suffering. Better than Wordsworth himself I know what Wordsworth meant when he said—

‘Suffering is permanent, obscure, and dark
And has the nature of infinity.’

But while there were times when I rejoiced in the idea that my sufferings were to be endless, I could not bear them to be without meaning. Now I find hidden somewhere away in my nature something that tells me that nothing in the whole world is meaningless, and suffering least of all. That something hidden away in my nature, like a treasure in a field, is Humility.

It is the last thing left in me, and the best: the ultimate discovery at which I have arrived, the starting-point for a fresh development. It has come to me right out of myself, so I know that it has come at the proper time. It could not have come before, nor later. Had any one told me of it, I would have rejected it. Had it been brought to me, I would have refused it. As I found it, I want to keep it. I must do so. It is the one thing that has in it the elements of life, of a new life, *Vita Nuova* for me. Of all things it is the strangest. One cannot acquire it, except by surrendering everything that one has. It is only when one has lost all things, that one knows that one possesses it.

Now I have realised that it is in me, I see quite clearly what I ought to do; in fact, must do. And when I use such a phrase as that, I need not say that I am not alluding to any external sanction or command. I admit none. I am far more of an individualist than I ever was. Nothing seems to me of the smallest value except what one gets out of oneself. My nature is seeking a fresh mode of self-realisation. That is all I am concerned with. And the first thing that I have got to do is to free myself from any possible bitterness of feeling against the world.

I am completely penniless, and absolutely homeless. Yet there are worse things in the world than that. I am quite candid when I say that rather than go out from this prison with bitterness in my heart against the world, I would gladly and readily beg my bread from door to door. If I got nothing from the house of the rich I would get something at the house of the poor. Those who have much are often greedy; those who have little always share. I would not a bit mind sleeping in the cool grass in summer, and when winter came on sheltering myself by the warm close-thatched rick, or under the

penthouse of a great barn, provided I had love in my heart. The external things of life seem to me now of no importance at all. You can see to what intensity of individualism I have arrived—or am arriving rather, for the journey is long, and ‘where I walk there are thorns.’

Of course I know that to ask alms on the highway is not to be my lot, and that if ever I lie in the cool grass at night-time it will be to write sonnets to the moon. When I go out of prison, R--- will be waiting for me on the other side of the big iron-studded gate, and he is the symbol, not merely of his own affection, but of the affection of many others besides. I believe I am to have enough to live on for about eighteen months at any rate, so that if I may not write beautiful books, I may at least read beautiful books; and what joy can be greater? After that, I hope to be able to recreate my creative faculty.

But were things different: had I not a friend left in the world; were there not a single house open to me in pity; had I to accept the wallet and ragged cloak of sheer penury: as long as I am free from all resentment, hardness and scorn, I would be able to face the life with much more calm and confidence than I would were my body in purple and fine linen, and the soul within me sick with hate.

And I really shall have no difficulty. When you really want love you will find it waiting for you.

I need not say that my task does not end there. It would be comparatively easy if it did. There is much more before me. I have hills far steeper to climb, valleys much darker to pass through. And I have to get it all out of myself. Neither religion, morality, nor reason can help me at all.

Morality does not help me. I am a born antinomian. I am one of those who are made for exceptions, not for laws. But while I see that there is nothing wrong in what one does, I see that there is something wrong in what one becomes. It is well to have learned that.

Religion does not help me. The faith that others give to what is unseen, I give to what one can touch, and look at. My gods dwell in temples made with hands; and within the circle of actual experience is my creed made perfect and complete: too complete, it may be, for like many or all of those who have placed their heaven in this earth, I have found in it not merely the beauty of heaven, but the horror of hell also. When I think about religion at all, I feel as if I would like to found an order for those who *cannot* believe: the Confraternity of the Faithless, one might call it, where on an altar, on which no taper burned, a priest, in whose heart peace had no dwelling, might celebrate with unblest bread and a chalice empty of wine. Every thing to be true must become a religion. And agnosticism should have its ritual no less than faith. It has sown its martyrs, it should reap its saints, and praise God daily for having hidden

Himself from man. But whether it be faith or agnosticism, it must be nothing external to me. Its symbols must be of my own creating. Only that is spiritual which makes its own form. If I may not find its secret within myself, I shall never find it: if I have not got it already, it will never come to me.

Reason does not help me. It tells me that the laws under which I am convicted are wrong and unjust laws, and the system under which I have suffered a wrong and unjust system. But, somehow, I have got to make both of these things just and right to me. And exactly as in Art one is only concerned with what a particular thing is at a particular moment to oneself, so it is also in the ethical evolution of one's character. I have got to make everything that has happened to me good for me. The plank bed, the loathsome food, the hard ropes shredded into oakum till one's finger-tips grow dull with pain, the menial offices with which each day begins and finishes, the harsh orders that routine seems to necessitate, the dreadful dress that makes sorrow grotesque to look at, the silence, the solitude, the shame—each and all of these things I have to transform into a spiritual experience. There is not a single degradation of the body which I must not try and make into a spiritualising of the soul.

I want to get to the point when I shall be able to say quite simply, and without affectation that the two great turning-points in my life were when my father sent me to Oxford, and when society sent me to prison. I will not say that prison is the best thing that could have happened to me: for that phrase would savour of too great bitterness towards myself. I would sooner say, or hear it said of me, that I was so typical a child of my age, that in my perversity, and for that perversity's sake, I turned the good things of my life to evil, and the evil things of my life to good.

What is said, however, by myself or by others, matters little. The important thing, the thing that lies before me, the thing that I have to do, if the brief remainder of my days is not to be maimed, marred, and incomplete, is to absorb into my nature all that has been done to me, to make it part of me, to accept it without complaint, fear, or reluctance. The supreme vice is shallowness. Whatever is realised is right.

Many men on their release carry their prison about with them into the air, and hide it as a secret disgrace in their hearts, and at length, like poor poisoned things, creep into some hole and die. It is wretched that they should have to do so, and it is wrong, terribly wrong, of society that it should force them to do so. Society takes upon itself the right to inflict appalling punishment on the individual, but it also has the supreme vice of shallowness, and fails to realise what it has done. When the man's punishment is over, it leaves him to himself; that is to say, it abandons him at the very moment when its highest duty towards him begins. It is really ashamed of its own actions, and shuns those whom it has punished, as people shun a creditor whose debt they cannot

pay, or one on whom they have inflicted an irreparable, an irremediable wrong. I can claim on my side that if I realise what I have suffered, society should realise what it has inflicted on me; and that there should be no bitterness or hate on either side.

Of course I know that from one point of view things will be made different for me than for others; must indeed, by the very nature of the case, be made so. The poor thieves and outcasts who are imprisoned here with me are in many respects more fortunate than I am. The little way in grey city or green field that saw their sin is small; to find those who know nothing of what they have done they need go no further than a bird might fly between the twilight and the dawn; but for me the world is shrivelled to a handsbreadth, and everywhere I turn my name is written on the rocks in lead. For I have come, not from obscurity into the momentary notoriety of crime, but from a sort of eternity of fame to a sort of eternity of infamy, and sometimes seem to myself to have shown, if indeed it required showing, that between the famous and the infamous there is but one step, if as much as one.

Still, in the very fact that people will recognise me wherever I go, and know all about my life, as far as its follies go, I can discern something good for me. It will force on me the necessity of again asserting myself as an artist, and as soon as I possibly can. If I can produce only one beautiful work of art I shall be able to rob malice of its venom, and cowardice of its sneer, and to pluck out the tongue of scorn by the roots.

And if life be, as it surely is, a problem to me, I am no less a problem to life. People must adopt some attitude towards me, and so pass judgment, both on themselves and me. I need not say I am not talking of particular individuals. The only people I would care to be with now are artists and people who have suffered: those who know what beauty is, and those who know what sorrow is: nobody else interests me. Nor am I making any demands on life. In all that I have said I am simply concerned with my own mental attitude towards life as a whole; and I feel that not to be ashamed of having been punished is one of the first points I must attain to, for the sake of my own perfection, and because I am so imperfect.

I used to live entirely for pleasure. I shunned suffering and sorrow of every kind. I hated both. I resolved to ignore them as far as possible: to treat them, that is to say, as modes of imperfection. They were not part of my scheme of life. They had no place in my philosophy. My mother, who knew life as a whole, used often to quote to me Goethe's lines—written by Carlyle in a book he had given her years ago, and translated by him, I fancy, also:—

'Who never ate his bread in sorrow,
Who never spent the midnight hours

Weeping and waiting for the morrow,—
He knows you not, ye heavenly powers.'

They were the lines which that noble Queen of Prussia, whom Napoleon treated with such coarse brutality, used to quote in her humiliation and exile; they were the lines my mother often quoted in the troubles of her later life. I absolutely declined to accept or admit the enormous truth hidden in them. I could not understand it. I remember quite well how I used to tell her that I did not want to eat my bread in sorrow, or to pass any night weeping and watching for a more bitter dawn.

I had no idea that it was one of the special things that the Fates had in store for me: that for a whole year of my life, indeed, I was to do little else. But so has my portion been meted out to me; and during the last few months I have, after terrible difficulties and struggles, been able to comprehend some of the lessons hidden in the heart of pain. Clergymen and people who use phrases without wisdom sometimes talk of suffering as a mystery. It is really a revelation. One discerns things one never discerned before. One approaches the whole of history from a different standpoint. What one had felt dimly, through instinct, about art, is intellectually and emotionally realised with perfect clearness of vision and absolute intensity of apprehension.

I now see that sorrow, being the supreme emotion of which man is capable, is at once the type and test of all great art. What the artist is always looking for is the mode of existence in which soul and body are one and indivisible: in which the outward is expressive of the inward: in which form reveals. Of such modes of existence there are not a few: youth and the arts preoccupied with youth may serve as a model for us at one moment: at another we may like to think that, in its subtlety and sensitiveness of impression, its suggestion of a spirit dwelling in external things and making its raiment of earth and air, of mist and city alike, and in its morbid sympathy of its moods, and tones, and colours, modern landscape art is realising for us pictorially what was realised in such plastic perfection by the Greeks. Music, in which all subject is absorbed in expression and cannot be separated from it, is a complex example, and a flower or a child a simple example, of what I mean; but sorrow is the ultimate type both in life and art.

Behind joy and laughter there may be a temperament, coarse, hard and callous. But behind sorrow there is always sorrow. Pain, unlike pleasure, wears no mask. Truth in art is not any correspondence between the essential idea and the accidental existence; it is not the resemblance of shape to shadow, or of the form mirrored in the crystal to the form itself; it is no echo coming from a hollow hill, any more than it is a silver well of water in the valley that shows the moon to the moon and Narcissus to Narcissus. Truth in art is the unity of a thing with itself: the outward rendered expressive of the inward: the soul made incarnate: the body instinct with spirit. For

this reason there is no truth comparable to sorrow. There are times when sorrow seems to me to be the only truth. Other things may be illusions of the eye or the appetite, made to blind the one and cloy the other, but out of sorrow have the worlds been built, and at the birth of a child or a star there is pain.

More than this, there is about sorrow an intense, an extraordinary reality. I have said of myself that I was one who stood in symbolic relations to the art and culture of my age. There is not a single wretched man in this wretched place along with me who does not stand in symbolic relation to the very secret of life. For the secret of life is suffering. It is what is hidden behind everything. When we begin to live, what is sweet is so sweet to us, and what is bitter so bitter, that we inevitably direct all our desires towards pleasures, and seek not merely for a 'month or twain to feed on honeycomb,' but for all our years to taste no other food, ignorant all the while that we may really be starving the soul.

I don't regret for a single moment having lived for pleasure. I did it to the full, as one should do everything that one does. There was no pleasure I did not experience. I threw the pearl of my soul into a cup of wine. I went down the primrose path to the sound of flutes. I lived on honeycomb. But to have continued the same life would have been wrong because it would have been limiting. I had to pass on. The other half of the garden had its secrets for me also. Of course all this is foreshadowed and prefigured in my books. Some of it is in *The Happy Prince*, some of it in *The Young King*, notably in the passage where the bishop says to the kneeling boy, 'Is not He who made misery wiser than thou art'? a phrase which when I wrote it seemed to me little more than a phrase; a great deal of it is hidden away in the note of doom that like a purple thread runs through the texture of *Dorian Gray*; in *The Critic as Artist* it is set forth in many colours; in *The Soul of Man* it is written down, and in letters too easy to read; it is one of the refrains whose recurring *motifs* make *Salome* so like a piece of music and bind it together as a ballad; in the prose poem of the man who from the bronze of the image of the 'Pleasure that liveth for a moment' has to make the image of the 'Sorrow that abideth for ever' it is incarnate. It could not have been otherwise. At every single moment of one's life one is what one is going to be no less than what one has been. Art is a symbol, because man is a symbol.

It is, if I can fully attain to it, the ultimate realisation of the artistic life. For the artistic life is simply self-development. Humility in the artist is his frank acceptance of all experiences, just as love in the artist is simply the sense of beauty that reveals to the world its body and its soul. In *Marius the Epicurean* Pater seeks to reconcile the artistic life with the life of religion, in the deep, sweet, and austere sense of the word. But Marius is little more than a spectator: an ideal spectator indeed, and one to whom it is given 'to contemplate the spectacle of life with appropriate emotions,'

which Wordsworth defines as the poet's true aim; yet a spectator merely, and perhaps a little too much occupied with the comeliness of the benches of the sanctuary to notice that it is the sanctuary of sorrow that he is gazing at.

You may realise it when I say that had I been released last May, as I tried to be, I would have left this place loathing it and every official in it with a bitterness of hatred that would have poisoned my life. I have had a year longer of imprisonment, but humanity has been in the prison along with us all, and now when I go out I shall always remember great kindnesses that I have received here from almost everybody, and on the day of my release I shall give many thanks to many people, and ask to be remembered by them in turn.

The prison style is absolutely and entirely wrong. I would give anything to be able to alter it when I go out. I intend to try. But there is nothing in the world so wrong but that the spirit of humanity, which is the spirit of love, the spirit of the Christ who is not in churches, may make it, if not right, at least possible to be borne without too much bitterness of heart.

I know also that much is waiting for me outside that is very delightful, from what St. Francis of Assisi calls 'my brother the wind, and my sister the rain,' lovely things both of them, down to the shop-windows and sunsets of great cities. If I made a list of all that still remains to me, I don't know where I should stop: for, indeed, God made the world just as much for me as for any one else. Perhaps I may go out with something that I had not got before. I need not tell you that to me reformations in morals are as meaningless and vulgar as Reformations in theology. But while to propose to be a better man is a piece of unscientific cant, to have become a deeper man is the privilege of those who have suffered. And such I think I have become.

If after I am free a friend of mine gave a feast, and did not invite me to it, I should not mind a bit. I can be perfectly happy by myself. With freedom, flowers, books, and the moon, who could not be perfectly happy? Besides, feasts are not for me any more. I have given too many to care about them. That side of life is over for me, very fortunately, I dare say. But if after I am free a friend of mine had a sorrow and refused to allow me to share it, I should feel it most bitterly. If he shut the doors of the house of mourning against me, I would come back again and again and beg to be admitted, so that I might share in what I was entitled to share in. If he thought me unworthy, unfit to weep with him, I should feel it as the most poignant humiliation, as the most terrible mode in which disgrace could be inflicted on me. But that could not be. I have a right to share in sorrow, and he who can look at the loveliness of the world and share its sorrow, and realise something of the wonder of both, is in

immediate contact with divine things, and has got as near to God's secret as any one can get.

Perhaps there may come into my art also, no less than into my life, a still deeper note, one of greater unity of passion, and directness of impulse. Not width but intensity is the true aim of modern art. We are no longer in art concerned with the type. It is with the exception that we have to do. I cannot put my sufferings into any form they took, I need hardly say. Art only begins where Imitation ends, but something must come into my work, of fuller memory of words perhaps, of richer cadences, of more curious effects, of simpler architectural order, of some aesthetic quality at any rate.

To each of us different fates are meted out. My lot has been one of public infamy, of long imprisonment, of misery, of ruin, of disgrace, but I am not worthy of it—not yet, at any rate. I remember that I used to say that I thought I could bear a real tragedy if it came to me with purple pall and a mask of noble sorrow, but that the dreadful thing about modernity was that it put tragedy into the raiment of comedy, so that the great realities seemed commonplace or grotesque or lacking in style. It is quite true about modernity. It has probably always been true about actual life. It is said that all martyrdoms seemed mean to the looker on. The nineteenth century is no exception to the rule.

Everything about my tragedy has been hideous, mean, repellent, lacking in style; our very dress makes us grotesque. We are the zanies of sorrow. We are clowns whose hearts are broken. We are specially designed to appeal to the sense of humour. On November 13th, 1895, I was brought down here from London. From two o'clock till half-past two on that day I had to stand on the centre platform of Clapham Junction in convict dress, and handcuffed, for the world to look at. I had been taken out of the hospital ward without a moment's notice being given to me. Of all possible objects I was the most grotesque. When people saw me they laughed. Each train as it came up swelled the audience. Nothing could exceed their amusement. That was, of course, before they knew who I was. As soon as they had been informed they laughed still more. For half an hour I stood there in the grey November rain surrounded by a jeering mob.

For a year after that was done to me I wept every day at the same hour and for the same space of time. That is not such a tragic thing as possibly it sounds to you. To those who are in prison tears are a part of every day's experience. A day in prison on which one does not weep is a day on which one's heart is hard, not a day on which one's heart is happy.

Well, now I am really beginning to feel more regret for the people who laughed than for myself. Of course when they saw me I was not on my pedestal, I was in the

pillory. But it is a very unimaginative nature that only cares for people on their pedestals. A pedestal may be a very unreal thing. A pillory is a terrific reality. They should have known also how to interpret sorrow better. I have said that behind sorrow there is always sorrow. It were wiser still to say that behind sorrow there is always a soul. And to mock at a soul in pain is a dreadful thing. In the strangely simple economy of the world people only get what they give, and to those who have not enough imagination to penetrate the mere outward of things, and feel pity, what pity can be given save that of scorn?

I write this account of the mode of my being transferred here simply that it should be realised how hard it has been for me to get anything out of my punishment but bitterness and despair. I have, however, to do it, and now and then I have moments of submission and acceptance. All the spring may be hidden in the single bud, and the low ground nest of the lark may hold the joy that is to herald the feet of many rose-red dawns. So perhaps whatever beauty of life still remains to me is contained in some moment of surrender, abasement, and humiliation. I can, at any rate, merely proceed on the lines of my own development, and, accepting all that has happened to me, make myself worthy of it.

People used to say of me that I was too individualistic. I must be far more of an individualist than ever I was. I must get far more out of myself than ever I got, and ask far less of the world than ever I asked. Indeed, my ruin came not from too great individualism of life, but from too little. The one disgraceful, unpardonable, and to all time contemptible action of my life was to allow myself to appeal to society for help and protection. To have made such an appeal would have been from the individualist point of view bad enough, but what excuse can there ever be put forward for having made it? Of course once I had put into motion the forces of society, society turned on me and said, 'Have you been living all this time in defiance of my laws, and do you now appeal to those laws for protection? You shall have those laws exercised to the full. You shall abide by what you have appealed to.' The result is I am in gaol. Certainly no man ever fell so ignobly, and by such ignoble instruments, as I did.

The Philistine element in life is not the failure to understand art. Charming people, such as fishermen, shepherds, ploughboys, peasants and the like, know nothing about art, and are the very salt of the earth. He is the Philistine who upholds and aids the heavy, cumbrous, blind, mechanical forces of society, and who does not recognise dynamic force when he meets it either in a man or a movement.

People thought it dreadful of me to have entertained at dinner the evil things of life, and to have found pleasure in their company. But then, from the point of view through which I, as an artist in life, approach them they were delightfully suggestive and stimulating. The danger was half the excitement.

A great friend of mine—a friend of ten years' standing—came to see me some time ago, and told me that he did not believe a single word of what was said against me, and wished me to know that he considered me quite innocent, and the victim of a hideous plot. I burst into tears at what he said, and told him that while there was much amongst the definite charges that was quite untrue and transferred to me by revolting malice, still that my life had been full of perverse pleasures, and that unless he accepted that as a fact about me and realised it to the full I could not possibly be friends with him any more, or ever be in his company. It was a terrible shock to him, but we are friends, and I have not got his friendship on false pretences.

Emotional forces, as I say somewhere in *Intentions*, are as limited in extent and duration as the forces of physical energy. The little cup that is made to hold so much can hold so much and no more, though all the purple vats of Burgundy be filled with wine to the brim, and the treaders stand knee-deep in the gathered grapes of the stony vineyards of Spain. There is no error more common than that of thinking that those who are the causes or occasions of great tragedies share in the feelings suitable to the tragic mood: no error more fatal than expecting it of them. The martyr in his 'shirt of flame' may be looking on the face of God, but to him who is piling the faggots or loosening the logs for the blast the whole scene is no more than the slaying of an ox is to the butcher, or the felling of a tree to the charcoal burner in the forest, or the fall of a flower to one who is mowing down the grass with a scythe. Great passions are for the great of soul, and great events can be seen only by those who are on a level with them.

Discussion Questions

1. What is the nature of sorrow?
2. In the quote "They speak of one who is in prison as of one who is 'in trouble' simply," who are "they" and what is "their" attitude toward people in prison? How do "they" compare to those whom Wilde compares "them" to?
3. Wilde says, "I ceased to be lord over myself. I was no longer the captain of my soul, and did not know it." What does he think made him no longer the captain of his soul?
4. Despite being in jail for having pursued his pleasures, Wilde says, "I don't regret for a single moment having lived for pleasure." Why does he not regret?