

Matisse Picasso and Gertrude Stein  
With Two Shorter Stories

Gertrude Stein

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Matisse Picasso  
and Gertrude Stein

Also known as: G.M.P.

With Two Shorter Stories

A LONG GAY BOOK 1909-1912  
MANY MANY WOMEN 1910  
G.M.P. 1911-1912

A LONG GAY BOOK

When they are very little just only a baby you can never  
tell which  
one is to be a lady.

There are some when they feel it inside them that it has  
been with them  
that there was once so very little of them, that they  
were a baby,  
helpless and no conscious feeling in them, that they  
knew nothing then  
when they were kissed and dandled and fixed by others  
who knew them when  
they could know nothing inside them or around them, some  
get from all  
this that once surely happened to them to that which was  
then every bit  
that was then them, there are some when they feel it  
later inside them  
that they were such once and that was all that there was  
then of them,  
there are some who have from such a knowing an uncertain  
curious kind of  
feeling in them that their having been so little once  
and knowing  
nothing makes it all a broken world for them that they  
have inside them,  
kills for them the everlasting feeling; and they spend  
their life in  
many ways, and always they are trying to make for  
themselves a new  
everlasting feeling.

One way perhaps of winning is to make a little one to  
come through them,  
little like the baby that once was all them and lost  
them their  
everlasting feeling. Some can win from just the feeling,  
the little one  
need not come, to give it to them.

And so always there is beginning and to some then a  
losing of the  
everlasting feeling. Then they make a baby to make for  
themselves a new  
beginning and so win for themselves a new everlasting

feeling.

It is never very much to be a baby, to be such a very little thing and knowing nothing. It certainly is a very little thing and almost nothing to be a baby and without a conscious feeling. It is nothing, to be, without anything to know inside them or around them, just a baby and that was all there was once of them and so it is a broken world around them when they think of this beginning and then they lose their everlasting feeling.

Then they make a baby or they have the feeling and so they win what once a baby lost them.

It is not very much to be a baby. It certainly is nothing just to be one, to be without a conscious feeling. It is something to have a baby come into the world by way of them but it certainly is not very much to have been the little thing that was once all them.

It is something to have a baby come into the world through them. It is nothing just to be one.

First then they make a baby. No it is never very much just to be a baby. Later in life when one is proud as a man or as a lady it is not right that they ever could have dandled and kissed and fixed them, helpless, just a baby. Such ones never can want to feel themselves ever to have been a baby.

No it is not very much to be a baby. It is not right to one to begin them until a little they can resist to them who would

hold them  
helpless, kiss and dandle and fix them as they were  
then, such a very  
little thing, just nothing inside to them. I say it is  
not right to many  
of them then to begin them, but it is not all of them  
who would resist  
them. There are some who do not feel it to be bad inside  
them to have  
been a baby without any conscious feeling of themselves  
inside them, to  
have been a little thing and that was all there was then  
of them, they  
are some who have not any proud kind of feeling in them.

They are some who like it in their later living that  
they were then such  
a very little thing and that was then all there was of  
them and then  
others kissed and dandled and fixed them. They are those  
who are within  
them weak or tender as the strongest thing inside them  
and to them it is  
very much to have been a baby and to have had others to  
feel gently  
toward them, who kissed and dandled and fixed the  
helpless bundle they  
were then. With them being proud is not strong inside  
them.

Some, and we can know them, have a curious uncertain  
kind of feeling  
when they think of themselves as they were then and some  
so lose the  
feeling of continuous life inside them.

It is a very different feeling each kind of man and  
woman has inside in  
them about the baby the very little thing that was once  
all them, and  
the little thing that comes into the world by them, and  
the very little  
things that all about fill the world every moment with  
beginning.

There are many kinds of men and many kinds of women and each kind of them have a different feeling in them about the baby that was once all them. There are many kinds of men and many kinds of women and there are many millions made of each kind of them. Each one of the many millions of each kind of them have it in them a little to be different from all the other millions of their kind of them, but all of each kind of them have it in them to have the same kind of feeling about the little thing that was once all them, about the little things that come to a beginning through them, about the little things beginning all around them. There are many kinds of men and many kinds of women and this will be a history of all the kinds of them and of pairs of them.

As I was saying every man and every woman was a little baby once and knowing nothing. I am saying there are many ways of feeling it inside them in the many kinds of men and women that they were little things once then and that was then all there was of them and they were dandled and fixed and kissed then, little things then and knowing nothing.

I am saying that there are many kinds of men and women and many millions made of each kind of them. Each one of the many millions of them has it in him to be different from all the millions of his kind of them. I am saying that all the millions of one kind of men or one kind of women have it in them to have the same kind of feeling inside them about the little thing that was all them, the baby that once was all there was of

them then. One kind then of men and women have it in  
them when they know  
this was once all of them a little baby then and knowing  
nothing, one  
kind of men and one kind of women have it in them then  
to lose inside  
them their everlasting feeling, the world is then a  
broken world inside  
them, more broken for them then than death breaks it for  
them, ending is  
less of a breaking to such kind of them than beginning,  
they have then  
when they think it inside them that they were a baby  
then and knowing  
nothing they have then inside a loss of the everlasting  
feeling, to such  
a one such a beginning, being a baby and knowing  
nothing, breaks the  
everlasting feeling breaks it as dying as ending never  
can break it for  
them.

There are many ways for men and women to have it in them  
that they were  
little babies once and knowing nothing, that they were  
little babies  
once and full of life and kicking, that they were little  
babies once and  
others kissed them and dandled them and fixed them, that  
they were  
little babies once and they had loving all around and in  
them, that they  
had earthy love inside them.

Some people in their later living have pride in them,  
some never have  
anything of such a thing in them. There are many kinds  
of men and women  
and many millions of each kind of them and there is this  
history of all  
the kinds of them.

Every one has in them a fundamental nature to them with  
a kind of way  
of thinking that goes with this nature in them in all

the many millions  
made of that kind of them. Every one then has it in them  
to be one of  
the many kinds of men or many kinds of women. There are  
many kinds of  
men and many kinds of women and of each kind of them  
there are always  
many millions in the world and any one can know by  
watching the many  
kinds there are of them and this is to be a history of  
all the kinds of  
them.

Every one of the kinds of them has a fundamental nature  
common to each  
one of the many millions of that kind of them a  
fundamental nature that  
has with it a certain way of thinking, a way of loving,  
a way of having  
or not having pride inside them, a way of suffering, a  
way of eating, a  
way of drinking, a way of learning, a way of working, a  
way of  
beginning, a way of ending. There are many kinds of them  
but everywhere  
in all living any one who keeps on looking can find all  
the kinds of  
them.

There are many kinds of them then many kinds of  
fundamental nature in  
men and in women. Sometimes it takes long to know it in  
them which kind  
of fundamental nature is inside them. Sometimes it takes  
long to know it  
in them, always there is mixed up with them other kinds  
of nature with  
the kind of fundamental nature of them, giving a flavor  
to them,  
sometimes giving many flavors to them, sometimes giving  
many  
contradictions to them, sometimes keeping a confusion in  
them and some  
of them never make it come right inside them. Mostly all  
of them in

their later living come to the repeating that old age gives almost always to every one and then the fundamental nature of them comes out more and more in them and more and more we get to know it in them the fundamental nature in each one of them.

Always all the men and women all around have in them some one of the many kinds of men and women that have each one of them many millions made like them, always all the men and women all around have it in them to have one fundamental nature in them and other kinds of nature are mixed up in them with this kind of nature in them so it takes all the knowing one can learn with all the living to ever know it about any one around them the fundamental nature of them and how everything is mixed up in them.

As I was saying the mixture in them of other kinds of nature to them gives a flavor to some kinds of them to some kinds of men and some kinds of women, makes a group of them that have to them flavor as more important in them than the fundamental nature in them and the kind of thinking and feeling that goes with the fundamental nature in them. The flavor in them is real inside them more real to them than the fundamental nature in them, the flavor the other kinds of nature mixed up in them give to them. To many of such a kind of them the flavor is to them the reallest thing in them, the reallest thing about them, and this is a history of many of such of them.

In this book there will be discussion of pairs of people



and their  
relation, short sketches of innumerable ones, Ollie,  
Paul; Paul,  
Fernande; Larr and me, Jane and me, Hattie and Ollie,  
Margaret and  
Phillip, Claudel and Mrs. Claudel, Claudel and Martin,  
Maurice and Jane,  
Helen and John, everybody I know, Murdock and Elise,  
Larr and Elise,  
Larr and Marie, Jenny Fox and me, Sadie and Julia,  
everybody I can think  
of ever, narrative after narrative of pairs of people,  
Martin and Mrs.  
Herford, Bremer and Hattie, Jane and Nellie, Henrietta  
and Jane and some  
one and another one, everybody Michael and us and Victor  
Herbert,  
Farmert and us, Bessie Hessel and me.

Some one if they dreamed that their mother was dead when  
they woke up  
would not put on mourning. Some if they believed in  
dreams as much as  
the one who dreamed that their mother was dead and did  
not put on  
mourning would if they had dreamed that their mother was  
dead would put  
on mourning. Hattie if she dreamed that her mother was  
dead would not  
put on mourning. Mrs. Claudel if she believed in dreams  
as much as  
Hattie and had dreamed that her mother was dead would  
put on mourning.

Some would be surprised that some could dream that their  
mother was dead  
and then not put on mourning. Some would be surprised  
that any one  
having dreamed that their mother was dead could think  
about then putting  
on mourning.

Some people know other ones. This is being a history of  
kinds of men and  
women, when they were babies and then children and then

grown men and  
women and then old ones and the one and the ones they  
were in relation  
with at any time, at some time.

This is a general leading up to a description of Olive  
who is an  
exception in being one being living. Then there can be a  
description of  
the Pauline group and of the Pauline quality in Ollie  
and then there can  
be a complete description of the Pauline group and there  
can be a  
description of ones who could be ones who are not at all  
married ones a  
whole group of them of hundreds of them, and they grade  
from Eugenia to  
Mabel Arbor who is not like them in being one who could  
have been one  
not being a married one. Then once more one can begin  
with the Pauline  
group and Sophie among them, and then one can go through  
whole groups of  
women to Jane Sands and her relation to men and so to a  
group of men  
and ending up with Paul. Then one can take a fresh start  
and begin with  
Fanny and Helen and run through servants and adolescents  
to Lucy and so  
again to women and to men and how they love, how women  
love and how they  
do not love, how men do not love, how men do love, how  
women and men do  
and do not love and so on to men and women in detail and  
so on to Simon  
as a type of man.

Then going completely in to the flavor question how  
persons have the  
flavor they do there can be given short sketches of  
Farmert, Alden, of  
Henderson and any other man one can get having very much  
flavor and  
describing the complications in them one can branch off  
into women,

Myrtle, Constance, Nina Beckworth and others to Ollie and then say of them that it is hard to combine their flavor with other feelings in them but it has been done and is being done and then describe Pauline and from Pauline go on to all kinds of women that come out of her, and then go on to Jane, and her group and then come back to describe Mabel Arbor and her group, then Eugenia's group always coming back to flavor idea and Pauline type, then go on to adolescents, mixing and mingling and contrasting. Then start afresh with Grace's group, practical, pseudo masculine. Then start afresh with Fanny and Helen and business women, earthy type, and kind of intellect. Enlarge on this and then go back to flavor, to pseudo flavor, Mildred's group, and then to the concentrated groups.

From then on complicate and complete giving all kinds of pictures and start in again with the men. Here begin with Victor Herbert group and ramify from that. Simon is bottom of Alden and Bremer and the rest. Go on then to how one would love and be loved as a man or as a woman by each kind that could or would love any one.

Any one being started in doing something is going on completely doing that thing, a little doing that thing, doing something that is that thing. Any one not knowing anything of any one being one starting that one in doing that thing is one doing that thing completing doing that thing and being then one living in some such thing.

Some are ones being certain that any one doing a thing

and having been  
started in doing that thing are ones not having been  
taught to do that  
thing, are ones who have come to do that thing. Some are  
certain that  
not any one has been taught to do a thing if that one is  
doing a thing  
and not any one is remembering that that thing is  
something that has  
just been done.

Doing something is interesting to some, if not any one  
is remembering  
that that thing has just been done. Doing something is  
interesting to  
some if not any one is remembering that any one was one  
beginning doing  
some such thing. Doing something is interesting to some  
when those are  
remembering that every one has been doing that thing in  
having been  
shown that thing. Doing something is interesting to some  
when they are  
certain that all having been doing that thing have been  
completely dead  
and have not been forgotten. Doing something is  
interesting to some when  
they are certain that very many being dead were ones  
completely doing  
that thing. Doing things are interesting to some when  
some one is  
beginning to be finishing having done that thing. Doing  
something is  
interesting to some when they are remembering that every  
one could be  
doing that thing. Doing something is interesting to some  
when they are  
certain that every one should do that thing.

When some are very little ones they very completely do  
some thing. Some  
are certain that every one when they are very little  
ones are ones who  
could very completely do some thing. Some when they are  
very little ones

very completely then do something. Some then find in this thing that beginning and ending is not at all something being existing. Some find in this thing that beginning and ending is not at all interesting. Some are finding in this thing that nothing is satisfying. Some are finding in this thing that some other thing is interesting. Some are finding in this thing that any one is being one being living. Some are finding in this thing that every one is one being existing. Some are finding in this thing that very many are being existing and are not completing then anything.

Some are certain that when any one is a very little one they are not then beginning anything. Some are finding in this thing that beginning and ending is being existing. Some are finding in this thing that beginning and ending are not being existing. Some are not finding anything in this thing. Some are finding in this thing that any one is being existing. Some are finding in this thing that some are being existing. Some are finding in this thing that not any one is being existing.

Any one being one being a little one is being then one having some, having some one knowing something of that thing. Some being a little one are asking then how some other one could have been one being a little one. Some being a little one are then not needing anything of asking anything. Some being a little one are forgetting then having been asking anything. Some being a very little one are not then

needing being one  
being existing.

Some are not needing that any one being a little one is  
then being  
existing. Some are not needing any one being a little  
one. Some are not  
needing any one having been a little one. Some are not  
needing that any  
one has been one being existing. Some are needing that  
every one is  
being one being existing.

Being a little one is what any one being existing is  
being one knowing  
is existing. Being a little one is then existing enough  
for every one to  
be knowing something of some such thing.

Any one loving any one is being one in some way loving  
some one. There  
can be complete lists of ones loving. There can be  
complete lists of  
ones loving again and again.

If there is a thin thing and some one is seeing through  
that thing if  
there is a thin thing, very many are telling about  
seeing through that  
thing. If there is a thin thing some are saying that it  
is like some  
other thing. If there is a thin thing some are denying  
that it is a thin  
thing. If there is a thin thing some are not hearing  
what some one has  
been saying who has been saying that the thin thing is a  
thin thing.

There are thin things and some of them are hanging in  
front of  
something. There are thin things and they are nicely  
thin things, things  
nicely being thin enough and letting then all the light  
in. If there are  
thin things they are thin enough to hang and let light

in. If there are  
thin things it is certain that they are like some other  
things. There  
are thin things and any one not having seen them is not  
completely  
certain that they are thin things. They are thin things  
the things that  
are thin things and some have seen them and have said  
then that those  
things are thin things.

A man in his living has many things inside him. He has  
in him his being  
certain that he is being one seeing what he is looking  
at just then, he  
has in him the kind of certain feeling of seeing what he  
is looking at  
just then that makes a kind of them of which a list will  
be made in  
making out a list of every one. This feeling of being  
certain of seeing  
what he is looking at just then comes from the being in  
him that is  
being then in him, comes from the mixing in him of being  
then one being  
living and being one then being certain of that thing.

In all of the men being living some are more certain  
than other ones who  
are very much like them are more certain of seeing the  
thing at which  
they are looking.

In all men in their daily living, in every moment they  
are living, in  
all of them, in all the time they are being living, in  
the times they  
are doing, in the times they are not doing something, in  
all of them  
there is always something in them of being certain of  
seeing the thing  
at which they are looking. In all of them in all the  
millions of men  
being living there is some feeling of being certain of  
seeing the thing

at which they are looking. Some of the many millions of men being living have stronger the feeling of being certain of seeing the thing at which they are looking than others of them.

There are many millions of men being living and many millions are very certain that they are seeing the thing at which they are looking. In many men there is a mixture in them of being strongly certain of seeing the thing at which they are looking and just being certain that they are seeing the thing at which they are looking. In some men there is a mixture in them of being certain of being strongly certain, of not being strongly certain, of being quite certain, of being uncertain that they are seeing the thing at which they are all looking. In all the men who are being living there is something of being certain of seeing the thing at which they are looking. In all the men who are being living there is a kind of feeling about being certain of seeing that at which they are looking.

Loving is loving and being a baby is something. Loving is loving. Being a baby is something. Having been a baby is something. Not having been a baby is something that comes not to be anything and that is a thing that is beginning. Having been a baby is something having been going on being existing. Not having been a baby is something not being existing. Loving is loving. Not having been a baby could be everything. Having been a baby is something. Being a baby is something. Loving is something. Loving is loving. Not being a baby is something.



Any one has been a baby and has then been something. Any one is not a baby and is then something. Not coming to be a baby is not anything. Not coming to be loving is something. Coming to be loving is something. Loving is something. Babies have been existing. Babies are existing. Babies are something being existing. Not being babies is something being existing.

Loving is something. Anything is something. Babies are something. Being a baby is something. Not being a baby is something.

Coming to be anything is something. Not coming to be anything is something. Loving is something. Not loving is something. Loving is loving. Something is something. Anything is something.

Anything is something. Not coming to anything is something. Loving is something. Needing coming to something is something. Not needing to coming to something is something. Loving is something. Anything is something.

How can any one be one any one is loving when every one is a fat one or a thin one or in between. How can any one be one loving any one when every one is one not loving some. Every one loving any one is a thin one or a fat one or in between. Any one loving any one is one loving in being a fat one or a thin one or in between. Being a fat one and loving is something. Being a thin one and loving is something. Being in between being a thin one and being a fat one and loving is something. Being a

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