

## Robert Frost

### The Figure a Poem Makes (1939)

Abstraction is an old story with the philosophers, but it has been like a new toy in the hands of the artists of our day. Why can't we have any one quality of poetry we choose by itself? We can have in thought. Then it will go hard if we can't in practice. Our lives for it.

Granted no one but a humanist much cares how sound a poem is if it is only a sound. The sound is the gold in the ore. Then we will have the sound out alone and dispense with the inessential. We do till we make the discovery that the object in writing poetry is to make all poems sound as different as possible from each other, and the resources for that of vowels, consonants, punctuation, syntax, words, sentences, metre are not enough. We need the help of context— meaning-subject matter. That is the greatest help towards variety. All that can be done with words is soon told. So also with metres—particularly in our language where there are virtually but two, strict iambic and loose iambic. The ancients with many were still poor if they depended on metres for all tune. It is painful to watch our sprung-rhythmists straining at the point of omitting one short from a foot for relief from monotony. The possibilities for tune from the dramatic tones of meaning struck across the rigidity of a limited metre are endless. And we are back in poetry as merely one more art of having something to say, sound or unsound. Probably better if sound, because deeper and from wider experience.

Then there is this wildness whereof it is spoken. Granted again that it has an equal claim with sound to being a poem's better half. If it is a wild tune, it is a Poem. Our problem then is, as modern abstractionists, to have the wildness pure; to be wild with nothing to be wild about. We bring up as aberrationists, giving way to undirected associations and kicking ourselves from one chance suggestion to another in all directions as of a hot afternoon in the life of a grasshopper. Theme alone can steady us down. just as the first mystery was how a poem could have a tune in such a straightness as metre, so the second mystery is how a poem can have wildness and at the same time a subject that shall be fulfilled.

It should be of the pleasure of a poem itself to tell how it can. The figure a poem makes. It begins in delight and ends in wisdom. The figure is the same as for love. No one can really hold that the ecstasy should be static and stand still in one place. It begins in delight, it inclines to the impulse, it assumes direction with the first line laid down, it runs a course of lucky events, and ends in a clarification of life—not necessarily a great clarification, such as sects and cults are founded on, but in a momentary stay against confusion. It has denouement. It has an outcome that though unforeseen was predestined from the first image of the original mood—and indeed from the very mood. It is but a trick poem and no poem at all if the best of it was thought of first and saved for the last. It finds its own name as it goes and discovers the best waiting for it in some final phrase at once wise and sad—the happy-sad blend of the drinking song.

No tears in the writer, no tears in the reader. No surprise for the writer, no surprise for the reader. For me the initial delight is in the surprise of remembering something I didn't know I knew. I am in a place, in a situation, as if I had materialized from cloud or risen out of the ground. There is a glad recognition of the long lost and the rest follows. Step by step the wonder of unexpected supply

keeps growing. The impressions most useful to my purpose seem always those I was unaware of and so made no note of at the time when taken, and the conclusion is come to that like giants we are always hurling experience ahead of us to pave the future with against the day when we may Want to strike a line of purpose across it for somewhere. The line will have the more charm for not being mechanically straight. We enjoy the straight crookedness of a good walking stick. Modern instruments of precision are being used to make things crooked as if by eye and hand in the old days.

I tell how there may be a better wildness of logic than of inconsequence. But the logic is backward, in retrospect, after the act. It must be more felt than seen ahead like prophecy. It must be a revelation, or a series of revelations, as much for the poet as for the reader. For it to be that there must have been the greatest freedom of the material to move about in it and to establish relations in it regardless of time and space, previous relation, and everything but affinity. We prate of freedom. We call our schools free because we are not free to stay away from them till we are sixteen years of age. I have given up my democratic prejudices and now willingly set the lower classes free to be completely taken care of by the upper classes. Political freedom is nothing to me. I bestow it right and left. All I would keep for myself is the freedom of my material-the condition of body and mind now and then to summons aptly from the vast chaos of all I have lived through.

Scholars and artists thrown together are often annoyed at the puzzle of where they differ. Both work from knowledge; but I suspect they differ most importantly in the way their knowledge is come by. Scholars get theirs with conscientious thoroughness along projected lines of logic; poets theirs cavalierly and as it happens in and out of books. They stick to nothing deliberately, but let what will stick to them like burrs where they walk in the fields. No acquirement is on assignment, or even self-assignment. Knowledge of the second kind is much more available in the wild free ways of wit and art. A schoolboy may be defined as one who can tell you what he knows in the order in which he learned it. The artist must value himself as he snatches a thing from some previous order in time and space into a new order with not so much as a ligature clinging to it of the old place where it was organic. More than once I should have lost my soul to radicalism if it had been the originality it was mistaken for by its young converts. Originality and initiative are what I ask for my country. For myself the originality need be no more than the freshness of a poem run in the way I have described: from delight to wisdom. The figure is the same as for love. Like a piece of ice on a hot stove the poem must ride on its own melting. A poem may be worked over once it is in being, but may not be worried into being. Its most precious quality will remain its having run itself and carried away the poet with it. Read it a hundred times: it will forever keep its freshness as a metal keeps its fragrance. It can never lose its sense of a meaning that once unfolded by surprise as it went.

T.S. Eliot

## Tradition and the Individual Talent (1919)

In English writing we seldom speak of tradition, though we occasionally apply its name in deploring its absence. We cannot refer to “the tradition” or to “a tradition”; at most, we employ the adjective in saying that the poetry of So-and-so is “traditional” or even “too traditional.” Seldom, perhaps, does the word appear except in a phrase of censure. If otherwise, it is vaguely approbative, with the implication, as to the work approved, of some pleasing archaeological reconstruction. You can hardly make the word agreeable to English ears without this comfortable reference to the reassuring science of archaeology.

Certainly the word is not likely to appear in our appreciations of living or dead writers. Every nation, every race, has not only its own creative, but its own critical turn of mind; and is even more oblivious of the shortcomings and limitations of its critical habits than of those of its creative genius. We know, or think we know, from the enormous mass of critical writing that has appeared in the French language the critical method or habit of the French; we only conclude (we are such unconscious people) that the French are “more critical” than we, and sometimes even plume ourselves a little with the fact, as if the French were the less spontaneous. Perhaps they are; but we might remind ourselves that criticism is as inevitable as breathing, and that we should be none the worse for articulating what passes in our minds when we read a book and feel an emotion about it, for criticizing our own minds in their work of criticism. One of the facts that might come to light in this process is our tendency to insist, when we praise a poet, upon those aspects of his work in which he least resembles any one else. In these aspects or parts of his work we pretend to find what is individual, what is the peculiar essence of the man. We dwell with satisfaction upon the poet’s difference from his predecessors, especially his immediate predecessors; we endeavour to find something that can be isolated in order to be enjoyed. Whereas if we approach a poet without this prejudice we shall often find that not only the best, but the most individual parts of his work may be those in which the dead poets, his ancestors, assert their immortality most vigorously. And I do not mean the impressionable period of adolescence, but the period of full maturity.

Yet if the only form of tradition, of handing down, consisted in following the ways of the immediate generation before us in a blind or timid adherence to its successes, “tradition” should positively be discouraged. We have seen many such simple currents soon lost in the sand; and novelty is better than repetition. Tradition is a matter of much wider significance. It cannot be inherited, and if you want it you must obtain it by great labour. It involves, in the first place, the historical sense, which we may call nearly indispensable to any one who would continue to be a poet beyond his twenty-fifth year; and the historical sense involves a perception, not only of the pastness of the past, but of its presence; the historical sense compels a man to write not merely with his own generation in his bones, but with a feeling that the whole of the literature of Europe from Homer and within it the whole of the literature of his own country has a simultaneous existence and composes a simultaneous order. This historical sense, which is a sense of the timeless as well as of the temporal and of the timeless and of the temporal together, is what makes a writer traditional. And it is at the same time what makes a writer most acutely conscious of his place in time, of his own contemporaneity.

No poet, no artist of any art, has his complete meaning alone. His significance, his appreciation is the appreciation of his relation to the dead poets and artists. You cannot value him alone; you must set him, for contrast and comparison, among the dead. I mean this as a principle of aesthetic, not merely historical, criticism. The necessity that he shall conform, that he shall cohere, is not onesided; what happens when a new work of art is created is something that happens simultaneously to all the works of art which preceded it. The existing monuments form an ideal order among themselves, which is modified by the introduction of the new (the really new) work of art among them. The existing order is complete before the new work arrives; for order to persist after the supervention of novelty, the *whole* existing order must be, if ever so slightly, altered; and so the relations, proportions, values of each work of art toward the whole are readjusted; and this is conformity between the old and the new. Whoever has approved this idea of order, of the form of European, of English literature will not find it preposterous that the past should be altered by the present as much as the present is directed by the past. And the poet who is aware of this will be aware of great difficulties and responsibilities.

In a peculiar sense he will be aware also that he must inevitably be judged by the standards of the past. I say judged, not amputated, by them; not judged to be as good as, or worse or better than, the dead; and certainly not judged by the canons of dead critics. It is a judgment, a comparison, in which two things are measured by each other. To conform merely would be for the new work not really to conform at all; it would not be new, and would therefore not be a work of art. And we do not quite say that the new is more valuable because it fits in; but its fitting in is a test of its value—a test, it is true, which can only be slowly and cautiously applied, for we are none of us infallible judges of conformity. We say: it appears to conform, and is perhaps individual, or it appears individual, and many conform; but we are hardly likely to find that it is one and not the other.

To proceed to a more intelligible exposition of the relation of the poet to the past: he can neither take the past as a lump, an indiscriminate bolus, nor can he form himself wholly on one or two private admirations, nor can he form himself wholly upon one preferred period. The first course is inadmissible, the second is an important experience of youth, and the third is a pleasant and highly desirable supplement. The poet must be very conscious of the main current, which does not at all flow invariably through the most distinguished reputations. He must be quite aware of the obvious fact that art never improves, but that the material of art is never quite the same. He must be aware that the mind of Europe—the mind of his own country—a mind which he learns in time to be much more important than his own private mind—is a mind which changes, and that this change is a development which abandons nothing *en route*, which does not superannuate either Shakespeare, or Homer, or the rock drawing of the Magdalenian draughtsmen. That this development, refinement perhaps, complication certainly, is not, from the point of view of the artist, any improvement. Perhaps not even an improvement from the point of view of the psychologist or not to the extent which we imagine; perhaps only in the end based upon a complication in economics and machinery. But the difference between the present and the past is that the conscious present is an awareness of the past in a way and to an extent which the past's awareness of itself cannot show.

Some one said: "The dead writers are remote from us because we *know* so much more than they did." Precisely, and they are that which we know.

I am alive to a usual objection to what is clearly part of my programme for the *métier* of poetry. The objection is that the doctrine requires a ridiculous amount of erudition (pedantry), a claim which can

be rejected by appeal to the lives of poets in any pantheon. It will even be affirmed that much learning deadens or perverts poetic sensibility. While, however, we persist in believing that a poet ought to know as much as will not encroach upon his necessary receptivity and necessary laziness, it is not desirable to confine knowledge to whatever can be put into a useful shape for examinations, drawing-rooms, or the still more pretentious modes of publicity. Some can absorb knowledge, the more tardy must sweat for it. Shakespeare acquired more essential history from Plutarch than most men could from the whole British Museum. What is to be insisted upon is that the poet must develop or procure the consciousness of the past and that he should continue to develop this consciousness throughout his career.

What happens is a continual surrender of himself as he is at the moment to something which is more valuable. The progress of an artist is a continual self-sacrifice, a continual extinction of personality.

There remains to define this process of depersonalization and its relation to the sense of tradition. It is in this depersonalization that art may be said to approach the condition of science. I, therefore, invite you to consider, as a suggestive analogy, the action which takes place when a bit of finely filiated platinum is introduced into a chamber containing oxygen and sulphur dioxide.

## II

Honest criticism and sensitive appreciation are directed not upon the poet but upon the poetry. If we attend to the confused cries of the newspaper critics and the *susurrus* of popular repetition that follows, we shall hear the names of poets in great numbers; if we seek not Blue-book knowledge but the enjoyment of poetry, and ask for a poem, we shall seldom find it. I have tried to point out the importance of the relation of the poem to other poems by other authors, and suggested the conception of poetry as a living whole of all the poetry that has ever been written. The other aspect of this Impersonal theory of poetry is the relation of the poem to its author. And I hinted, by an analogy, that the mind of the mature poet differs from that of the immature one not precisely in any valuation of "personality," not being necessarily more interesting, or having "more to say," but rather by being a more finely perfected medium in which special, or very varied, feelings are at liberty to enter into new combinations.

The analogy was that of the catalyst. When the two gases previously mentioned are mixed in the presence of a filament of platinum, they form sulphurous acid. This combination takes place only if the platinum is present; nevertheless the newly formed acid contains no trace of platinum, and the platinum itself is apparently unaffected; has remained inert, neutral, and unchanged. The mind of the poet is the shred of platinum. It may partly or exclusively operate upon the experience of the man himself; but, the more perfect the artist, the more completely separate in him will be the man who suffers and the mind which creates; the more perfectly will the mind digest and transmute the passions which are its material.

The experience, you will notice, the elements which enter the presence of the transforming catalyst, are of two kinds: emotions and feelings. The effect of a work of art upon the person who enjoys it is an experience different in kind from any experience not of art. It may be formed out of one emotion, or may be a combination of several; and various feelings, inhering for the writer in particular words or phrases or images, may be added to compose the final result. Or great poetry

may be made without the direct use of any emotion whatever: composed out of feelings solely. Canto XV of the *Inferno* (Brunetto Latini) is a working up of the emotion evident in the situation; but the effect, though single as that of any work of art, is obtained by considerable complexity of detail. The last quatrain gives an image, a feeling attaching to an image, which “came,” which did not develop simply out of what precedes, but which was probably in suspension in the poet’s mind until the proper combination arrived for it to add itself to. The poet’s mind is in fact a receptacle for seizing and storing up numberless feelings, phrases, images, which remain there until all the particles which can unite to form a new compound are present together.

If you compare several representative passages of the greatest poetry you see how great is the variety of types of combination, and also how completely any semi-ethical criterion of “sublimity” misses the mark. For it is not the “greatness,” the intensity, of the emotions, the components, but the intensity of the artistic process, the pressure, so to speak, under which the fusion takes place, that counts. The episode of Paolo and Francesca employs a definite emotion, but the intensity of the poetry is something quite different from whatever intensity in the supposed experience it may give the impression of. It is no more intense, furthermore, than Canto XXVI, the voyage of Ulysses, which has not the direct dependence upon an emotion. Great variety is possible in the process of transmutation of emotion: the murder of Agamemnon, or the agony of Othello, gives an artistic effect apparently closer to a possible original than the scenes from Dante. In the *Agamemnon*, the artistic emotion approximates to the emotion of an actual spectator; in *Othello* to the emotion of the protagonist himself. But the difference between art and the event is always absolute; the combination which is the murder of Agamemnon is probably as complex as that which is the voyage of Ulysses. In either case there has been a fusion of elements. The ode of Keats contains a number of feelings which have nothing particular to do with the nightingale, but which the nightingale, partly, perhaps, because of its attractive name, and partly because of its reputation, served to bring together.

The point of view which I am struggling to attack is perhaps related to the metaphysical theory of the substantial unity of the soul: for my meaning is, that the poet has, not a “personality” to express, but a particular medium, which is only a medium and not a personality, in which impressions and experiences combine in peculiar and unexpected ways. Impressions and experiences which are important for the man may take no place in the poetry, and those which become important in the poetry may play quite a negligible part in the man, the personality.

I will quote a passage which is unfamiliar enough to be regarded with fresh attention in the light—or darkness—of these observations:

*And now methinks I could e'en chide myself  
For doating on her beauty, though her death  
Shall be revenged after no common action.  
Does the silkworm expend her yellow labours  
For thee? For thee does she undo herself?  
Are lordships sold to maintain ladyships  
For the poor benefit of a bewildering minute?  
Why does yon fellow falsify highways,  
And put his life between the judge's lips,*

*To refine such a thing—keeps horse and men  
To beat their valours for her? . . .*

In this passage (as is evident if it is taken in its context) there is a combination of positive and negative emotions: an intensely strong attraction toward beauty and an equally intense fascination by the ugliness which is contrasted with it and which destroys it. This balance of contrasted emotion is in the dramatic situation to which the speech is pertinent, but that situation alone is inadequate to it. This is, so to speak, the structural emotion, provided by the drama. But the whole effect, the dominant tone, is due to the fact that a number of floating feelings, having an affinity to this emotion by no means superficially evident, have combined with it to give us a new art emotion.

It is not in his personal emotions, the emotions provoked by particular events in his life, that the poet is in any way remarkable or interesting. His particular emotions may be simple, or crude, or flat. The emotion in his poetry will be a very complex thing, but not with the complexity of the emotions of people who have very complex or unusual emotions in life. One error, in fact, of eccentricity in poetry is to seek for new human emotions to express; and in this search for novelty in the wrong place it discovers the perverse. The business of the poet is not to find new emotions, but to use the ordinary ones and, in working them up into poetry, to express feelings which are not in actual emotions at all. And emotions which he has never experienced will serve his turn as well as those familiar to him. Consequently, we must believe that “emotion recollected in tranquillity” is an inexact formula. For it is neither emotion, nor recollection, nor, without distortion of meaning, tranquillity. It is a concentration, and a new thing resulting from the concentration, of a very great number of experiences which to the practical and active person would not seem to be experiences at all; it is a concentration which does not happen consciously or of deliberation. These experiences are not “recollected,” and they finally unite in an atmosphere which is “tranquil” only in that it is a passive attending upon the event. Of course this is not quite the whole story. There is a great deal, in the writing of poetry, which must be conscious and deliberate. In fact, the bad poet is usually unconscious where he ought to be conscious, and conscious where he ought to be unconscious. Both errors tend to make him “personal.” Poetry is not a turning loose of emotion, but an escape from emotion; it is not the expression of personality, but an escape from personality. But, of course, only those who have personality and emotions know what it means to want to escape from these things.

### III

δ δε νους ἴσως Θειοτερον τι και απαθες εστιν

This essay proposes to halt at the frontier of metaphysics or mysticism, and confine itself to such practical conclusions as can be applied by the responsible person interested in poetry. To divert interest from the poet to the poetry is a laudable aim: for it would conduce to a juster estimation of actual poetry, good and bad. There are many people who appreciate the expression of sincere emotion in verse, and there is a smaller number of people who can appreciate technical excellence. But very few know when there is an expression of *significant* emotion, emotion which has its life in the poem and not in the history of the poet. The emotion of art is impersonal. And the poet cannot reach this impersonality without surrendering himself wholly to the work to be done. And he is not likely to know what is to be done unless he lives in what is not merely the present, but the present moment of the past, unless he is conscious, not of what is dead, but of what is already living.

## Ezra Pound Statement of Being

I am a grave poetic hen  
That lays poetic eggs  
And to enhance my temperament  
A little quiet begs.

We make the yolk philosophy,  
True beauty the albumen.  
And then gum on a shell of form  
To make the screed sound human.



Robert Frost  
Stopping by Woods on a Snowy Evening

Whose woods these are I think I know.  
His house is in the village though;  
He will not see me stopping here  
To watch his woods fill up with snow.

My little horse must think it queer  
To stop without a farmhouse near  
Between the woods and frozen lake  
The darkest evening of the year.

He gives his harness bells a shake  
To ask if there is some mistake.  
The only other sound's the sweep  
Of easy wind and downy flake.

The woods are lovely, dark and deep,  
But I have promises to keep,  
And miles to go before I sleep,  
And miles to go before I sleep.

# T.S. Eliot

## Preludes

### I

The winter evening settles down  
With smell of steaks in passageways.  
Six o'clock.  
The burnt-out ends of smoky days.  
And now a gusty shower wraps  
The grimy scraps  
Of withered leaves about your feet  
And newspapers from vacant lots;  
The showers beat  
On broken blinds and chimney-pots,  
And at the corner of the street  
A lonely cab-horse steams and stamps.

And then the lighting of the lamps.

### II

The morning comes to consciousness  
Of faint stale smells of beer  
From the sawdust-trampled street  
With all its muddy feet that press  
To early coffee-stands.

With the other masquerades  
That time resumes,  
One thinks of all the hands  
That are raising dingy shades  
In a thousand furnished rooms.

### III

You tossed a blanket from the bed,  
You lay upon your back, and waited;  
You dozed, and watched the night revealing  
The thousand sordid images  
Of which your soul was constituted;  
They flickered against the ceiling.  
And when all the world came back  
And the light crept up between the shutters  
And you heard the sparrows in the gutters,  
You had such a vision of the street  
As the street hardly understands;

Sitting along the bed's edge, where  
You curled the papers from your hair,  
Or clasped the yellow soles of feet  
In the palms of both soiled hands.

#### IV

His soul stretched tight across the skies  
That fade behind a city block,  
Or trampled by insistent feet  
At four and five and six o'clock;  
And short square fingers stuffing pipes,  
And evening newspapers, and eyes  
Assured of certain certainties,  
The conscience of a blackened street  
Impatient to assume the world.

I am moved by fancies that are curled  
Around these images, and cling:  
The notion of some infinitely gentle  
Infinitely suffering thing.

Wipe your hand across your mouth, and laugh;  
The worlds revolve like ancient women  
Gathering fuel in vacant lots.