

## **Tradition and Individual Talent**

The essay Tradition and Individual Talent was first published in 1919, in the Times Literary Supplement, as a critical article. The essay may be regarded as an unofficial manifesto of Eliot's critical creed, for it contains all those critical principles from which his criticism has been derived ever since. The seeds which have been sown here come to fruition in his subsequent essays. It is a declaration of Eliot's critical creed, and these principles are the basis of all his subsequent criticism.

### **Its Three Parts**

The essay is divided into three parts. The first part gives us Eliot's concept of tradition, and in the second part is developed his theory of the impersonality of poetry. The short, third part is in the nature of a conclusion, or summing up of the whole discussion.

### **Traditional Elements: Their Significance**

Eliot begins the essay by pointing out that the word 'tradition' is generally regarded as a word of censure. It is a word disagreeable to the English ears. When the English praise a poet, they praise him for those aspects of his work which are 'individual' and original. It is supposed that his chief merit lies in such parts. This undue stress on individuality shows that the English have an uncritical turn of mind. They praise the poet for the wrong thing. If they examine the matter critically with an unprejudiced mind, they will realise that the best and the most individual part of a poet's work is that which shows the maximum influence of the writers of the past. To quote his own words: "Whereas if we approach a poet without this prejudice, we shall often find that not only the best, but the most individual part of his work may be those in which the dead poets, his ancestors, assert their immortality most vigorously."

### **The Literary Tradition: Ways in Which It Can Be Acquired**

This brings Eliot to a consideration of the value and significance of tradition. Tradition does not mean a blind adherence to the ways of the previous generation or generations. This would be mere slavish imitation, a mere repetition of what has already been achieved, and "novelty is better than repetition." Tradition in the sense of passive repetition is to be discouraged. For Eliot, Tradition is a matter of much wider significance. Tradition in the true sense of the term cannot be inherited, it can only be obtained by hard labour. This labour is the labour of knowing the past writers. It is the critical labour of sifting the good from the bad, and of knowing what is good and useful. Tradition can be obtained only by those who have the historical sense. The historical sense involves a perception, "not only of the pastness of the past, but also of its presence: One who has the historic sense feels that the whole of the literature of Europe from Homer down to his own day, including the literature of his own country, forms one continuous literary tradition" He realises that the past exists in the present, and that the past and the present form one simultaneous order. This historical sense is the sense of the timeless and the temporal, as well as of the timeless and the temporal together. It is this historic sense which makes a writer traditional. A writer with the sense of tradition is fully conscious of his own generation, of his place in the present, but he is also acutely conscious of his relationship with the writers of the

# Tradition And Individuality Essays

**Karin Nielsen-Saines**



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## **Table of Contents Tradition And Individuality Essays**

1. Understanding the eBook Tradition And Individuality Essays
  - The Rise of Digital Reading Tradition And Individuality Essays
  - Advantages of eBooks Over Traditional Books
2. Identifying Tradition And Individuality Essays
  - Exploring Different Genres
  - Considering Fiction vs. Non-Fiction
  - Determining Your Reading Goals
3. Choosing the Right eBook Platform
  - Popular eBook Platforms
  - Features to Look for in an Tradition And Individuality Essays
  - User-Friendly Interface
4. Exploring eBook Recommendations from Tradition And Individuality Essays
  - Personalized Recommendations
  - Tradition And Individuality Essays User Reviews and Ratings
  - Tradition And Individuality Essays and Bestseller Lists
5. Accessing Tradition And Individuality Essays Free and Paid eBooks
  - Tradition And Individuality Essays Public Domain eBooks
  - Tradition And Individuality Essays eBook Subscription Services

- Tradition And Individuality Essays Budget-Friendly Options
- 6. Navigating Tradition And Individuality Essays eBook Formats
  - ePub, PDF, MOBI, and More
  - Tradition And Individuality Essays Compatibility with Devices
  - Tradition And Individuality Essays Enhanced eBook Features
- 7. Enhancing Your Reading Experience
  - Adjustable Fonts and Text Sizes of Tradition And Individuality Essays
  - Highlighting and Note-Taking Tradition And Individuality Essays
  - Interactive Elements Tradition And Individuality Essays
- 8. Staying Engaged with Tradition And Individuality Essays
  - Joining Online Reading Communities
  - Participating in Virtual Book Clubs
  - Following Authors and Publishers Tradition And Individuality Essays
- 9. Balancing eBooks and Physical Books Tradition And Individuality Essays
  - Benefits of a Digital Library
  - Creating a Diverse Reading Collection Tradition And Individuality Essays
- 10. Overcoming Reading Challenges
  - Dealing with Digital Eye Strain
  - Minimizing Distractions
  - Managing Screen Time
- 11. Cultivating a Reading Routine Tradition And Individuality Essays
  - Setting Reading Goals Tradition And Individuality Essays
  - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Tradition And Individuality Essays
  - Fact-Checking eBook Content of Tradition And Individuality Essays
  - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
  - Utilizing eBooks for Skill Development
  - Exploring Educational eBooks
- 14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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