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Composition as Explanation by Gertrude Stein

22-27 minutos

There is singularly nothing that makes a difference a difference in beginning and in the middle and in ending except that each generation has something different at which they are all looking. By this I mean so simply that anybody knows it that composition is the difference which makes each and all of them then different from other generations and this is what makes everything different otherwise they are all alike and everybody knows it because everybody says it.

It is very likely that nearly every one has been very nearly certain that something that is interesting is interesting them. Can they and do they. It is very interesting that nothing inside in them, that is when you consider the very long history of how every one ever acted or has felt, it is very interesting that nothing inside in them in all of them makes it connectedly different. By this I mean this. The only thing that is different from one time to another is what is seen and what is seen depends upon how everybody is doing everything. This makes the thing we are looking at very different and this makes what those who describe it make of it, it makes a composition, it confuses, it shows, it is, it

looks, it likes it as it is, and this makes what is seen as it is seen. Nothing changes from generation to generation except the thing seen and that makes a composition. Lord Grey remarked that when the generals before the war talked about the war they talked about it as a nineteenth century war although to be fought with twentieth century weapons. That is because war is a thing that decides how it is to be when it is to be done. It is prepared and to that degree it is like all academies it is not a thing made by being made it is a thing prepared. Writing and painting and all that, is like that, for those who occupy themselves with it and don't make it as it is made. Now the few who make it as it is made, and it is to be remarked that the most decided of them usually are prepared just as the world around them is preparing, do it in this way and so I if you do not mind I will tell you how it happens. Naturally one does not know how it happened until it is well over beginning happening.

To come back to the part that the only thing that is different is what is seen when it seems to be being seen, in other words, composition and time-sense.

No one is ahead of his time, it is only that the particular variety of creating his time is the one that his contemporaries who also are creating their own time refuse to accept. And they refuse to accept it for a very simple reason and that is that they do not have to accept it for any reason. They themselves that is everybody in their entering the modern composition and they do enter it, if they do not enter it they are not so to speak in it they are out of it and so they do enter it. But in as you may say the non-competitive efforts where if you are not in it nothing is lost except

nothing at all except what is not had, there are naturally all the refusals, and the things refused are only important if unexpectedly somebody happens to need them. In the case of the arts it is very definite. Those who are creating the modern composition authentically are naturally only of importance when they are dead because by that time the modern composition having become past is classified and the description of it is classical. That is the reason why the creator of the new composition in the arts is an outlaw until he is a classic, there is hardly a moment in between and it is really too bad very much too bad naturally for the creator but also very much too bad for the enjoyer, they all really would enjoy the created so much better just after it has been made than when it is already a classic, but it is perfectly simple that there is no reason why the contemporaries should see, because it would not make any difference as they lead their lives in the new composition anyway, and as every one is naturally indolent why naturally they don't see. For this reason as in quoting Lord Grey it is quite certain that nations not actively threatened are at least several generations behind themselves militarily so aesthetically they are more than several generations behind themselves and it is very much too bad, it is so very much more exciting and satisfactory for everybody if one can have contemporaries, if all one's contemporaries could be one's contemporaries.

There is almost not an interval.

For a very long time everybody refuses and then almost without a pause almost everybody accepts. In the history of the refused in the arts and literature the rapidity of the

change is always startling. Now the only difficulty with the *volte-face* concerning the arts is this. When the acceptance comes, by that acceptance the thing created becomes a classic. It is a natural phenomena a rather extraordinary natural phenomena that a thing accepted becomes a classic. And what is the characteristic quality of a classic. The characteristic quality of a classic is that it is beautiful. Now of course it is perfectly true that a more or less first rate work of art is beautiful but the trouble is that when that first rate work of art becomes a classic because it is accepted the only thing that is important from then on to the majority of the acceptors the enormous majority, the most intelligent majority of the acceptors is that it is so wonderfully beautiful. Of course it is wonderfully beautiful, only when it is still a thing irritating annoying stimulating then all quality of beauty is denied to it.

Of course it is beautiful but first all beauty in it is denied and then all the beauty of it is accepted. If every one were not so indolent they would realise that beauty is beauty even when it is irritating and stimulating not only when it is accepted and classic. Of course it is extremely difficult nothing more so than to remember back to its not being beautiful once it has become beautiful. This makes it so much more difficult to realise its beauty when the work is being refused and prevents every one from realising that they were convinced that beauty was denied, once the work is accepted. Automatically with the acceptance of the time-sense comes the recognition of the beauty and once the beauty is accepted the beauty never fails any one.

Beginning again and again is a natural thing even when

there is a series.

Beginning again and again and again explaining
composition and time is a natural thing.

It is understood by this time that everything is the same
except composition and time, composition and the time of
the composition and the time in the composition.

Everything is the same except composition and as the
composition is different and always going to be different
everything is not the same. Everything is not the same as
the time when of the composition and the time in the
composition is different. The composition is different, that is
certain.

The composition is the thing seen by every one living in the
living they are doing, they are the composing of the
composition that at the time they are living in the
composition of the time in which they are living. It is that
that makes living a thing they are doing. Nothing else is
different, of that almost any one can be certain. The time
when and the time of and the time in that composition is the
natural phenomena of that composition and of that perhaps
every one can be certain.

No one thinks these things when they are making when
they are creating what is the composition, naturally no one
thinks, that is no one formulates until what is to be
formulated has been made.

Composition is not there, it is going to be there and we are
here. This is some time ago for us naturally.

The only thing that is different from one time to another is

what is seen and what is seen depends upon how everybody is doing everything. This makes the thing we are looking at very different and this makes what those who describe it make of it, it makes a composition, it confuses, it shows, it is, it looks, it likes it as it is, and this makes what is seen as it is seen. Nothing changes from generation to generation except the thing seen and that makes a composition.

Now the few who make writing as it is made and it is to be remarked that the most decided of them are those that are prepared by preparing, are prepared just as the world around them is prepared and is preparing to do it in this way and so if you do not mind I will again tell you how it happens. Naturally one does not know how it happened until it is well over beginning happening.

Each period of living differs from any other period of living not in the way life is but in the way life is conducted and that authentically speaking is composition. After life has been conducted in a certain way everybody knows it but nobody knows it, little by little, nobody knows it as long as nobody knows it. Any one creating the composition in the arts does not know it either, they are conducting life and that makes their composition what it is, it makes their work compose as it does.

Their influence and their influences are the same as that of all of their contemporaries only it must always be remembered that the analogy is not obvious until as I say the composition of a time has become so pronounced that it is past and the artistic composition of it is a classic.

And now to begin as if to begin. Composition is not there, it is going to be there and we are here. This is some time ago for us naturally. There is something to be added afterwards. Just how much my work is known to you I do not know. I feel that perhaps it would be just as well to tell the whole of it.

In beginning writing I wrote a book called *Three Lives* this was written in 1905. I wrote a negro story called *Melanctha*. In that there was a constant recurring and beginning there was a marked direction in the direction of being in the present although naturally I had been accustomed to past present and future, and why, because the composition forming around me was a prolonged present. A composition of a prolonged present is a natural composition in the world as it has been these thirty years it was more and more a prolonged present. I created then a prolonged present naturally I knew nothing of a continuous present but it came naturally to me to make one, it was simple it was clear to me and nobody knew why it was done like that, I did not myself although naturally to me it was natural.

After that I did a book called *The Making of Americans* it is a long book about a thousand pages.

Here again it was all so natural to me and more and more complicatedly a continuous present. A continuous present is a continuous present. I made almost a thousand pages of a continuous present.

Continuous present is one thing and beginning again and again is another thing. These are both things. And then there is using everything.

This brings us again to composition this the using everything. The using everything brings us to composition and to this composition. A continuous present and using everything and beginning again. In these two books there was elaboration of the complexities of using everything and of a continuous present and of beginning again and again and again.

In the first book there was a groping for a continuous present and for using everything by beginning again and again.

There was a groping for using everything and there was a groping for a continuous present and there was an inevitable beginning of beginning again and again and again.

Having naturally done this I naturally was a little troubled with it when I read it. I became then like the others who read it. One does, you know, excepting that when I reread it myself I lost myself in it again. Then I said to myself this time it will be different and I began. I did not begin again I just began.

In this beginning naturally since I at once went on and on very soon there were pages and pages and pages more and more elaborated creating a more and more continuous present including more and more using of everything and continuing more and more beginning and beginning and beginning.

I went on and on to a thousand pages of it.

In the meantime to naturally begin I commenced making portraits of anybody and anything. In making these portraits

I naturally made a continuous present an including everything and a beginning again and again within a very small thing. That started me into composing anything into one thing. So then naturally it was natural that one thing an enormously long thing was not everything an enormously short thing was also not everything nor was it all of it a continuous present thing nor was it always and always beginning again. Naturally I would then begin again. I would begin again I would naturally begin. I did naturally begin. This brings me to a great deal that has been begun.

And after that what changes what changes after that, after that what changes and what changes after that and after that and what changes and after that and what changes after that.

The problem from this time on became more definite.

It was all so nearly alike it must be different and it is different, it is natural that if everything is used and there is a continuous present and a beginning again and again if it is all so alike it must be simply different and everything simply different was the natural way of creating it then.

In this natural way of creating it then that it was simply different everything being alike it was simply different, this kept on leading one to lists. Lists naturally for awhile and by lists I mean a series. More and more in going back over what was done at this time I find that I naturally kept simply different as an intention. Whether there was or whether there was not a continuous present did not then any longer trouble me there was or there was not, and using everything no longer troubled me if everything is alike using everything

could no longer trouble me and beginning again and again could no longer trouble me because if lists were inevitable if series were inevitable and the whole of it was inevitable beginning again and again could not trouble me so then with nothing to trouble me I very completely began naturally since everything is alike making it as simply different naturally as simply different as possible. I began doing natural phenomena what I call natural phenomena and natural phenomena naturally everything being alike natural phenomena are making things be naturally simply different. This found its culmination later, in the beginning it began in a center confused with lists with series with geography with returning portraits and with particularly often four and three and often with five and four. It is easy to see that in the beginning such a conception as everything being naturally different would be very inarticulate and very slowly it began to emerge and take the form of anything, and then naturally if anything that is simply different is simply different what follows will follow.

So far then the progress of my conceptions was the natural progress entirely in accordance with my epoch as I am sure is to be quite easily realised if you think over the scene that was before us all from year to year.

As I said in the beginning, there is the long history of how every one ever acted or has felt and that nothing inside in them in all of them makes it connectedly different. By this I mean all this.

The only thing that is different from one time to another is what is seen and what is seen depends upon how everybody is doing everything.

It is understood by this time that everything is the same except composition and time, composition and the time of the composition and the time in the composition.

Everything is the same except composition and as the composition is different and always going to be different everything is not the same. So then I as a contemporary creating the composition in the beginning was groping toward a continuous present, a using everything a beginning again and again and then everything being alike then everything very simply everything was naturally simply different and so I as a contemporary was creating everything being alike was creating everything naturally being naturally simply different, everything being alike. This then was the period that brings me to the period of the beginning of 1914. Everything being alike everything naturally would be simply different and war came and everything being alike and everything being simply different brings everything being simply different brings it to romanticism.

Romanticism is then when everything being alike everything is naturally simply different, and romanticism.

Then for four years this was more and more different even though this was, was everything alike. Everything alike naturally everything was simply different and this is and was romanticism and this is and was war. Everything being alike everything naturally everything is different simply different naturally simply different.

And so there was the natural phenomena that was war, which had been, before war came, several generations

behind the contemporary composition, because it became war and so completely needed to be contemporary became completely contemporary and so created the completed recognition of the contemporary composition. Every one but one may say every one became consciously became aware of the existence of the authenticity of the modern composition. This then the contemporary recognition, because of the academic thing known as war having been forced to become contemporary made every one not only contemporary in act not only contemporary in thought but contemporary in self-consciousness made every one contemporary with the modern composition. And so the art creation of the contemporary composition which would have been outlawed normally outlawed several generations more behind even than war, war having been brought so to speak up to date art so to speak was allowed not completely to be up to date, but nearly up to date, in other words we who created the expression of the modern composition were to be recognized before we were dead some of us even quite a long time before we were dead. And so war may be said to have advanced a general recognition of the expression of the contemporary composition by almost thirty years.

And now after that there is no more of that in other words there is peace and something comes then and it follows coming then.

And so now one finds oneself interesting oneself in an equilibration, that of course means words as well as things and distribution as well as between themselves between the words and themselves and the things and themselves, a distribution as distribution. This makes what follows what

follows and now there is every reason why there should be an arrangement made. Distribution is interesting and equilibration is interesting when a continuous present and a beginning again and again and using everything and everything alike and everything naturally simply different has been done.

After all this, there is that, there has been that that there is a composition and that nothing changes except composition the composition and the time of and the time in the composition.

The time of the composition is a natural thing and the time in the composition is a natural thing it is a natural thing and it is a contemporary thing.

The time of the composition is the time of the composition. It has been at times a present thing it has been at times a past thing it has been at times a future thing it has been at times an endeavor at parts or all of these things. In my beginning it was a continuous present a beginning again and again and again and again, it was a series it was a list it was a similarity and everything different it was a distribution and an equilibration. That is all of the time some of the time of the composition.

Now there is still something else the time-sense in the composition. This is what is always a fear a doubt and a judgment and a conviction. The quality in the creation of expression the quality in a composition that makes it go dead just after it has been made is very troublesome.

The time in the composition is a thing that is very troublesome. If the time in the composition is very

troublesome it is because there must even if there is no time at all in the composition there must be time in the composition which is in its quality of distribution and equilibration. In the beginning there was the time in the composition that naturally was in the composition but time in the composition comes now and this is what is now troubling every one the time in the composition is now a part of distribution and equilibration. In the beginning there was confusion there was a continuous present and later there was romanticism which was not a confusion but an extrication and now there is either succeeding or failing there must be distribution and equilibration there must be time that is distributed and equilibrated. This is the thing that is at present the most troubling and if there is the time that is at present the most troublesome the time-sense that is at present the most troubling is the thing that makes the present the most troubling. There is at present there is distribution, by this I mean expression and time, and in this way at present composition is time that is the reason that at present the time-sense is troubling that is the reason why at present the time-sense in the composition is the composition that is making what there is in composition.

And afterwards.

Now that is all.

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From the time she moved to France in 1903 until her death in Neuilly-sur-Seine in 1946, American writer Gertrude Stein was a central figure in the Parisian art world. An advocate of the avant garde, Stein helped shape an artistic

movement that demanded a novel form of expression and
a...