

Towards a Newer Laocoön

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The dogmatism and intransigence of the "non-objective" or "abstract" purists of painting today cannot be dismissed as symptoms merely of a cultist attitude towards art. Purists make extravagant claims for art, because usually they value it much more than anyone else does. For the same reason they are much more solicitous about it. A great deal of purism is the translation of an extreme solicitude, an anxiousness as to the fate of art, a concern for its identity. We must respect this. When the purist insists upon excluding "literature" and subject matter from plastic art, now and in the future, the most we can charge him with off—hand is an unhistorical attitude. It is quite easy to show that abstract art like every other cultural phenomenon reflects the social and other circumstances of the age in which its creators live, and that there is nothing inside art itself, disconnected from history, which compels it to go in one direction or another. But it is not so easy to reject the purist's assertion that the best of contemporary plastic art is abstract. Here the purist does not have to support his position with metaphysical pretensions. And when he insists on doing so, those of us who admit the merits of abstract art without accepting its claims in full must offer our own explanation for its present supremacy.

Discussion as to purity in art and, bound up with it, the attempts to establish the differences between the various arts are not idle. There has been, is, and will be, such a thing as a confusion of the arts. From the point of view of the artist engrossed in the problems of his medium and indifferent to the efforts of theorists to explain abstract art completely, purism is the terminus of a salutary reaction against the mistakes of painting and sculpture in the past several centuries which were due to such a confusion.

I

There can be, I believe, such a thing as a dominant art form; this was what literature had become in Europe by the 17th century. (Not that the ascendancy of a particular art always coincides with its greatest productions. In point of achievement, music was the greatest art of this period.) By the middle of the 17th century the pictorial arts had been relegated almost everywhere into the hands of the courts, where they eventually degenerated into relatively trivial interior decoration. The most creative class in society, the rising mercantile bourgeoisie, impelled perhaps by the iconoclasm of the Reformation (Pascal's jansenist contempt for painting is a symptom) and by the relative cheapness and mobility of the physical medium after the invention of printing, had turned most of its creative and acquisitive energy towards literature.

Now, when it happens that a single art is given the dominant role, it becomes the prototype of all art: the others try to shed their proper characters and imitate its effects. The dominant art in turn tries itself to absorb the functions of the others. A confusion of the arts results, by which the subservient ones are perverted and distorted; they are forced to deny their own nature in an effort to attain the effects of the dominant art. However, the subservient arts can only be mishandled in this way when they have reached such a degree of technical facility as to enable them to pretend to conceal their medium;. In other words, the artist must have gained such power over his material as to annihilate it seemingly in favor of illusion. Music was saved from the fate of the pictorial arts in the 17th and 18th centuries by its comparatively rudimentary technique and the relative shortness of its development as a formal art. Aside from the fact that in its nature it is the art furthest removed from imitation, the possibilities of music had not been explored sufficiently to enable it to strive for illusionist effects.

But painting and sculpture, the arts of illusion par excellence, had by that time achieved such facility as to make them infinitely susceptible to the temptation to emulate the effects, not only of illusion, but of other arts. Not only could painting imitate sculpture, and sculpture, painting, but both could attempt to reproduce the effects of literature. And it was for the effects of literature that 17th and 18th century painting strained most of all. Literature, for a number of reasons, had won the upper hand, and the plastic arts - especially in the form of easel painting and statuary - tried to win admission to its domain. Although this does not account completely for the decline of those arts during this period, it seems to have been the form of that decline. Decline it was, compared to what had taken place in Italy, Flanders, Spain and Germany the century before. Good artists, it is true, continue to appear - I do not have to exaggerate the depression to make my point - but not good *schools* of art, not good followers. The circumstances surrounding the appearance of the individual great artists seem to make them almost all exceptions; we think of them as great artists "in spite of." There is a scarcity of distinguished small talents. And the very level of greatness sinks by comparison to the work of the past.

In general, painting and sculpture in the hands of the lesser talents - and this is what tells the story - become nothing more than ghosts and "stooges" of literature. All emphasis is taken away from the medium and transferred to subject matter. It is no longer a question even of realistic imitation, since that is taken for granted, but of the artist's ability to interpret subject matter for poetic effects and so forth.

We ourselves, even today, are too close to literature to appreciate its status as a dominant art. Perhaps an example of the converse will make clearer what I mean. In China, I believe, painting and sculpture became in the course of the development of culture the dominant arts. There we see poetry given a role subordinate to them, and consequently assuming their limitations: the poem confines itself to the single moment of painting and to an emphasis upon visual details. The Chinese even require visual delight from the handwriting in which the poem is set down. And by comparison to their pictorial and decorative arts doesn't the later poetry of the Chinese seem rather thin and monotonous?

Lessing, in his *Laokoön* written in the 1760s, recognized the presence of a practical as well as a theoretical confusion of the arts. But he saw its ill effects exclusively in terms of literature, and his opinions on plastic art only exemplify the typical misconceptions of his age. He attacked the descriptive verse of poets like James Thomson as an invasion of the domain of landscape painting, but all he could find to say about painting's invasion of poetry was to object to allegorical pictures which required an explanation, and to paintings like Titian's *Prodigal Son* which incorporate "two necessarily separate points of time in one and the same picture."

II

The Romantic Revival or Revolution seemed at first to offer some hope for painting, but by the time it departed the scene, the confusion of the arts had become worse. The romantic theory of art was that the artist feels something and passes on this feeling - not the situation or thing which stimulated it - to his audience. To preserve the immediacy of the feeling it was even more necessary than before, when art was imitation rather than communication, to suppress the role of the medium. The medium was a regrettable if necessary physical obstacle between the artists and his audience, which in some ideal state would disappear entirely to leave the experience of the spectator or reader identical with that of the artist. In spite of the fact that music considered as an art of pure feeling, was beginning to win almost equal esteem, the attitude represents a final triumph for poetry. All feeling for the arts as *métiers*, crafts,

disciplines—of which some sense had survived until the 18th century—was lost. The arts came to be regarded as nothing more or less than so many powers of the personality. Shelley expressed this best when in his *Déme of Poetry* he exalted poetry above the other arts because its medium came closest, as Bosanquet puts it, to being no medium at all. In practice this aesthetic encouraged that particular widespread form of artistic dishonesty which consists in the attempt to escape from the problems of the medium of one art by taking refuge in the effects of another. Painting is the most susceptible to evasions of this sort, and painting suffered most at the hands of the Romantics.

At first it did not seem so. As a result of the triumph of the burghers and of their appropriation of all the arts a fresh current of creative energy was released into every field. If the Romantic revolution in painting was at first more a revolution in subject matter than in anything else, abandoning the oratorical and frivolous literature of 18th century painting in search of a more original, more powerful, more sincere literary content, it also brought with it a greater boldness in pictorial means. Delacroix, Géricault, even Ingres, were enterprising enough to find new form for the new content they introduced. But the net result of their efforts was to make the incubus of literature in painting even deadlier for the lesser talents who followed them. The worst manifestations of literary and sentimental painting had already begun to appear in the painting of the late 18th century - especially in England, where a revival which produced some of the best English painting was equally efficacious in speeding up the process of degeneration. Now the schools of Ingres and Delacroix joined with those of Morland and Greuze and Vigée-Lebrun to become the official painting of the 19th century. There have been academics before, but for the first time we have academicism. Painting enjoyed a revival of activity in 19th century France such as had not been seen since the 16th century, and academicism could produce such good painters as Corot and Theodore Rousseau, and even Daumier - yet in spite of this academicians sank painting to a level that was in some respects an all-time low. The name of this low is Vernet, Gérôme, Leighton, Watts, Moreau, Bocklin, the Pre-Raphaelites, etc., etc. That some of these painters had real talent only made their influence the more pernicious. It took talent - among other things - to lead art that far astray. Bourgeois society gave these talents a prescription, and they filled it - with talent.

It was not realistic imitation in itself that did the damage so much as realistic illusion in the service of sentimental and declamatory literature. Perhaps the two go hand in hand. To judge from Western and Graeco—Roman art, it seems so. Yet it is true of Western painting that in so far as it has been the creation of a rationalist and scientifically—minded city culture, it has always had a bias towards a realism that tries to achieve allusions by overpowering the medium, and is more interested in exploiting the practical meanings of objects than in savoring their appearance

III

Romanticism was the last great tendency following directly from bourgeois society that was able to inspire and stimulate the profoundly responsible artist - the artist conscious of certain inflexible obligations to the standards of his craft. By 1848 Romanticism had exhausted itself. After that the impulse, although indeed it had to originate in bourgeois society, could only come in the guise of a denial of that society, as a turning away from it. It was not to be an about—face towards a new society, but an emigration to a Bohemia which was to be art's sanctuary from capitalism. It was to be the task of the avant-garde to perform in opposition to bourgeois society the function of finding new and adequate cultural forms for the expression of that same society, without at the same time succumbing to its ideological divisions and its refusal to permit the arts to be their own justification. The avant-garde, both

child and negation of Romanticism, becomes the embodiment of art's instinct of self-preservation. It is interested in, and feels itself responsible to, only the values of art; and, given society as it is, has an organic sense of what is good and what is bad for art.

As the first and most important item upon its agenda, the avant-garde saw the necessity of an escape from ideas, which were infecting the arts with the ideological struggles of society. Ideas came to mean subject matter in general. (Subject matter as distinguished from content: in the sense that every work of art must have content, but that subject matter is something the artist does or does not have in mind when he is actually at work.) This meant a new and greater emphasis upon form, and it also involved the assertion of the arts as independent vocations, disciplines and crafts, absolutely autonomous, and entitled to respect for their own sakes, and not merely as vessels of communication. It was the signal for a revolt against the dominance of literature, which was subject matter at its most oppressive.

The avant-garde has pursued, and still pursues, several variants, whose chronological order is by no means clear, but can be best traced in painting, which as the chief victim of literature brought the problem into sharpest focus. (Forces stemming from outside art play a much larger part than I have room to acknowledge here. And I must perforce be rather schematic and abstract, since I am interested more in tracing large out-lines than in accounting for and gathering in all particular manifestations.)

By the second third of the 19th century painting had degenerated from the pictorial to the picturesque. Everything depends on the anecdote or the message. The painted picture occurs in blank, indeterminate space; it just happens to be on a square of canvas and inside a frame. It might just as well have been breathed on air or formed out of plasma. It tries to be something you imagine rather than see—or else a bas-relief or a statue. Everything contributes to the denial of the medium, as if the artist were ashamed to admit that he had actually painted his picture instead of dreaming it forth.

This state of affairs could not be overcome at one stroke. The campaign for the redemption of painting was to be one of comparatively slow attrition at first. Nineteenth century painting made its first break with literature when in the person of the Communard, Courbet, it fled from spirit to matter. Courbet, the first real avant-garde painter, tried to reduce his art to immediate sense data by painting only what the eye could see as a machine unaided by the mind. He took for his subject matter prosaic contemporary life. As avant-gardists so often do, he tried to demolish official bourgeois art by turning it inside out. By driving something as far as it will go you often get back to where it started. A new flatness begins to appear in Courbet's painting, and an equally new attention to every inch of the canvas, regardless of its relation to the "centers of interest." (Zola, the Goncourts and poets like Verhaeren were Courbet's correlatives in literature. They too were "experimental"; they too were trying to get rid of ideas and "literature," that is, to establish their art on a more stable basis than the crumbling bourgeois oecumene.) If the avant-garde seems unwilling to claim naturalism for itself it is because the tendency failed too often to achieve the objectivity it professed, i.e., it succumbed to "ideas."

Impressionism, reasoning beyond Courbet in its pursuit of materialist objectivity, abandoned common sense experience and sought to emulate the detachment of science, imagining that thereby it would get at the very essence of painting as well as of visual experience. It was becoming important to determine the essential elements of each of the arts. Impressionist painting becomes more an exercise in color vibrations than representation of nature. Manet meanwhile, closer to Courbet, was attacking subject matter on its own terrain by including it in his pictures and exterminating it then and there. His insolent indifference to

his subject, which in itself was often striking, and his flat color- modeling were as revolutionary as Impressionist technique proper. Like the Impressionists he saw the problems of painting as first and foremost problems of the medium, and he called the spectator's attention to this.

IV

The second variant of the avant-garde's development is concurrent in time with the first. It is easy to recognize this variant, but rather difficult to expose its motivation. Tendencies go in opposite directions, and cross-purposes meet. But tying every- thing together is the fact that in the end cross-purposes indeed do meet. There is a common effort in each of the arts to expand the expressive resources of the medium, not in order to express ideas and notions, but to express with greater immediacy sensations, the irreducible elements of experience. Along this path it seemed as though the avant-garde in its attempt to escape from "literature" had set out to treble the confusion of the arts by having them imitate every other art except literature.¹ (By this time literature had had its opprobrious sense expanded to include everything the avant-garde objected to in official bourgeois culture.) Each art would demonstrate its powers by capturing the effects of its sister arts or by taking a sister art for its subject. Since art was the only validity left, what better subject was there for each art than the procedures and effects of some other art? Impressionist painting, with its progressions and rhythmic suffusions of color, with its moods and atmospheres, was arriving at effects to which the Impressionists themselves gave the terms of Romantic music. Painting, however, was the least affected by this new confusion. Poetry and music were its chief victims. Poetry—for it too had to escape from "literature" - was imitating the effects of painting and sculpture (Gautier, the Parnassians, and later the Imagists) and, of course, those of music (Poe had narrowed "true" poetry down to the lyric). Music, in flight from the undisciplined, bottomless sentimentality of the Romantics, was striving to describe and narrate (program music). That music at this point imitates literature would seem to spoil my thesis. But music imitates painting as much as it does poetry when it becomes representational; and besides, it seems to me that Debussy used the program more as a pretext for experiment than as an end in itself. In the same way that the Impressionist painters were trying to get at the structure beneath the color, Debussy was trying to get at the "sound underneath the note."

Aside from what was going on inside music, music as an art in itself began at this time to occupy a very important position in relation to the other arts. Because of its "absolute" nature, its remoteness from imitation, its almost complete absorption in the very physical quality of its medium, as well as because of its resources of suggestion, music had come to replace poetry as the paragon art. It was the art which the other avant-garde arts en- vied most, and whose effects they tried hardest to imitate. Thus it was the principal agent of the new confusion of the arts. What attracted the avant-garde to music as much as its power to suggest was, as I have said, its nature as an art of immediate sensation. When Verlaine said, "De la musique avant toute chose," he was not only asking poetry to be more suggestive - suggestive- ness after all, was a poetic ideal foisted upon music - but also to affect the reader or listener with more immediate and more powerful sensations.

But only when the avant-garde's interest in music led it to consider music as a method of art rather than as a kind of effect did the avant-garde find what it was looking for. It was when it was discovered that the advantage of music lay chiefly in the fact that it was an "abstract" art, an art of "pure form." It was such because it was incapable, objectively, of communicating any- thing else than a sensation, and because this sensation could not be conceived in any other terms than those of the sense through which it entered the

consciousness. An imitative painting can be described in terms of non—visual identities, a piece of music cannot, whether it attempts to imitate or not. The effects of music are the effects, essentially, of pure form; those of painting and poetry are too often accidental to the formal natures of these arts. Only by accepting the example of music and defining each of the other arts solely in the terms of the sense or faculty which perceived its effect and by excluding from each art whatever is intelligible in the terms of any other sense or faculty would the non-musical arts attain the "purity" and self-sufficiency which they desired; which they desired, that is, in so far as they were avant-garde arts. The emphasis, therefore, was to be on the physical, _the sensorial. "Literature's" corrupting influence is only felt when the senses are neglected. The latest confusion of the arts was the result of a mistaken conception of music as the only immediately sensuous art. But the other arts can also be sensuous, if only they will look to music, not to ape its effects but to borrow its principles as a "pure" art, as an art which is abstract because it is almost nothing else except sensuous.²

V

Guiding themselves, whether consciously or unconsciously, by a notion of purity derived from the example of music, the avant-garde arts have in the last fifty years achieved a purity and a radical delimitation of their fields of activity for which there is no previous example in the history of culture. The arts lie safe now, each within its "legitimate" boundaries, and free trade has been replaced by autarchy. Purity in art consists in the acceptance, willing acceptance, of the limitations of the medium of the specific art. To prove that their concept of purity is something more than a bias in taste, painters point to Oriental, primitive and children's art as instances of the universality and naturalness and objectivity of their ideal of purity. Composers and poets, although to a much lesser extent, may justify their efforts to attain purity by referring to the same precedents. Dissonance is present in early and non-Western music, "unintelligibility" in folk poetry. The issue is, of course, focused most sharply in the plastic arts, for they, in their non-decorative function, have been the most closely associated with imitation, and it is in their case that the ideal of the pure and the abstract has met the most resistance.

The arts, then, have been hunted back to their mediums, and there they have been isolated, concentrated and defined. It is by virtue of its medium that each art is unique and strictly itself. To restore the identity of an art the opacity of its medium must be emphasized. For the visual arts the medium is discovered to be physical; hence pure painting and pure sculpture seek above all else to affect the spectator physically. In poetry, which, as I have said, had also to escape from "literature" or subject matter for its salvation from society, it is decided that the medium is essentially psychological and sub- or supra-logical. The poem is to aim at the general consciousness of the reader, not simply his intelligence.

It would be well to consider "pure" poetry for a moment, before going on to painting. The theory of poetry as incantation, hypnosis or drug—as psychological agent then—goes back to Poe, and eventually to Coleridge and Edmund Burke with their efforts to locate the enjoyment of poetry in the "Fancy" or "Imagination." Mallarmé, however, was the first to base a consistent practice of poetry upon it. Sound, he decided, is only an auxiliary of poetry, not the medium itself; and besides, most poetry is now read, not recited: the sound of words is a part of their meaning, not the vessel of it. To deliver poetry from the subject and to give full play to its true affective power it is necessary to free words from logic. The medium of poetry is isolated in the power of the word to evoke associations and to connote. Poetry subsists no longer in the relations between words as meanings, but in the relations between words as personalities composed of sound, history and possibilities of meaning. Grammatical logic is retained only

in so far as it is necessary to set these personalities in motion, for unrelated words are static when read and not recited aloud. Tentative efforts are made to discard metric form and rhyme, because they are regarded as too local and de- terminate, too much attached to specific times and places and social conventions to pertain to the essence of poetry. There are experiments in poetic prose. But as in the case of music, it was found that formal structure was indispensable, that some such structure was integral to the medium of poetry as an aspect of its resistance The poem still offers possibilities of meaning—but only possibilities. Should any of them be too precisely realized, the poem would lose the greatest part of its efficacy, which is to agitate the consciousness with infinite possibilities by approaching the brink of meaning and yet never falling over it. The poet writes, not so much to *express*, as to create a thing which will operate upon the reader's consciousness to produce the emotion of poetry. The content of the poem is what it does to the reader, not what it communicates. The emotion of the reader derives from the poem as a unique object – pretendedly - and not from referents outside the poem. This is pure poetry as ambitious contemporary poets try to define it by the example of their work. Obviously, it is an impossible ideal, yet one which most of the best poetry of the last fifty years has tried to reach, whether it is poetry about nothing or poetry about the plight of contemporary society.

It is easier to isolate the medium in the case of the plastic arts, and consequently avant—garde painting and sculpture can be said to have attained a much more radical purity than avant-garde poetry. Painting and sculpture can become more completely nothing but what they do; like functional architecture and the machine, they *look* what they *do*. The picture or statue exhausts itself in the visual sensation it produces. There is nothing to identify, connect or think about, but everything to feel. Pure poetry strives for infinite suggestion, pure plastic art for the minimum. If the poem, as Valéry claims, is a machine to produce the emotion of poetry, the painting and statue are machines to produce the emotion of "plastic sight." The purely plastic or abstract qualities of the work of art are the only ones that count. Emphasize the medium and its difficulties, and at once the purely plastic, the proper, values of visual art come to the fore. Overpower the medium to the point where all sense of its resistance disappears, and the adventitious uses of art become more important.

The history of avant-garde painting is that of a progressive surrender to the resistance of its medium; which resistance consists chiefly in the flat picture plane's denial of efforts to "hole through" it for realistic perspectival space. In making this surrender, painting not only got rid of imitation—and with it, "literature"—but also of realistic imitations corollary confusion between painting and sculpture. (Sculpture, on its side, emphasizes the resistance of its material to the efforts of the artist to ply it into shapes uncharacteristic of stone, metal, wood, etc.) Painting abandons chiaroscuro and shaded modelling. Brush strokes are often defined for their own sake. The motto of the Renaissance artist, *Ars est artem celare*, is exchanged for *Ars est artem demonstrare*. Primary colors, the "instinctive," easy colors, replace tones and tonality. Line, which is one of the most abstract elements in painting since it is never found in nature as the definition of contour, returns to oil painting as the third color between two other color areas. Under the influence of the square shape of the canvas, forms tend to become geometrical—and simplified, because simplification is also a part of the instinctive accommodation to the medium. But most important of all, the picture plane itself grows shallower and shallower, flattening out and pressing together the fictive planes of depth until they meet as one upon the real and material plane which is the actual surface of the canvas; where they lie side by side or interlocked or transparently imposed upon each other. Where the painter still tries to indicate real objects their shapes flatten and spread in the dense, two—dimensional atmosphere. A vibrating tension is set up as the objects struggle to maintain their

volume against the tendency of the real picture plane to re-assert its material flatness and crush them to silhouettes. In a further stage realistic space cracks and splinters into flat planes which come forward, parallel to the plane surface. Sometimes this advance to the surface is accelerated by painting a segment of wood or texture *trompe l'oeil*, or by drawing exactly printed letters, and placing them so that they destroy the partial illusion of depth by slamming the various planes together. Thus the artist deliberately emphasizes the illusoriness of the illusions which he pre- tends to create. Sometimes these elements are used in an effort to preserve an illusion of depth by being placed on the nearest plane in order to drive the others back. But the result is an optical illusion, not a realistic one, and only emphasizes further the impenetrability of the plane surface.

The destruction of realistic pictorial space, and with it, that of the object, was accomplished by means of the travesty that was cubism. The cubist painter eliminated color because, consciously or unconsciously, he was parodying, in order to destroy, the academic methods of achieving volume and depth, which are shading and perspective, and as such have little to do with color in the common sense of the word. The cubist used these same methods to break the canvas into a multiplicity of subtle recessive planes, which seem to shift and fade into infinite depths and yet insist on returning to the surface of the canvas. As we gaze at a cubist painting of the last phase we witness the birth and death of three-dimensional pictorial space.

And as in painting the pristine Harness of the stretched canvas constantly struggles to overcome every other element, so in sculpture the stone figure appears to be on the point of relapsing into the original monolith, and the cast seems to narrow and smooth itself back to the original molten stream from which it was poured, or tries to remember the texture and plasticity of the clay in which it was first worked out.

Sculpture hovers finally on the verge of "pure" architecture, and painting, having been pushed up from fictive depths, is forced through the surface of the canvas to emerge on the other side in the form of paper, cloth, cement and actual objects of wood and other materials pasted, glued or nailed to what was originally the transparent picture plane, which the painter no longer dares to puncture - or if he does, it is only to dare. Artists like Hans Arp, who begin as painters, escape eventually from the prison of the single plane by painting on wood or plaster and using molds or carpentry to raise and lower planes. They go, in other words, from painting to colored bas-relief, and finally - so far must they fly in order to return to three- dimensionality without at the same time risking the illusion- they become sculptors and create objects in the round, through which they can free their feelings for movement and direction from the increasing ascetic geometry of pure painting. (Except in the case of Arp and one or two others, the sculpture of most of these metamorphosed painters is rather unsculptural, stemming as it does from the discipline of painting. It uses color, fragile and intricate shapes and a variety of materials. It is construction, fabrication.)

The French and Spanish in Paris brought painting to the point of the pure abstraction, but it remained, with a few exceptions, for the Dutch, Germans, English and Americans to realize it. It is in their hands that abstract purism has been consolidated into a school, dogma and credo. By 1939 the center of abstract painting had shifted to London, while in Paris the younger generation of French and Spanish painters had reacted against abstract purity and turned back to a confusion of literature with painting as extreme as any of the past. These young orthodox surrealists are not to be identified, however, with such pseudo- or mock surrealists of the previous generation as Miro, Klee and Arp, whose work, despite its apparent intention, has only contributed to the further deployment of abstract painting pure and simple. Indeed, a good many

of the artists—if not the majority—who contributed importantly to the development of modern painting came to it with the desire to exploit the break with imitative realism for a more powerful expressiveness, but so inexorable was the logic of the development that in the end their work constituted but another step towards abstract art, and a further sterilization of the expressive factors. This has been true, whether the artist was Van Gogh, Picasso or Klee. All roads led to the same place.

VI

I find that I have offered no other explanation for the present superiority of abstract art than its historical justification. So what I have written has turned out to be an historical apology for abstract art. To argue from any other basis would require more space than is at my disposal, and would involve an entrance into the politics of taste—to use Venturi's phrase—from which there is no exit - on paper. My own experience of art has forced me to accept most of the standards of taste from which abstract art has derived, but I do not maintain that they are the only valid standards through eternity. I find them simply the most valid ones at this given moment. I have no doubt that they will be replaced in the future by other standards, which will be perhaps more inclusive than any possible now. And even now they do not exclude all other possible criteria. I am still able to enjoy a Rembrandt more for its expressive qualities than for its achievement of abstract values - as rich as it may be in them.

It suffices to say that there is nothing in the nature of abstract art which compels it to be so. The imperative comes from history, from the age in conjunction with a particular moment reached in a particular tradition of art. This conjunction holds the artist in a vise from which at the present moment he can escape only by surrendering his ambition and returning to a stale past. This is the difficulty for those who are dissatisfied with abstract art, feeling that it is too decorative or too arid and “inhuman,” and who desire a return to representation and literature in plastic art. Abstract art cannot be disposed of by a simple-minded evasion. Or by negation. We can only dispose of abstract art by assimilating it, by fighting our way through it.

Where to? I do not know. Yet it seems to me that the wish to return to the imitation of nature in art has been given no more justification than the desire of certain partisans of abstract art to legislate it into permanency.

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¹ This is the confusion of the arts for which Babbitt [Irving Babbitt, *The New Laokoön: An Essay on the Confusion of the Arts*, 1910] made Romanticism responsible. [Author's note]

² The ideas about music which Pater expresses in *The School of Giorgione* reflect this transition from the musical to the abstract better than any single work of art. [Author's note]