

Remote Learning Packet

There is no need to submit this packet at the end of the week. Enjoy your summer break!

Week 9: May 25-29, 2020

Course: Humane Letters 9

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Monday, May 25

Happy Memorial Day! No School!

Tuesday, May 26

Attend today's mandatory seminar to conclude our time together. The questions with longer explanations are in last week's packet. Here are the brief versions of questions for today.

1. How does what we have read this year, and what we have studied in history or government, reflect the enduring tension between living in common with others and finding personal happiness?
2. Looking at what we have read and studied, what is the fundamental nature of man?
3. To what extent are we continually affected by our past?

Wednesday, May 27- Friday May 29

1. Read "The Nature and Aim of Fiction" by Flannery O'Connor found at the end of this packet.
2. Questions to reflect on via writing in your notebook:
 - a. What is a bold claim or sentence made by O'Connor that stood out to you? Clearly write it out. Why did it stand out to you?
 - b. How is being a writer different from someone who is actively writing?
 - c. What is the nature and aim of fiction?
3. Optional: Watch the Stratford Festival production of *The Tempest* and reflect on the following questions. The play is found on Google Classroom.
 - a. What is the effect on the story of the director's decision to cast Prospero as a woman?
 - b. What did you especially like about this production?
 - c. What would you have done differently if you were directing *The Tempest*?

Flannery O'Connor

MYSTERY AND

MANNERS

Occasional Prose, selected & edited by

Sally and Robert Fitzgerald

Books by FLANNERY O'CONNOR

Wise Blood

A Good Man Is Hard to Find

The Violent Bear It Away

Everything That Rises Must Converge

Mystery and Manners

The Complete Stories of Flannery O'Connor

The Habit of Being

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The Nature and Aim of Fiction

I UNDERSTAND THAT THIS IS A COURSE CALLED "How the Writer Writes," and that each week you are exposed to a different writer who holds forth on the subject. The only parallel I can think of to this is having the zoo come to you, one animal at a time; and I suspect that what you hear one week from the giraffe is contradicted the next week by the baboon.

My own problem in thinking what I should say to you tonight has been how to interpret such a title as "How the Writer Writes." In the first place, there is no such thing as THE writer, and I think that if you

don't know that now, you should by the time such a course as this is over. In fact, I predict that it is the one thing you can be absolutely certain of learning.

But there is a widespread curiosity about writers and how they work, and when a writer talks on this subject, there are always misconceptions and mental rubble for him to clear away before he can even begin to see what he wants to talk about. I am not, of course, as innocent as I look. I know well enough that very few people who are supposedly interested in writing are interested in writing well. They are interested in publishing something, and if possible in making a "killing." They are interested in being a writer, not in writing. They are interested in seeing their names at the top of something printed, it matters not what. And they seem to feel that this can be accomplished by learning certain things about working habits and about markets and about what subjects are currently acceptable.

If this is what you are interested in, I am not going to be of much use to you. I feel that the external habits of the writer will be guided by his common sense or his lack of it and by his personal circumstances; and that these will seldom be alike in two cases. What interests the serious writer is not external habits but what Maritain calls, "the habit of art"; and he explains that "habit" in this sense means a certain

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quality or virtue of the mind. The scientist has the habit of science; the artist, the habit of art.

Now I'd better stop here and explain how I'm using the word *art*. Art is a word that immediately scares people off, as being a little too grand. But all I mean by art is writing something that is valuable in itself and that works in itself. The basis of art is truth, both in matter and in mode. The person who aims after art in his work aims after truth, in an imaginative sense, no more and no less. St. Thomas said that the artist is concerned with the good of that which is made; and that will have to be the basis of my few words on the subject of fiction.

Now you'll see that this kind of approach eliminates many things from the discussion. It eliminates any concern with the motivation of the writer except as this finds its place inside the work. It also eliminates any concern with the reader in his market sense. It also eliminates that tedious controversy that always rages between people who declare that they write to express themselves and those who declare that they write to fill their pocketbooks, if possible.

In this connection I always think of Henry James. I know of no writer who was hotter after the dollar than James was, or who was more of a conscientious artist. It is true, I think, that these are times when the financial rewards for sorry writing are much greater

FLANNERY O'CONNOR

than those for good writing. There are certain cases in which, if you can only learn to write poorly enough, you can make a great deal of money. But it is not true that if you write well, you won't get published at all. It is true that if you want to write well and live well at the same time, you'd better arrange to inherit money or marry a stockbroker or a rich woman who can operate a typewriter. In any case, whether you write to make money or to express your soul or to insure civil rights or to irritate your grandmother will be a matter for you and your analyst, and the point of departure for this discussion will be the good of the written work.

The kind of written work I'm going to talk about is story-writing, because that's the only kind I know anything about. I'll call any length of fiction a story, whether it be a novel or a shorter piece, and I'll call anything a story in which specific characters and events influence each other to form a meaningful narrative. I find that most people know what a story is until they sit down to write one. Then they find themselves writing a sketch with an essay woven through it, or an essay with a sketch woven through it, or an editorial with a character in it, or a case history with a moral, or some other mongrel thing. When they realize that they aren't writing stories, they decide that the remedy for this is to learn something that

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they refer to as the "technique of the short story" or "the technique of the novel." Technique in the minds of many is something rigid, something like a formula that you impose on the material; but in the best stories it is something organic, something that grows out of the material, and this being the case, it is different for every story of any account that has ever been written.

I think we have to begin thinking about stories at a much more fundamental level, so I want to talk about one quality of fiction which I think is its least common denominator—the fact that it is concrete—and about a few of the qualities that follow from this. We will be concerned in this with the reader in his fundamental human sense, because the nature of fiction is in large measure determined by the nature of our perceptive apparatus. The beginning of human knowledge is through the senses, and the fiction writer begins where human perception begins. He appeals through the senses, and you cannot appeal to the senses with abstractions. It is a good deal easier for most people to state an abstract idea than to describe and thus re-create some object that they actually see. But the world of the fiction writer is full of matter, and this is what the beginning fiction writers are very loath to create. They are concerned primarily with unflashed ideas and emotions. They are apt to be re-

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formers and to want to write because they are possessed not by a story but by the bare bones of some abstract notion. They are conscious of problems, not of people, of questions and issues, not of the texture of existence, of case histories and of everything that has a sociological smack, instead of with all those concrete details of life that make actual the mystery of our position on earth.

The Manicheans separated spirit and matter. To them all material things were evil. They sought pure spirit and tried to approach the infinite directly without any mediation of matter. This is also pretty much the modern spirit, and for the sensibility infected with it, fiction is hard if not impossible to write because fiction is so very much an incarnational art.

One of the most common and saddest spectacles is that of a person of really fine sensibility and acute psychological perception trying to write fiction by using these qualities alone. This type of writer will put down one intensely emotional or keenly perceptive sentence after the other, and the result will be complete dullness. The fact is that the materials of the fiction writer are the humblest. Fiction is about everything human and we are made out of dust, and if you scorn getting yourself dusty, then you shouldn't try to write fiction. It's not a grand enough job for you.

Now when the fiction writer finally gets this idea through his head and into his habits, he begins to realize what a job of heavy labor the writing of fiction is. A lady who writes, and whom I admire very much, wrote me that she had learned from Flaubert that it takes at least three activated sensuous strokes to make an object real; and she believes that this is connected with our having five senses. If you're deprived of any of them, you're in a bad way, but if you're deprived of more than two at once, you almost aren't present.

All the sentences in *Madame Bovary* could be examined with wonder, but there is one in particular that always stops me in admiration. Flaubert has just shown us Emma at the piano with Charles watching her. He says, "She struck the notes with aplomb and ran from top to bottom of the keyboard without a break. Thus shaken up, the old instrument, whose strings buzzed, could be heard at the other end of the village when the window was open, and often the bailiff's clerk, passing along the highroad, bareheaded and in list slippers, stopped to listen, his sheet of paper in his hand."

The more you look at a sentence like that, the more you can learn from it. At one end of it, we are with Emma and this very solid instrument "whose strings buzzed," and at the other end of it we are across the

village with this very concrete clerk in his list slippers. With regard to what happens to Emma in the rest of the novel, we may think that it makes no difference that the instrument has buzzing strings or that the clerk wears list slippers and has a piece of paper in his hand, but Flaubert had to create a believable village to put Emma in. It's always necessary to remember that the fiction writer is much less *immediately* concerned with grand ideas and bristling emotions than he is with putting list slippers on clerks.

Now of course this is something that some people learn only to abuse. This is one reason that strict naturalism is a dead end in fiction. In a strictly naturalistic work the detail is there because it is natural to life, not because it is natural to the work. In a work of art we can be extremely literal, without being in the least naturalistic. Art is selective, and its truthfulness is the truthfulness of the essential that creates movement.

The novel works by a slower accumulation of detail than the short story does. The short story requires more drastic procedures than the novel because more has to be accomplished in less space. The details have to carry more immediate weight. In good fiction, certain of the details will tend to accumulate meaning from the story itself, and when this happens, they become symbolic in their action.

Now the word *symbol* scares a good many people off, just as the word *art* does. They seem to feel that a symbol is some mysterious thing put in arbitrarily by the writer to frighten the common reader—sort of a literary Masonic grip that is only for the initiated. They seem to think that it is a way of saying something that you aren't actually saying, and so if they can be got to read a reputedly symbolic work at all, they approach it as if it were a problem in algebra. Find x . And when they do find or think they find this abstraction, x , then they go off with an elaborate sense of satisfaction and the notion that they have "understood" the story. Many students confuse the *process* of understanding a thing with understanding it.

I think that for the fiction writer himself, symbols are something he uses simply as a matter of course. You might say that these are details that, while having their essential place in the literal level of the story, operate in depth as well as on the surface, increasing the story in every direction.

I think the way to read a book is always to see what happens, but in a good novel, more always happens than we are able to take in at once, more happens than meets the eye. The mind is led on by what it sees into the greater depths that the book's symbols naturally suggest. This is what is meant when critics say

that a novel operates on several levels. The truer the symbol, the deeper it leads you, the more meaning it opens up. To take an example from my own book, *Wise Blood*, the hero's rat-colored automobile is his pulpit and his coffin as well as something he thinks of as a means of escape. He is mistaken in thinking that it is a means of escape, of course, and does not really escape his predicament until the car is destroyed by the patrolman. The car is a kind of death-in-life symbol, as his blindness is a life-in-death symbol. The fact that these meanings are there makes the book significant. The reader may not see them but they have their effect on him nonetheless. This is the way the modern novelist sinks, or hides, his theme.

The kind of vision the fiction writer needs to have, or to develop, in order to increase the meaning of his story is called anagogical vision, and that is the kind of vision that is able to see different levels of reality in one image or one situation. The medieval commentators on Scripture found three kinds of meaning in the literal level of the sacred text: one they called allegorical, in which one fact pointed to another; one they called tropological, or moral, which had to do with what should be done; and one they called anagogical, which had to do with the Divine life and our participation in it. Although this was a method applied to biblical exegesis, it was also an attitude toward all of

creation, and a way of reading nature which included most possibilities, and I think it is this enlarged view of the human scene that the fiction writer has to cultivate if he is ever going to write stories that have any chance of becoming a permanent part of our literature. It seems to be a paradox that the larger and more complex the personal view, the easier it is to compress it into fiction.

People have a habit of saying, "What is the theme of your story?" and they expect you to give them a statement: "The theme of my story is the economic pressure of the machine on the middle class"—or some such absurdity. And when they've got a statement like that, they go off happy and feel it is no longer necessary to read the story.

Some people have the notion that you read the story and then climb out of it into the meaning, but for the fiction writer himself the whole story is the meaning, because it is an experience, not an abstraction.

Now the second common characteristic of fiction follows from this, and it is that fiction is presented in such a way that the reader has the sense that it is unfolding around him. This doesn't mean he has to identify himself with the character or feel compassion for the character or anything like that. It just means that fiction has to be largely presented rather than re-

ported. Another way to say it is that though fiction is a narrative art, it relies heavily on the element of drama.

The story is not as extreme a form of drama as the play, but if you know anything about the history of the novel, you know that the novel as an art form has developed in the direction of dramatic unity.

The major difference between the novel as written in the eighteenth century and the novel as we usually find it today is the disappearance from it of the author. Fielding, for example, was everywhere in his own work, calling the reader's attention to this point and that, directing him to give his special attention here or there, clarifying this and that incident for him so that he couldn't possibly miss the point. The Victorian novelists did this, too. They were always coming in, explaining and psychologizing about their characters. But along about the time of Henry James, the author began to tell his story in a different way. He began to let it come through the minds and eyes of the characters themselves, and he sat behind the scenes, apparently disinterested. By the time we get to James Joyce, the author is nowhere to be found in the book. The reader is on his own, floundering around in the thoughts of various unsavory characters. He finds himself in the middle of a world apparently without comment.

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But it is from the kind of world the writer creates, from the kind of character and detail he invests it with, that a reader can find the intellectual meaning of a book. Once this is found, however, it cannot be drained off and used as a substitute for the book. As the late John Peale Bishop said: "You can't say Cézanne painted apples and a tablecloth and have said what Cézanne painted." The novelist makes his statements by selection, and if he is any good, he selects every word for a reason, every detail for a reason, every incident for a reason, and arranges them in a certain time-sequence for a reason. He demonstrates something that cannot possibly be demonstrated any other way than with a whole novel.

Art forms evolve until they reach their ultimate perfection, or until they reach some state of petrification, or until some new element is grafted on and a new art form made. But however the past of fiction has been or however the future will be, the present state of the case is that a piece of fiction must be very much a self-contained dramatic unit.

This means that it must carry its meaning inside it. It means that any abstractly expressed compassion or piety or morality in a piece of fiction is only a statement added to it. It means that you can't make an inadequate dramatic action complete by putting a statement of meaning on the end of it or in the middle of it

or at the beginning of it. It means that when you write fiction you are speaking *with* character and action, not *about* character and action. The writer's moral sense must coincide with his dramatic sense.

It's said that when Henry James received a manuscript that he didn't like, he would return it with the comment, "You have chosen a good subject and are treating it in a straightforward manner." This usually pleased the person getting the manuscript back, but it was the worst thing that James could think of to say, for he knew, better than anybody else, that the straightforward manner is seldom equal to the complications of the good subject. There may never be anything new to say, but there is always a new way to say it, and since, in art, the way of saying a thing becomes a part of what is said, every work of art is unique and requires fresh attention.

It's always wrong of course to say that you can't do this or you can't do that in fiction. You can do anything you can get away with, but nobody has ever gotten away with much.

I believe that it takes a rather different type of disposition to write novels than to write short stories, granted that both require fundamentally fictional talents. I have a friend who writes both, and she says that when she stops a novel to work on short stories, she feels as if she has just left a dark wood to be set

upon by wolves. The novel is a more diffused form and more suited to those who like to linger along the way; it also requires a more massive energy. For those of us who want to get the agony over in a hurry, the novel is a burden and a pain. But no matter which fictional form you are using, you are writing a story, and in a story something has to happen. A perception is not a story, and no amount of sensitivity can make a story-writer out of you if you just plain don't have a gift for telling a story.

But there's a certain grain of stupidity that the writer of fiction can hardly do without, and this is the quality of having to stare, of not getting the point at once. The longer you look at one object, the more of the world you see in it; and it's well to remember that the serious fiction writer always writes about the whole world, no matter how limited his particular scene. For him, the bomb that was dropped on Hiroshima affects life on the Oconee River, and there's not anything he can do about it.

People are always complaining that the modern novelist has no hope and that the picture he paints of the world is unbearable. The only answer to this is that people without hope do not write novels. Writing a novel is a terrible experience, during which the hair often falls out and the teeth decay. I'm always highly irritated by people who imply that writing fiction is

an escape from reality. It is a plunge into reality and its very shocking to the system. If the novelist is not sustained by a hope of money, then he must be sustained by a hope of salvation, or he simply won't survive the ordeal.

People without hope not only don't write novels, but what is more to the point, they don't read them. They don't take long looks at anything, because they lack the courage. The way to despair is to refuse to have any kind of experience, and the novel, of course, is a way to have experience. The lady who only read books that improved her mind was taking a safe course—and a hopeless one. She'll never know whether her mind is improved or not, but should she ever, by some mistake, read a great novel, she'll know mighty well that something is happening to her.

A good many people have the notion that nothing happens in modern fiction and that nothing is supposed to happen, that it is the style now to write a story in which nothing happens. Actually, I think more happens in modern fiction—with less furor on the surface—than has ever happened in fiction before. A good example of this is a story by Caroline Gordon called "Summer Dust." It's in a collection of her stories called *The Forest of the South*, which is a book that repays study.

"Summer Dust" is divided into four short sections,

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which don't at first appear to have any relation between them and which are minus any narrative connection. Reading the story is at first rather like standing a foot away from an impressionistic painting, then gradually moving back until it comes into focus. When you reach the right distance, you suddenly see that a world has been created—and a world in action—and that a complete story has been told, by a wonderful kind of understatement. It has been told more by showing what happens around the story than by touching directly on the story itself.

You may say that this requires such an intelligent and sophisticated reader that it is not worth writing, but I'm rather inclined to think that it is more a false sophistication that prevents people from understanding this kind of story than anything else. Without being naturalistic in the least, a story like "Summer Dust" is actually much closer in form to life than a story that follows a narrative sequence of events.

The type of mind that can understand good fiction is not necessarily the educated mind, but it is at all times the kind of mind that is willing to have its sense of mystery deepened by contact with reality, and its sense of reality deepened by contact with mystery. Fiction should be both canny and uncanny. In a good deal of popular criticism, there is the notion operating that all fiction has to be about the Average Man, and

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has to depict average ordinary everyday life, that every fiction writer must produce what used to be called "a slice of life." But if life, in that sense, satisfied us, there would be no sense in producing literature at all.

Conrad said that his aim as a fiction writer was to render the highest possible justice to the visible universe. That sounds very grand, but it is really very humble. It means that he subjected himself at all times to the limitations that reality imposed, but that reality for him was not simply coextensive with the visible. He was interested in rendering justice to the visible universe because it suggested an invisible one, and he explained his own intentions as a novelist in this way:

. . . and if the [artist's] conscience is clear, his answer to those who in the fullness of a wisdom which looks for immediate profit, demand specifically to be edified, consoled, amused; who demand to be promptly improved, or encouraged, or frightened, or shocked or charmed, must run thus: My task which I am trying to achieve is, by the power of the written word, to make you hear, to make you feel—it is, before all, to make you see. That—and no more, and it is everything. If I succeed, you shall find there, according to your deserts, encouragement, consolation, fear, charm, all you demand—and, perhaps, also that glimpse of truth for which you have forgotten to ask.

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You may think from all I say that the reason I write is to make the reader see what I see, and that writing fiction is primarily a missionary activity. Let me straighten this out.

Last spring I talked here, and one of the girls asked me, "Miss O'Connor, why do you write?" and I said, "Because I'm good at it," and at once I felt a considerable disapproval in the atmosphere. I felt that this was not thought by the majority to be a high-minded answer; but it was the only answer I could give. I had not been asked why I write the way I do, but why I write at all; and to that question there is only one legitimate answer.

There is no excuse for anyone to write fiction for public consumption unless he has been called to do so by the presence of a gift. It is the nature of fiction not to be good for much unless it is good in itself.

A gift of any kind is a considerable responsibility. It is a mystery in itself, something gratuitous and wholly undeserved, something whose real uses will probably always be hidden from us. Usually the artist has to suffer certain deprivations in order to use his gift with integrity. Art is a virtue of the practical intellect, and the practice of any virtue demands a certain asceticism and a very definite leaving-behind of the niggardly part of the ego. The writer has to judge himself with a stranger's eye and a stranger's sever-

ity. The prophet in him has to see the freak. No art is sunk in the self, but rather, in art the self becomes self-forgetful in order to meet the demands of the thing seen and the thing being made.

I think it is usually some form of self-inflation that destroys the free use of a gift. This may be the pride of the reformer or the theorist, or it may only be that simple-minded self-appreciation which uses its own sincerity as a standard of truth. If you have read the very vocal writers from San Francisco, you may have got the impression that the first thing you must do in order to be an artist is to loose yourself from the bonds of reason, and thereafter, anything that rolls off the top of your head will be of great value. Anyone's unrestrained feelings are considered worth listening to because they are unrestrained and because they are feelings.

St. Thomas called art "reason in making." This is a very cold and very beautiful definition, and if it is unpopular today, this is because reason has lost ground among us. As grace and nature have been separated, so imagination and reason have been separated, and this always means an end to art. The artist uses his reason to discover an answering reason in everything he sees. For him, to be reasonable is to find, in the object, in the situation, in the sequence, the spirit which makes it itself. This is not an easy or

simple thing to do. It is to intrude upon the timeless, and that is only done by the violence of a single-minded respect for the truth.

It follows from all this that there is no technique that can be discovered and applied to make it possible for one to write. If you go to a school where there are classes in writing, these classes should not be to teach you how to write, but to teach you the limits and possibilities of words and the respect due them. One thing that is always with the writer—no matter how long he has written or how good he is—is the continuing process of learning how to write. As soon as the writer "learns to write," as soon as he knows what he is going to find, and discovers a way to say what he knew all along, or worse still, a way to say nothing, he is finished. If a writer is any good, what he makes will have its source in a realm much larger than that which his conscious mind can encompass and will always be a greater surprise to him than it can ever be to his reader.

I don't know which is worse—to have a bad teacher or no teacher at all. In any case, I believe the teacher's work should be largely negative. He can't put the gift into you, but if he finds it there, he can try to keep it from going in an obviously wrong direction. We can learn how not to write, but this is a discipline that does not simply concern writing itself but

concerns the whole intellectual life. A mind cleared of false emotion and false sentiment and egocentricity is going to have at least those roadblocks removed from its path. If you don't think cheaply, then there at least won't be the quality of cheapness in your writing, even though you may not be able to write well. The teacher can try to weed out what is positively bad, and this should be the aim of the whole college. Any discipline can help your writing: logic, mathematics, theology, and of course and particularly drawing. Anything that helps you to see, anything that makes you look. The writer should never be ashamed of staring. There is nothing that doesn't require his attention.

We hear a great deal of lamentation these days about writers having all taken themselves to the colleges and universities where they live decorously instead of going out and getting firsthand information about life. The fact is that anybody who has survived his childhood has enough information about life to last him the rest of his days. If you can't make something out of a little experience, you probably won't be able to make it out of a lot. The writer's business is to contemplate experience, not to be merged in it.

Everywhere I go I'm asked if I think the universities stifle writers. My opinion is that they don't stifle enough of them. There's many a best-seller that could

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have been prevented by a good teacher. The idea of being a writer attracts a good many shiftless people, those who are merely burdened with poetic feelings or afflicted with sensibility. Granville Hicks, in a recent review of James Jones' novel, quoted Jones as saying, "I was stationed at Hickham Field in Hawaii when I stumbled upon the works of Thomas Wolfe, and his home life seemed so similar to my own, his feelings about himself so similar to mine about myself, that I realized I had been a writer all my life without knowing it or having written." Mr. Hicks goes on to say that Wolfe did a great deal of damage of this sort but that Jones is a particularly appalling example.

Now in every writing class you find people who care nothing about writing, because they think they are already writers by virtue of some experience they've had. It is a fact that if, either by nature or training, these people can learn to write badly enough, they can make a great deal of money, and in a way it seems a shame to deny them this opportunity; but then, unless the college is a trade school, it still has its responsibility to truth, and I believe myself that these people should be stifled with all deliberate speed.

Presuming that the people left have some degree of talent, the question is what can be done for them in a

writing class. I believe the teacher's work is largely negative, that it is largely a matter of saying "This doesn't work because . . ." or "This does work because . . ." The *because* is very important. The teacher can help you understand the nature of your medium, and he can guide you in your reading. I don't believe in classes where students criticize each other's manuscripts. Such criticism is generally composed in equal parts of ignorance, flattery, and spite. It's the blind leading the blind, and it can be dangerous. A teacher who tries to impose a way of writing on you can be dangerous too. Fortunately, most teachers I've known were too lazy to do this. In any case, you should beware of those who appear overenergetic.

In the last twenty years the colleges have been emphasizing creative writing to such an extent that you almost feel that any idiot with a nickel's worth of talent can emerge from a writing class able to write a competent story. In fact, so many people can now write competent stories that the short story as a medium is in danger of dying of competence. We want competence, but competence by itself is deadly. What is needed is the vision to go with it, and you do not get this from a writing class.

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Writing Short Stories

I HAVE HEARD PEOPLE SAY THAT THE SHORT STORY was one of the most difficult literary forms, and I've always tried to decide why people feel this way about what seems to me to be one of the most natural and fundamental ways of human expression. * After all,

* In another mood on another occasion Flannery O'Connor began as follows: "I have very little to say about short-story writing. It's one thing to write short stories and another thing to talk about writing them, and I hope you realize that your asking me to talk about story-writing is just like asking a fish to lecture on swimming. The more stories I write, the more mysterious I find the process and the less I find myself capable of analyzing it. Before I started writing stories, I suppose I could have given you a pretty good lecture on the subject, but nothing produces silence like experience, and at this point I have very little to say about how stories are written."