Art and Archaeology in the American Funny Pages

Part II

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Frontispiece: Charles Schulz, *Peanuts*, 13 Oct., 1968.

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Part II. Art in American Cartoons and Comic Strips

Introduction



Fig. 85. Charles Schulz, *Peanuts*, 21–22 June, 1955.

Are comics art?

This isn't a question that would occur to many people. Cartoons and comic strips are generally considered as light-weight fare, as mass-produced childish sequential narratives or jokes intended to be immediately consumed and then disposed of. We might think that some comics are drawn better than others, but do they belong in an art museum? Really?

In fact, over the past half-century, the place of comics in the high art/low art debate of popular culture has undergone a sea change. Multidisciplinary programs devoted to the study of comics as a legitimate art form can be found in academic institutions across the world, supported by peer-reviewed journals and international conferences. Comic-strip panels have been hung on the walls of major art museums next to the 1960's Pop Art of Roy Lichtenstein and others that they inspired. First editions of classic comic books and original art by well known cartoonists regularly fetch vast sums in auction houses. And the reevaluation of comics as art is not only confined to their visual aspect; serious graphic narratives are regularly taught in literature classes in colleges and universities.

The changing attitudes towards the genre of comics as an art form in its own right did not go unnoticed by comic-strip artists themselves. In two daily strips early in Charles Schulz's long-running *Peanuts* comic (1952 – 2000), for instance, the question "But is it art?" is raised (**Fig. 85**), first by Lucy in response to Linus' house of cards and

then by Charlie Brown in response to Lucy's jump-roping. (We should note that viewers who saw only one of these two daily strips might have thought that the punch line was vaguely amusing but would have missed the bite in the rare instance of Charlie Brown getting the "last laugh" by repeating Lucy's earlier snide comment.)



Fig. 86. Charles Schulz, Peanuts, 2 July, 1961.

Schulz returned to the question of what is art in two later, larger format, Sunday editions of *Peanuts*, both of which involve Lucy reacting to the childish drawings of her younger brother Linus. In a 1961 strip (**Fig. 86**), Lucy is cleaning the house and has thrown away the drawings of Linus, who declares that "Great art should never be mushed up"; in a 1968 strip (**Frontispiece**), Lucy instructs her brother that if his drawing has "trees, a lake, a log cabin, a waterfall, a deer, and a sunset," it's art.

The pair of 1955 *Peanuts* strips (**Fig. 85**) are simply drawn in a standard, rigid, four-panel format, with only minimal shifts in the side-on perspective of the viewer. In contrast, the variation in panel size in the 1961 Sunday strip (**Fig. 86**) imbues the work with a lively rhythm: the first row, with its double-sized title panel followed by Linus' self-declaration that he is a "true artist," functions as what Neil Cohn calls the "establisher"—the syntactical set-up to the narrative grammar of the strip; in the second row, the double-sized panel above is now divided into three panels, in the smaller

central one of which we focus on Linus as he discovers his art in the wastebasket; the final row begins with a mid-sized panel giving us a "long shot" outdoor view, after which the "camera" again focuses on Linus in three increasingly larger panels that address the humorous incongruity of the gag. As Thierry Groensteen has pointed out, Charles Schulz will often present the punch line to his jokes in the next-to-last panel, reserving the final panel for a more general comment about the human condition; in this strip, then, the resolution to the incongruity of Lucy considering her brother's drawings as garbage while he thinks they are art is followed by a more universal statement concerning the value of art.

The variations in panel size in the 1968 Sunday *Peanuts* strip (**Frontispiece**) also impart a rhythm that supports the narrative structure of the joke—which in this case consists of a series of what Neil Cohn would call "initial-peak" pairs ("That's not art"/"I'll put a lake in front of the trees"; "That still won't make it art"/"And by the lake I'll draw a tiny log cabin"; and "That's not enough"/"Now put in some more trees ...") followed by a final "release" ("That's art!"). The single large, centered, title panel serves as a visual résumé of the joke rather than as an establisher; depending on the needs of individual newspaper copy editors, this title panel could be eliminated without affecting the impact of the strip. The following three rows each present a different panel structure, with the two larger panels in the middle row slowing down the pace of the comic as Lucy expands on what Linus' drawing needs, and with the elongated central panel of the final row emphasizing the all-caps punch line. The final, smaller, panel of the last row gives us the strip's denouement, focusing just on Lucy as she walks away.

Stylistically, the rendering of the characters in the 1955 *Peanuts* strips seem more childlike than the more mature style of Schulz's later comics. By the 1960's, Schulz' reputation as an important voice in the world of comics was already established —helped in no small part by Umberto Eco's 1964 essay "Il Mondo di Charlie Brown" ["The World of Charlie Brown"]. In this key publication in the emerging academic discipline of comics scholarship, Eco characterized *Peanuts*:

[T]he poetry of these children arises from the fact that we find in them all the problems, all the sufferings of the adults, who remain offstage. ... These children affect us because in a certain sense they are monsters: they are the monstrous infantile reductions of all the neuroses of a modern citizen of industrial civilization.

They affect us because we realize that if they are monsters it is because we, the adults, have made them so. In them we find everything:

Freud, mass culture, digest culture, frustrated struggle for success, craving for affection, loneliness, passive acquiescence, and neurotic protest. But all these elements do not blossom directly, as we know them, from the mouths of a group of children: they are conceived and spoken after passing through the filter of innocence.

Schulz's children are not a sly instrument to handle our adult problems: they experience these problems according to a childish psychology, and for this very reason they seem to us touching and hopeless, as if we were suddenly aware that our ills have polluted everything, at the root.

Of course, Charles Schulz' primary job is to put a smile on our faces. The "monstrous infantile reductions" of Charlie Brown and his gang only work as comments on the neuroses of the modern world because we view them as humorous incongruities.

The art-themed *Peanuts* strips we have examined here reflect the general anxiety that modern art evokes in America. Lucy's and Charlie Brown's "But is it art?" parrots what adults had been saying about abstract art for decades. The **Fig. 86** and **Frontispiece** strips go one step further and present an ironic, "meta" narrative to the common "my six-year-old could do that" put-down of modern art. If modern art is something that a six-year-old could do, then why not consider the drawings of the six-year-old Linus as art? Further, Lucy's post-script "Sometimes it takes a layman to set these people straight" can be seen a critique of the smug conservative rejection of modern art: we are meant to laugh at those laymen who think that only naturalism counts as art. And underneath all of this, Schulz also seems to be saying that the rejection of the comics genre as an art form is itself laughable.

The "my six-year-old could do that" put-down of modern art is a common topos cartoonists and comic-strip artists have long used for humorous effect. [George Melly and J.R. Glaves-Smith entitled their 1973 Tate Gallery exhibit of cartoons mocking modern art *A Child of Six Could Do It: Cartoons About Modern Art.*] The humor of cartoons such as those by Mike Baldwin and by Mike Gruhn (**Fig. 87**) depend on the viewer assuming that the abstract works in the gallery are so simple that children might actually have been able to have created them; Pat Byrnes gives us a variation on this theme, with a woman responding to what we presume the couple next to her just said about the painting which, incongruously, her two-year-old child actually had painted.



Mike Baldwin, Cornered, 17 October, 2009.

WebDonuts .



Mike Gruhn, WebDonuts, 30 July, 2010.



"My reco-year-old actually did paint thet." Pat Byrnes, Wall Street Journal, 2019.

Fig. 87. Three "my kid could do that" cartoons.

In contrast to the ambivalence many Americans have about the artistic merits of comics, the genre has long had a much higher status in Europe, especially in the Francophone world. Since the 1960's, the French have designated comics (*bande dessinée*) as the "Ninth Art" (*le neuvième art*)—an art form distinct from the visual arts and from literature, although incorporating aspects of both. One of the most important

centers for the study of comics—la Cité internationale de la bande dessinée et de l'image —was established at the southwest French town of Angoulême in 1984; its Museé de la band dessinée is a Musée de France, putting it in the same category as the Louvre.

French comics scholars have, in that charming French chauvinistic way of claiming to have been the inventors of everything, argued that the origins of the comic strip are to be found in the work of the French-speaking Swiss teacher and illustrator Rodolphe Töpffer (1799–1846). While Töpffer's role in creating the sequential image/ text form that led to the emergence of mass-produced comics is now universally accepted, most comics scholars look to the work of late-19th- and early 20th-century American newspaper comic artists like Richard Outcault's *Yellow Kid*, Winsor McCay's *Little Nemo in Slumberland*, or George Herriman's *Krazy Kat* as the true origins of the comic-strip form we know today. An American origin of the comic-strip form was assumed by the United States Postal Service when it issued a twenty-stamp "Comic Strip Classics" series in 1995 to honor the centennial of the newspaper comic strip, dating that anniversary to the first appearance of the Yellow Kid in Richard Outcault's *Hogan's Alley* in 1895 (**Fig. 88**).



Fig. 88. U.S. Postal Service, Comic Strip Classics, 1 Oct., 1995.

To anyone not familiar with the first generation of American newspaper comicstrip artists, their strikingly innovative styles—often bordering on the hallucinatory will come as a surprise. Ironically, French comics scholars have taken the lead in recognizing the artistic value of these pioneering comic strips of which many Americans are unaware.

While it is beyond the scope of an essay exploring art *in* comics to fully address the question of comics *qua* art, I present here a few examples (**Figs. 89–91**) of early American comic strips to demonstrate their incredible visual sophistication.

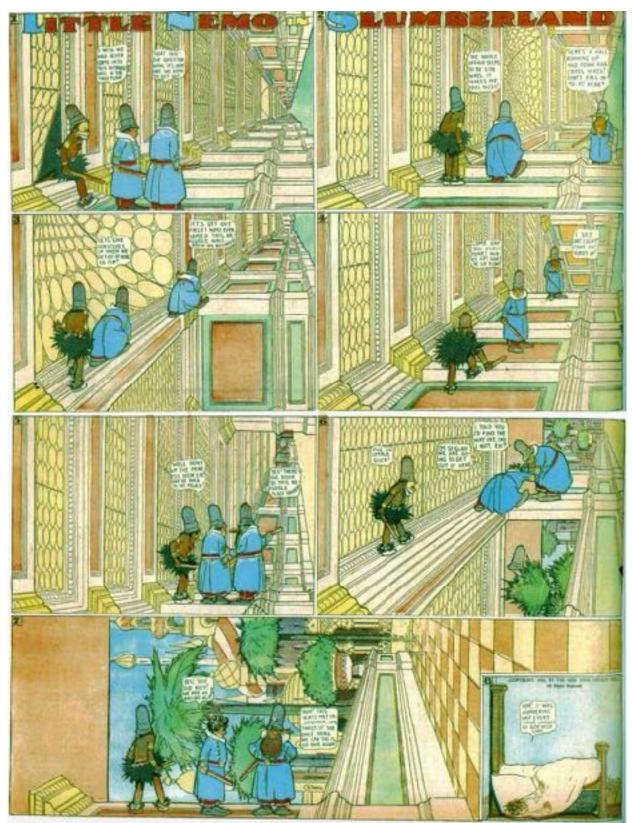


Fig. 89. Winsor McCay, Little Nemo in Slumberland, The New York Herald, 23 Feb., 1908.

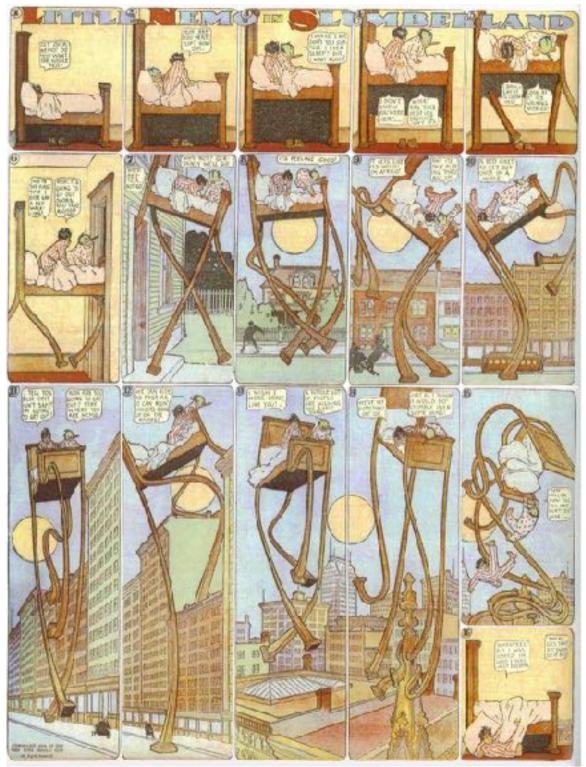


Fig. 90. Winsor McCay, Little Nemo in Slumberland, The New York Herald, 26 July, 1908.

Rightly recognized as one of the most innovative of early American newspaper comic-strip artists, Winsor McCay developed a distinctive Art Nouveau style for his *Little Nemo in Slumberland* comics that, with its startlingly original designs and sophisticated use of color, stood out against the slapstick conventions of many of his predecessors. The strip appeared in *The New York Herald* from 1905 to 1911, after which McCay jumped ship to William Randolph Hearst's *New York American* where he continued it under the title *In the Land of Wonderful Dreams* until 1914. The premise of *Little Nemo* is that a little boy—modeled after McCay's own son—falls asleep and has a fabulous dream, only to wake up in the final panel, often having fallen out of bed. McCay took this premise from his own strip, *Dreams of the Rarebit Fiend*, which featured the fantastic dreams of different people who went to bed after having eaten Welch rarebit. Although McCay created numerous comic-strip series during his lifetime and had a career as a vaudeville showman, today he is primarily remembered for his *Little Nemo*, as well as for having created one of the first animated cartoon, *Gertie the Dinosaur* (1914; cf. **Fig. 796**). Such artists as the filmmaker Federico Fellini and the graphic novelist Art Spiegelman have cited McCay as inspirational for their own work.

In our first example of McCay's *Little Nemo in Slumberland* (**Fig. 89**), Nemo and his imaginary friends, the green-faced, cigar-smoking Flip and the (to our eyes offensively stereotyped) African Imp, emerge into an Escher-esque world where, contrary to the laws of gravity, they have to negotiate never-ending palace hallways set at right-angles to their own orientation. Inexplicably dressed as policemen, the trio give up their search for the Princess of Slumberland and are about to head back when Little Nemo wakes up to discover that, because he had fallen out of bed and was laying on his side, everything in his dream looked sideways. The first three rows of panels in this large-format Sunday comic strip are of identical size and closely spaced, building up the dizziness of the scene that is fully revealed in the full-sized final row, into which is inset the canonical final panel of Nemo waking up in bed. Note that the strip's panels are numbered, as if McCay apparently felt that his audience was not aware of the conventions of reading comic strips that are so familiar to us today.

Our second example, the walking-bed strip (**Fig. 90**), is McCay's most famous comic (cf. Patrick O'Donnell's parody, **Fig. 276**). Created after the artist had done away with the imaginary Slumberland, Nemo's dream in this strip is set in his hometown. The strip opens with Nemo finding Flip in his bed, which—following the dream-like logic that if beds have legs then surely they can walk—mysteriously grows as it marches out of the bedroom, across Nemo's neighborhood, and into the city. One of the most innovative features of the strip is how, as the bed grows in length, so too does each of the three successive rows of panels. Also striking are how panels 13 and 14 form a single tableau in which the bed stumbles against a spire and tumbles Nemo out to wake up back on his bedroom floor.

It is, again, beyond the scope of this essay to delve into the many issues our two examples of McCay's *oeuvre* raise, such as the racial politics of early 20th-century America, McCay's relationship to modernist art and architecture, the connections between McCay's comics and his innovations in cartoon animation, or the question of how his dream comics were influenced by Freud.

If some Americans—even those not particularly conversant with comics—have heard of Winsor McCay's Little Nemo in Slumberland, the short-lived comic strips created by Lyonel Feininger are still relatively unknown, even after Bill Blackbeard's 1994 publication of *The Comic Strip Art of Lyonel Feininger*. Feininger, a German-American painter, cartoonist, and commercial caricaturist, was born in New York City in 1871 but moved to Berlin when he was sixteen years old. In Germany, at the age of 36, Feininger turned his attention to painting and was associated with several German Expressionist groups, including Die Brücke; in 1919, Feininger became one of the founding members of Walter Gropius' Staatliche Bauhaus. Previously, in 1906, the editor of *The Chicago Tribune* had traveled to Germany to recruit German cartoonists for his paper—one quarter of Chicago's population being of German descent at that time; Feininger agreed to create two full-page color Sunday comic strips, *Kin-der-Kids* and *Wee Willie Winkie's World*, for *The Chicago Tribune*, but, due to the pressure of creating comic strips of finely detailed artwork on a weekly basis, Feininger only produced *Kin-der-Kids* from August to November of 1906 and stopped drawing Wee Willie Winkie's World in January, 1907. Feininger continued to work in Germany until, after his Expressionist paintings were declared to be "degenerate" by the Nazis in 1936, he and his family fled to the United States, where Feininger lived until his death in 1956.

In his *In the Shadow of No Towers*, the 2004 graphic narrative artist Art Spiegelman created in response to the 9/11 terrorist attack on the World Trade Center in New York City, Spiegelman praised Lyonel Feininger:

Feininger's visually poetic formal concerns collided comically with the fishwrap disposability of news print... The cartoonist, a New Yorker who had emigrated to Germany at sixteen and returned to safe harbor in America in 1937 became a celebrated second-generation cubist, one of the Bauhaus boys, but his handful of Sunday pages—testing the uncharted waters between the high and low arts, between European and American graphic traditions—remains his greatest aesthetic triumph.



Fig. 91 Lyonel Feininger, Wee Willie Winkie's World, The Chicago Sunday Tribune, 11 Nov., 1906.

We might be inclined to agree with Spiegelman's assessment by looking at Feininger's striking use of visual imagery in one example of his *Wee Willie Winkie's World* comic strips (**Fig. 91**). Feininger took the name of his title character from a 19thcentury Scottish nursery rhyme about a nightgown-clad character who mothers call upon to help put restless children to sleep. Feininger's Wee Willie, evocative of McCay's little Nemo, is a boy curiously dressed in antiquated garb whose vivid imagination anthropomorphizes the inanimate world he sees around him. As the central text in our example explains, Wee Willie has taken Feininger down to the sea cliffs "to see the giants" and "would give me no rest until I had sketched some of the strange shapes he pointed out." This comic strip serves as a wonderful vehicle for Feininger to highlight his Expressionist artistic vision. In the top panel of our example we see Wee Willie pointing out what he sees to Feininger, who is sketching the giants in the cliffs and the clouds transformed by Wee Willie's imagination into people chasing pigs. The first panel of the second row gives us a Cubist "assembly of giants around a cave in the cliff," while the bottom row presents a four-panel comic strip of what the central text narrates: "As the evening shadows crept on, and the sun began to dig its last face into the sea, we saw a queer old fishing-boat drifting slowly along. It came closer and closer to Mr. Sun, pointing its bowsprit right at his face. At last it covered him right up entirely, and after it passed the spot there was no sun to be seen. Willie Winkie said that the boat had stolen the sun, and perhaps that is what had happened."

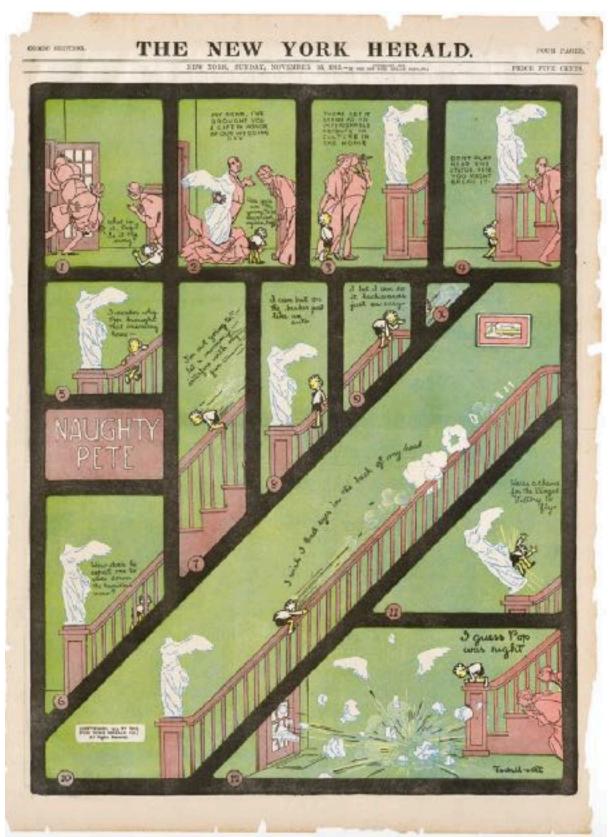


Fig. 92. Charles Forbell, Naughty Pete, New York Herald, November 16, 1913.

Curiously, for all their artistic talents, early American newspaper comic-strip artists rarely produced art-themed comics. One exception is a *Naughty Pete* strip (**Fig.**

92) by Charles Forbell, who created only eighteen Sunday episodes about the mischievous Pete which ran in the *New York Herald* from August to December, 1913. In this strip, Pete's father brings home a plaster copy of the Winged Victory of Samothrace as an anniversary gift to his wife and, for some unknown reason, places the statue on the newel post at the bottom of the staircase, giving Pete a warning not to play near the statue. Of course Pete cannot resist sliding down the banister, and, after successfully stopping himself before hitting the statue when sliding down frontwards, smashes into it when sliding down backwards. This silly story is presented by Forbell in an astounding page-layout that uses radically angled panels to represent Pete's banister sliding. Here the numbering of the thickly divided panels is necessary to guide us up and down the staircase as we follow Pete's disastrous slide. Forbell has also employed a flat perspective and a limited palette to focus our attention on the joke, with the bright white of the statue and Pete's sliding smoke standing out against the pale green and pink background of the room and parents.

It is unclear why Forbell chose the Winged Victory of Samothrace to be the sacrificial statue in his *Naughty Pete* strip, but we can assume that his audience would have at least recognized it as a masterwork of sculpture. It is less clear whether the readers of the 1913 *New York Herald* would have known that the Winged Victory had been unearthed in pieces at the Hellenistic sanctuary of the Great Gods on the island of Samothrace and, reassembled, was at that time prominently on display at the top of the Daru staircase in the Louvre.

Just as cartoon characters are always slipping on banana peels and jungle explorers in the movies are always sinking into quicksand, so too were early American newspaper comic figures forever sliding or falling down staircases. Winsor McCay, in particular, made frequent use of this motif in his dream comics (**Figs. 93–95**).



Fig. 93. Winsor McCay, Dream of the Rarebit Fiend, Evening Telegram, 15 Feb., 1905.

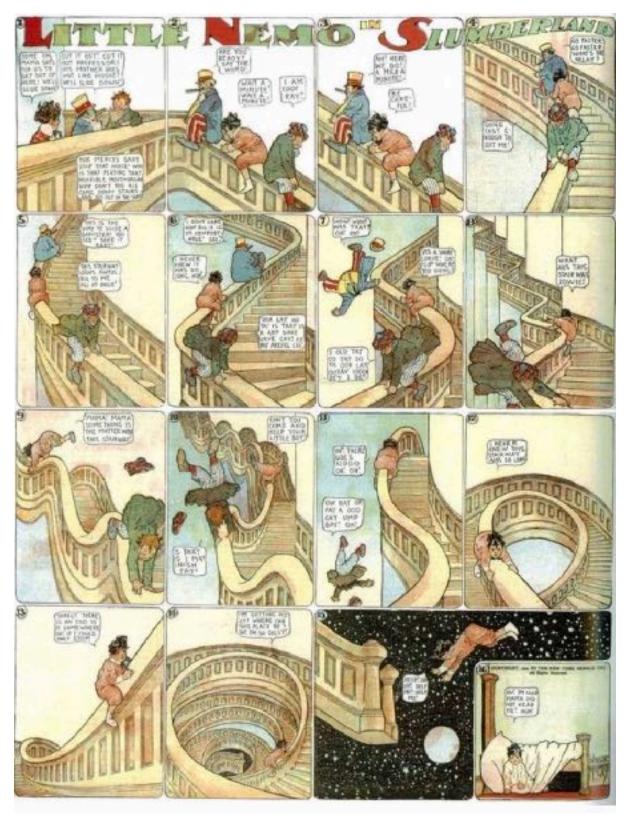


Fig. 94. Winsor McCay, Little Nemo in Slumberland, The New York Herald, 18 April, 1909.

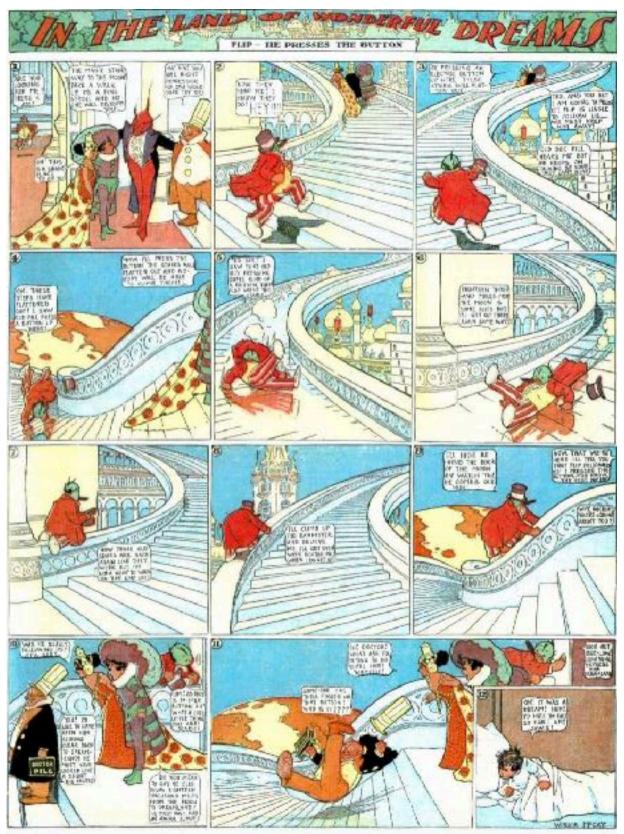


Fig. 95. Winsor McCay, In the Land of Wonderful Dreams, New York American, 26 Nov., 1911.

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Armory Show Pastiches and Parodies

If well known works of art rarely made an appearance in early American cartoons and comic strips, such was not the case with the famous 1913 International Exhibition of Modern Art, more commonly known as the Armory Show. The show, which was held between 17 February and 15 March, 1913 in a National Guard armory building in New York City before moving on to be exhibited in Chicago and Boston, was the first major exhibition of modern art in the country. Of the over one thousand European and American paintings and sculptures put on display, the provocative Post-Impressionist, Cubist, and Futurist works especially scandalized an American public accustomed to naturalistic art and elicited an outraged response from the press including newspaper and illustrated magazine cartoonists.

While it is beyond the scope of this essay to go into any detail about the importance of the 1913 Armory Show in the history of art in America, we will take some time to explore how cartoonists and comic-strip artists responded to it. The way that these visual artists reacted to the Armory Show is important for two major reasons. First of all, they established formal visual structures for making fun of art that cartoon humorists in America would follow into the next century. Secondly, the relatively lighthearted spoofs and caricatures of the Armory Show these cartoon and comic-strip artists created in 1913 stood in marked contrast to the more virulent reactions hostile critics had to the exhibition, and they thus helped to contribute to the ultimate acceptance of the *avant-garde* in American art.

We begin our exploration with a more-or-less chronological examination of American newspaper cartoons about the Armory Show. We follow this by looking at the influence *avant-garde* art in the Armory Show had on other cartoons and comic strips in newspapers, in illustrated humor magazines, in satirical illustrated poems, and in fashion-related cartoons. We then conclude with a brief discussion of how cartoons related to the Armory Show differ from the reactions of those who saw the exhibition as a moral outrage.

The Armory Show in Newspaper Cartoons



Fig. 96. Alek Sass, "Nobody Who Has Been Drinking is Let in to See This Show," *New York World*, 17 Feb., 1913.

On the day that the Armory Show opened, Joseph Pulitzer's newspaper, the *New York World*, ran a piece by Alek Sass which suggested that going to the exhibition would lead one to drink or to the loony bin (**Fig. 96**). Sass's humorous "review" singles out three works in the show for ridicule, beginning with Marcel Duchamp's *Nu Descendant un Escalier* (mistranslated as "a nude person descending a ladder"), which he said "resembled a fearful explosion in a lumber yard." Sass next makes fun of a work by the American "Futurist" John Marin, which Sass intentionally mis-titles as *Effect of the*

Warring, Pushing, Pulling Forces and says that "It not only beggars description—it leaves description flat in the almshouse." (Sass's mis-title is a reference to how Marin described his radical watercolor landscapes of New York City in the catalog of a show of his work that closed two days before the Armory Show opened: "And so I try to express graphically what a great city is doing. Within the frames there must be a balance, a controlling of these warring, pushing, pulling forces.") Sass then tells a tale about an elderly man dressed in a frock coat and high silk hat who stood on his head trying to make sense of a John Marin painting. Finally, Sass says that he couldn't find two painting by T.E. Powers—who he says is "a vegetable producer of Norwich, Conn."—because Powers' landscapes were pictures of New Haven Railroad trains dashing along and were too large to be hung in the galleries. Alek Sass was making fun of Thomas Powers (who did have a farm near Norwich, Connecticut), not because Powers was a famous artist or one of the radical painters in the Armory Show, although he did have two landscapes listed in the exhibition catalog that were never delivered for display; Thomas Powers was, in fact, a well-known cartoonist and comic-strip artist working for the main rival of Pulitzer's newspaper, William Randolph Hearst's New York American!

Sass accompanied his "review" with a set of cartoons that, rather than simply illustrating his humorous attacks on Duchamp or Marin, expanded his ridicule of the avant-garde art in the Armory Show with caricatures of other works in the exhibition (Fig. 97). These cartoons employ three different visual strategies, each with an humorous explanatory text below the image: frontal representations of supposed works of art shown as if the viewer were in the gallery looking at them; a cartoon vignette depicting a side-on view of a person looking at a work of art; and a paneled comic strip. The oddly dressed man in the vignette in the top center, with a hat popping off his head, is a caricature of the French *avant-garde* artist Francis Picabia, who Sass humorously suggests is upset because his painting had been hung upside down. At the bottom is a comic strip that depicts an art critic—presumably Sass himself—whose increasing agitation at what he sees at the exhibition leads him to being carted off to the Bellevue mental hospital. While Sass's *New York World* piece is clearly satirical, the snide attack on his rival cartoonist, and the exaggerated caricatures and humorous comments in the cartoons would seem to be intended more as ways to garner a giggle from the newspaper's readers than as a serious aesthetic evaluation of *avant-garde* art.

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"This Post-Impression portrait of Kubelik playing Mozartian bag-pipe impressed us most"



'La Procession' "Tragedy. Ah! Mon Dieu! They have hang heem, my masterpiece, upside down!"



Georges Braque, *Violin: "Mozart Kubelick"* 1912. Oil on canvas, 46 x 61 cm, Metropolitan Museum of Art.



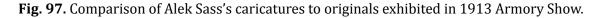
Francis Picabia, *The Procession, Seville*, 1912. Oil on canvas, 122 X 122 cm, National Gallery of Art, Washington DC.



" 'La Vie Familial' Sculpture as she is did"



Alexander Archipenko, *La Vie Familiale*, 1912. H. approximately 2 m. Original lost.



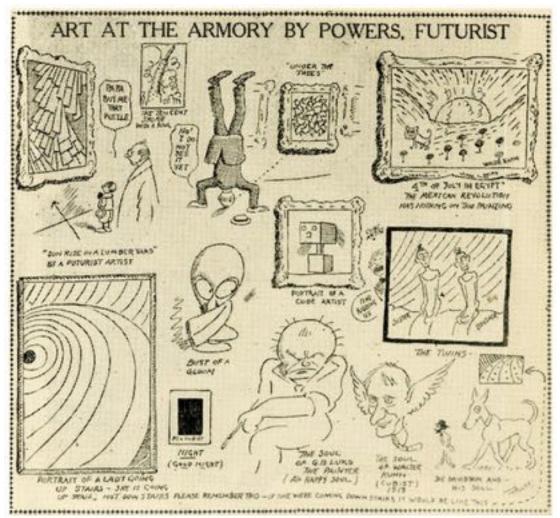


Fig. 98. Thomas E. Powers, "Art at the Armory by Powers, Futurist," *New York American*, 22 Feb., 1913.

A few days after Alek Sass's parody was published in Pulitzer's *New York World*, Thomas Powers responded with his own spoof of the Armory Show that appeared in Hearst's *New York American* (**Fig. 98**). Powers followed the same format that Sass had used, with a combination of frontal images of works of art and side-on vignettes of people looking at works of art as a way of replicating the visual experience a visitor to the exhibition would have had. In the upper left-hand part of his parody, Powers, who calls himself a "Futurist," presents a cartoon visualization of Sass's humorous "review" of the works of Duchamp and Marin (**Fig. 99**), with a vignette of a little boy mistaking Duchamp's *Nude Descending a Staircase* (here mis-titled as "Sun Rise in a Lumber Yard") for a puzzle, a caricature of John Marin's watercolor *Woolworth Building* (here mis-titled "The Ten Cent Store with a Soul"), and a vignette of a man standing on his head (here trying to make sense of Picabia's *The Procession*, mislabeled as "Under the Trees").



"Sun Rise in a Lumberyard' by a Futurist Artist"



Marcel Duchamp, *Nude Descending a Staircase, No. 2*, 1912. Oil on canvas, 147 x 89 cm. Philadelphia Museum of Art.



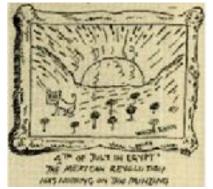
"The Ten Cent Store with a Soul"



John Marin, *Woolworth Building, No. 29*, 1912. Watercolor on paper, 48 × 39 cm, National Gallery of Art, Washington, D.C.

Fig. 99. Comparison of Powers' caricatures to originals exhibited in 1913 Armory Show.

In addition to these parodies, Powers, like Sass, also presents humorously mistitled caricatures of other real works of art in the Armory Show, in this case, versions of Walter Kuhn's *Morning* and Constantin Brancusi's *Mademoiselle Pogany* (**Fig. 99 bis**), and a silly spoof on Duchamp entitled "Portrait of a Lady Going Up Stairs." In the lower half of his Armory Show spoof, Power goes on to invent totally imaginary pieces of *avant-garde* art, including a "Portrait of a Cube Artist" composed of two cubes, an all black painting "by a Cubist" entitled "Night," an image of a winged head of Walter Kuhn (the organizer of the Armory Show), and a scowling sculpture of "The Soul of G.B. Luks the Painter (oh happy soul)." The latter is Powers' turnabout-is-fair-play response to Sass's mocking of him; although George Luks was at this time an established painter one of the so-called Ashcan School of artists—and had several paintings in the Armory Show, Luks had also been a cartoonist for Pulitzer's *New York World*, having taken over drawing Richard F. Outcault's pioneering comic strip *Hogan's Alley* in 1896 after Outcault deserted Pulitzer's *World* and joined the staff of Hearst's *Journal*.



" '4th of July in Egypt' The Mexican Revolution Has Nothing on this Painting"



"Bust of a Gloom"



Walt Kuhn, *Morning*, 1912. Oil on canvas, 33 x 40 cm. Norton Museum of Art, West Palm Beach, Florida.



Constantin Brancusi, *Mademoiselle Pogany*, 1912. Plaster, 45 × 23 cm. Musée National d'Art Moderne, Centre Georges Pompidou, Paris.

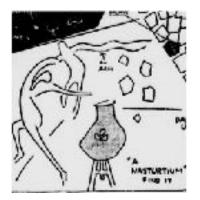
Fig. 99 bis. Comparison of Powers' caricatures to originals exhibited in 1913 Armory Show.



Fig. 100. Will B. Johnstone, The Evening World, 22 Feb., 1913.

On the same day that Thomas Powers' cartoon appeared in Hearst's New York American, Pulitzer's evening edition of the World continued the visiting-the-Armory-Show-will-drive-you-batty theme with Nixola Greeley-Smith's article "An Alienist Will Charge You \$5,000 to Tell You if You're Crazy; Go to the Cubist Show and You'll Be Sure of It for a Quarter" (**Fig. 100**). Greeley-Smith humorously suggests that there is no need to pay a lot of money to an "alienist" (an archaic term for a psychiatrist) when after going to the Armory Show "you will come out of this psychopathic ward of the arts with a silly grin on your face and chasing one thumb after the other . . ." The Will B. Johnstone's illustrations that accompany this article, cleverly arranged in a cubist format, present caricatures that build on the criticisms Greeley-Smith makes of the *avant-garde* art in the exhibition (**Fig. 101**). Greeley-Smith begins his article by describing how people stand for a quarter of an hour before Marcel Duchamp's Nude Descending a Staircase, trying to make sense out of a painting "which looks like a pile of shingles that has been struck by lightening;" Johnstone's illustration at the bottom center gives us a person named "Imagination" standing before a painting of jagged shapes while, when as "he gets it", his head explodes with an image of a nude woman falling down stairs. Greeley-Smith also attacks the Post-Impressionist art of Henri Matisse, saying his nudes "look like the drawings done by a bad school boy on a slate or a back fence"; rather than illustrating the Matisse nudes Greeley-Smith cites, Johnstone has chosen other Matisse

works to satirize: asking us to find the nasturtiums in the *Nasturtiums with the Painting* "*Dance I*"; pointing out the odd colors used on *Girl with a Black Cat* and her "dimple (skidded from chin)"; and telling us to squint our eyes to see the tree in the *Nu assis dans le bois*. Johnstone does illustrate Brancusi's *The Kiss* and *The Muse* that Greeley-Smith describes as "two blocks of marble touching each other" and "a portrait study of an egg." Greeley-Smith ends his article by praising the American art that contrasts with "the studies in paranoia which are supplied by foreign talent;" Greeley-Smith singles out for praise the painted animal screens by the American artist Robert Chandler, one of which Johnstone realistically illustrates, complete with its Armory Show catalog number.



"'A Nasturtium' Find It"



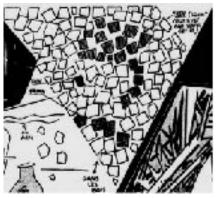
Henri Matisse, *Nasturtiums with the Painting 'Dance' I*, 1912. Oil on canvas, 192 x 115 cm. Metropolitan Museum.



"Henri Matisse at his Best"



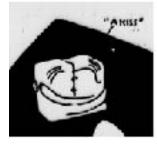
Henri Matisse, *Girl with a Black Cat* (*Portrait de Marguerite*), 1910. Oil on canvas, 94 x 64 cm. Private Coll.



"Dans les bois'



Henri Matisse, *Nude in a Wood (Nu dans la forêt; Nu assis dans le bois),* 1906. Oil on board mounted on panel, 41 x 32 cm. Brooklyn Museum.



"A Kiss"



Unlabeled.



Constantin Brancusi, *The Kiss*, 1909. Plaster, H. 28 cm.



Constantin Brancusi, *Muse*, 1912. Marble, H. 44 cm. Guggenheim Museum, New York.

Fig. 101. Comparison of Johnstone's caricatures to originals exhibited in 1913 Armory Show.



Fig. 102. Oscar Cesare, "What Cesare Saw at the Armory Art Show," The Sun, 23 Feb., 1913.

The day after the Powers' and Johnstone's spoofs hit the streets, another New York newspaper, The Sun, published Oscar Cesare's more sober set of illustrations of the Armory Show (Fig. 102). Like his fellow cartoonists/painters Thomas Powers, George Luks, and the Ashcan School artist Rudolph Dirks (the originator of the cartoon The Katzenjammer Kids)—the latter two of whom did exhibited works in the Armory Show —Oscar Cesare was also a painter as well as a newspaper illustrator, and he himself had four drawings in the exhibition. Cesare's "What Cesare Saw at the Armory Art Show" follows the same format as Powers' and Johnstone's spoofs, with frontal views of works of art and a central vignette of people looking at a painting. Cesare's representations of the Armory Show works, however, are pastiches rather than parodies, being identified with their real titles and catalog numbers (Fig. 103); it is unclear why Cesare chose to misidentify the names of Constantin Brancusi and Pablo Picasso. The fact that Cesare's drawings are more cartoon-like than photographic seems to detract from their ostensible role as documentations, although the puzzled looks on the two men facing out in the vignette "Crowd Before 'Nude Descendant un Escalier' by Marcel Duchamp" does captures something of the outrage that was being directed towards the mosttalked-about work in the show.



"Les Capucines by Henri Matisse"



"Crowd Before 'Nude Descendant un Escalier' by Marcel Duchamp"



"'Femme à genoux' by Wilhelm Lehmbruck"



Henri Matisse, *Nasturtiums with the Painting 'Dance' I*, 1912. Oil on canvas, 192 x 115 cm. Metropolitan Museum.



Marcel Duchamp, *Nude Descending a Staircase, No. 2*, 1912. Oil on canvas, 147 x 89 cm. Philadelphia Museum of Art.



Wilhelm Lehmbruck, *KneelingWoman*, 1913. Cast Stone. H. 176 cm. Albright-Knox Art Gallery, Buffalo, NY.



"Torso by Manuel Mandola" [sic]



"'La Femme au pot de moutarde' by Julius Paul "Jungmans" [sic]



Constantin Brancusi, *Torse de femme*, 1912. White marble. H. 32 cm. Staatsgalerie Stuttgart.



Pablo Picasso, *Woman with Mustard Pot* (La Femme au pot de moutarde), 1910. Oil on canvas, 73 x 60 cm. Gemeentemuseum, The Hague.

Fig. 103. Comparison of Cesare's drawings to originals exhibited in 1913 Armory Show.

In the same 23 February issue of *The Sun* where Oscar Cesare's drawing were published, the poet Maurice Morris penned some short verses expressing his perplexity when looking at a painting of Picabia and a sculpture of Brancusi:

"Picabia's 'Procession, Seville'"

Of fair Sevilla's towers I gain a faint impression. but still am several hours in rear of that "procession".

"Bust of Mlle. Pogany, by Brancusi"

Art is itself embodied in each curve! The sculptor chisels life down to its core. We know he's found the germ, for we observe That it is but an egg and nothing more.

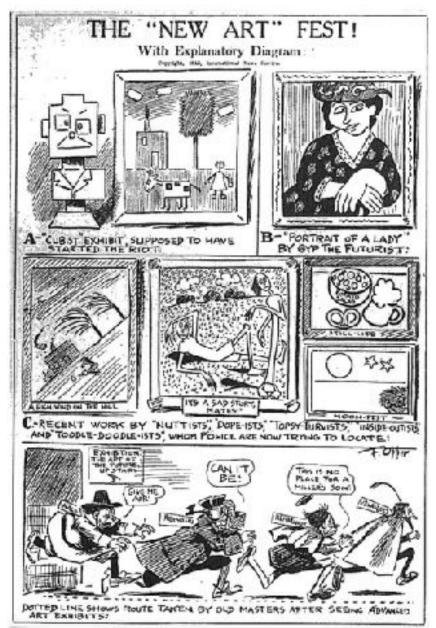


Fig. 104. Frederick Opper, "The 'New Art' Fest," New York American, 27 Feb., 1913.

During the course of its month-long run in New York, the Amory Show continued to be parodied in the city's newspapers. Hearst's *New York American* published another spoof of the show by Frederick Opper on 27 February (**Fig. 104**). Following the now standard visual format of frontal views combined with cartoon vignettes, Opper's parody, like T.E. Powers', combines a caricature of a mislabeled real work with wholecloth imaginary pieces to make fun of the "New Art" (**Fig. 105**). Opper's "Explanatory Diagram", with the old masters Hals, Reynolds, Rembrandt, and Velasquez running out of the "Art of the Future" exhibition, uses a humorous temporal anomaly to illustrate his reaction to the show's avant-garde art.



"Portrait of a Lady' by Gyp the Futurist"



Henri Matisse, Le Madras rouge (Red Madras Headdress), 1907. Oil on canvas, 100 x 81 cm, Barnes Foundation, Philadelphia.

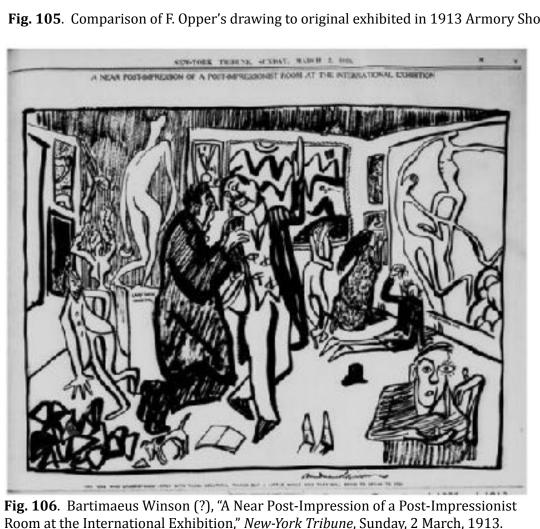


Fig. 105. Comparison of F. Opper's drawing to original exhibited in 1913 Armory Show.

The *New-York Tribune* also got into the Armory Show parody game with a cartoon published on 2 March (**Fig. 106**). A dapper man identified as "The 'one who understands'" says to his exasperated companion "stay with these beautiful things but a little while and they will begin to speak to you"—a straight line that is humorously incongruous with the illustrated drawing of people fainting and going cubistically bugeyed after viewing the *avant-garde* art. This cartoon, whose creator can be identified only by a mostly illegible signature, also includes humorously mislabeled titles: "Five o'clock tea" for the Matisse *Nasturtiums with the Painting 'Dance' I* on the right, and "Lady with handbag" for the Bernard statue on the left (**Fig. 107**).





"Lady with a Handbag" Joseph Bernard, *Jeune Fille à la cruche*, 1912. Marble. Musée des Beaux-arts, Lyon, France. **Fig. 107**. Comparison of B. Winson (?) drawing to original exhibited in Armory Show.

Newspaper Comic Art Inspired by the Armory Show

The comic-strip artist whose work we briefly examined above, Winsor McCay, published a set of cartoons that assumes the viewer was aware of the *avante-garde* art in the Armory Show (**Fig. 108**). Appearing in the *New York Herald*—the newspaper where McCay's *Little Nemo* had been featured before he went to work for Hearst two years earlier—McCay's six independent cartoons presents renditions of New York City "as the Newest Artists Would See Them." While not parodies or pastiches *per se*, these cartoons do show a vague relationship to identifiable styles of artists who exhibited in the Armory Show, such as those of Vincent van Gogh, Walt Kuhn, or John Marin. Although clearly intended to be humorous, McCay's scenes also seem to be somewhat

sympathetic to *avant-garde* art—not surprising coming from an artist whose *Little Nemo*, in its own unrecognized way, had introduced Americans to modernist aesthetics.



Fig. 108. Winsor McCay, "The Modern Art Show," New York Herald, 1913.

On the day after the Armory Show closed in New York and was being transported to its next venue at the Art Institute of Chicago, the *Chicago Sunday Tribune* published "A Few Futurist Fancies" by Frank King—the cartoonist who was to create the comic strip *Gasoline Alley* five years later (**Fig. 109**). As King would have had only limited access to the artworks displayed in the Armory Show, either from photographs that were published in newspapers (cf. **Fig. 121** below) or from postcards distributed at the exhibition, it is not surprising that King's "Futurist Fancies", in contrast to McCay's vignettes, bear only the most cursory resemblance to actual *avant-garde* art.



Fig. 109. Frank King, "A Few Futurist Fancies," Chicago Sunday Tribune, 16 March, 1913.



Fig. 110. Chicago Examiner, 2 April, 1913.

A few days after the Armory Show opened in Chicago, The Cliff Dwellers Club—a private civics art organization dedicated to fostering "higher standards of art, literature and craftsmanship"—mounted an exhibition of sixty satires of the show that were dashed off by club members (**Fig. 110**). These Cliff Dweller sketches were motivated by the conservative art group's belief that Cubism was "nonsense" and "a brazen attempt to play on the gullibility of the public." Although some are entitled with parodies of Armory Show pieces (e.g. "A Husband Ascending the Stairs" or "The Woman and the Mustard Plaster"), the Cliff Dwellers sketches are not caricatures of actual works or even of the styles of individual Cubist artists. Rather than being within the tradition of humorous cartoons about the Armory Show, the Cliff Dwellers burlesques were part of the "performance art" that erupted in New York City and in Chicago in response to the exhibition. In both cities, satirical masked balls and fashion shows were held, and farcical skits were enacted to mock *avant-garde* art; the students of the Art Institute celebrated the departure of the Armory Show from Chicago with a mock trial of Matisse for "crimes against anatomy" that ended in a public burning of effigies of his paintings.

As soon as humorous visual tropes of Cubism and Futurism were established in the caricatures of the Armory Show, newspaper editorial cartoonists employed them for a variety of other purposes. Duchamp's *Nude Descending a Staircase*, for instance, was used by J.F. Griswold for his "Seeing New York with a Cubist" cartoon of a "Rude Descending a Staircase" (**Fig. 111**) and by John T. McCutcheon in his "A Near Futurist Painting," which depicts a President Woodrow Wilson painting a Duchampian "Tariffs Descending Downward" while Oscar Underwood—one of the sponsors of the Revenue Act of 1913—looks on (**Fig. 112**).



Fig. 111. J.F. Griswold, "The Rude Descending a Staircase (Rush Hour at the Subway)," *New York Evening Sun*, 20 March, 1913.



Fig. 113. Clare Briggs, "The Original Cubist," *New York Evening Sun*, 1 April, 1913.

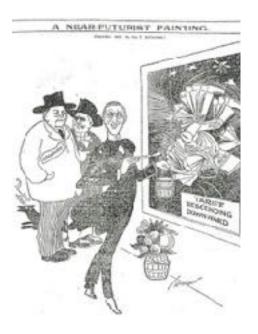


Fig. 112. John T. McCutcheon, "A Near-Futurist Painting," *The Chicago Daily Tribune*, 3 April, 1913.



Fig. 114. F. Fox, "Cubisto Picture Composed by Dad, Under the Inspiration of the incoming Bills for the Ladies' Spring Purchases," *New York Evening Sun*, 8 April, 1913.

The most common visual stereotype of Cubist and Futurist art in cartoons was the use of humorous combinations of angular shapes. Clare Briggs' "The Original Cubist" cartoon of an old woman sewing a crazy-quilt that "tuk the fust prize at the fair" suggests that Cubism is nothing new (**Fig. 113**). The humor in John T. McCutcheon's "A Near-Futurist Painting" comes from Dad painting a "Cubisto Picture" where the mother's body is composed of bills she incurred in buying clothes (**Fig. 114**).

The newspaper caricatures of *avant-garde* art we have examined so far were humorous editorial cartoons presenting social critiques, whether using single images or compilations of drawings, or whether functioning as illustrations for newspaper articles or as stand-alone cartoons. Comic-strip artists—many of whom, like Frank King or John T. McCutcheon, were newspaper editorial cartoonists as well—also poked fun at *avant-garde* art using the relatively new format of sequential panel narratives to create a visual joke.

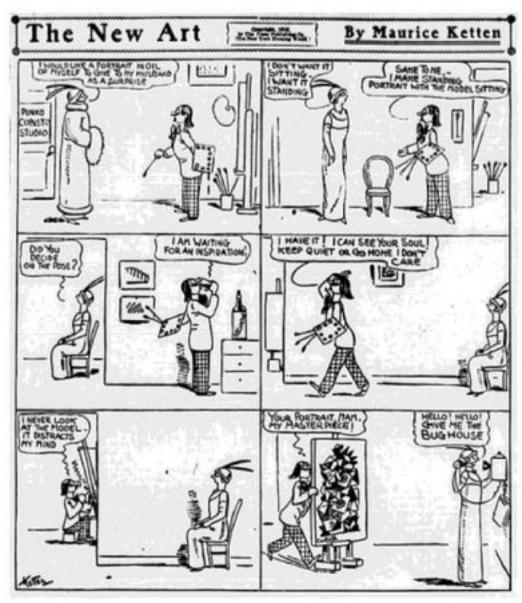


Fig. 115. Maurice Ketten, "The New Art," New York Evening World, 21 February, 1913.

Maurice Ketten, for instance, continues the Cubism-is-insanity motif in his "The New Art" strip (**Fig. 115**): a well-dressed woman goes into the "Punko Cubisto Studio" to have her portrait painted as a gift for her husband; the artist drinks absinthe for inspiration, makes the woman sit outside because looking at the model "distracts my mind," and then presents a Picabia-esque canvas to the woman who promptly calls for the "bughouse." While the set-up to Ketten's joke is conveyed through the word-balloon conversation between patron and artist, the punch line depends on the viewer recognizing the painting as *avant-garde*; the joke is also supported by the visual contrast between the woman's upright probity and the bohemianism of the artist, with his long hair, goatee, and checkered pants.

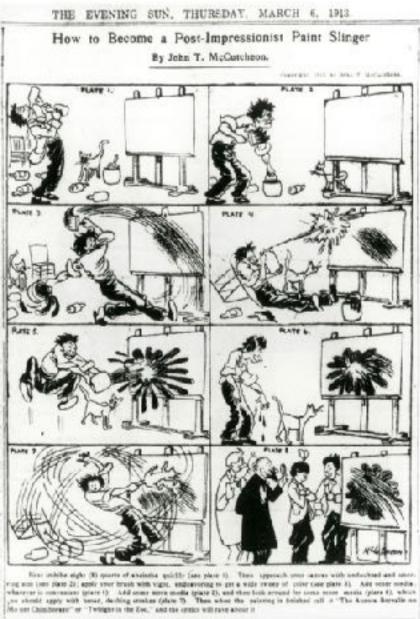


Fig. 116. John T. McCutcheon, "How to Become a Post-Impressionist Paint Slinger," *New York Evening Sun*, 6 March, 1913.

The *avante-garde* artist drinking absinthe—which wasn't outlawed in the US until 1915—also features in John T. McCutcheon's strip, "How to Become a Post-Impressionist Paint Slinger" (**Fig. 116**). Like Ketten's strip, McCutcheon's comic is composed of stacked rows of two identically sized panels with only minimum shifts in its straight-on perspective. At the bottom of McCutcheon's strip is a running commentary that refers to each of panels, here labeled as plates. While McCutcheon's instructions on how to become a famous artist are droll enough, the real humor of the strip comes as the viewer goes back and forth between these instructions and their visualizations: the artist should drink eight quarts (!) of absinthe, supply a wide sweep of color to his canvas, add other media (soda water!) and then, after adding still more media (the whole can of paint!), look around for yet more media (a cat!) which is to be applied with broad dashing strokes. The punch line is that the resulting mess, which should called "Aurora Borealis on Mount Chimborazo" or "Twilight in the Zoo," will be admired by the critics.

[One might wonder if Jackson Pollack ever saw this comic strip!]

By the end of the New York run of the Armory Show, avant-garde art itself had become a topos that, as we will further explore in the "Mocking Modernism" section of the "Amusing Art" essay below, comic-strip artists would continue to mine up to the present day. The humor in Charles Voight's Mrs. Worry "Who Said Anything Against Futurists?" strip (Fig. 117), for example, comes from the incongruous resolution to the problem of an unsightly water stain that, just before a fancy dinner party, Mrs. Worry discovers on their living-room wall; her husband hangs a frame around it and tells his guests when they arrive that it is a work entitled "Harvest in the Spinach Field" by "von Blockhead the celebrated Futurist." The layout of Voight's strip supports this somewhat corny joke: the first five narrow panels gives a staccato rhythm to the set-up, while the double-sized final panel provides the space needed for the resolution. The humor in Voight's strip is presented with a combination of verbal and visual elements: the wordballoon conversations tell a joke that is underlined by visual details, such as the hat popping off the husband's head in panel 4, or Mrs. Worry's rolling eyes in the final panel as she watches her husband spin his tale to the portly tuxedoed man and the elegantly dressed woman looking at the "painting" with a lorgnette. We might also note that the admiring guests in the Voight strip closely parallel the pompous critics in the last panel of McCutcheon's comic.



Gids Remind Poetes of Futurists Work Are Some Colors Immoral? One Woman Thinks So Fig. 117. Charles Voight, "Who Said Anything Against Futurists?," Mrs. Worry, New York Evening Mail, 24 March, 1913.



Fig. 118. Frank King, "After the Cubist Food Exhibit," *Chicago Tribune*, 24 April, 1913.

A month after Frank King published his "A Few Futurist Fancies" in the *Chicago Tribune* (**Fig. 109** above), he returned to the subject of *avant-garde* art with his parody, "After the Cubist Food Exhibit" (**Fig. 118**). This comic presents an absurd scenario where a man becomes ill because he was putting "cubic food in a spherical stomach" and then is healed by taking cubic medicine. The verses beneath each of the four partially divided panels tell the joke, with the word-balloon conversation and pictorial representation providing only minimal additional information or humor. While resembling a comic strip, this cartoon does not really present a narrative in which the viewer mentally fills in gaps between sequences of panels.



Fig. 119. George Herriman, "If Cubists Don't Come From There, Where Do They Come From," *The Dingbat Family, New York Evening Journal*, 23 Dec., 1914.

Cubism as a source of silly humor also made its way into a George Herriman *The Dingbat Family* comic strip that ran in Hearst's New York Evening Journal in 1914 (Fig. **119**). Herriman is best known for his *Krazy Kat* strip, which began in 1913 as an offshoot of *The Dingbat Family* and is now considered, together with McCay's *Little Nemo in Slumberland*, as one of the greatest works of early American comic-strip art. Herriman's "If Cubists Don't Come From There, Where Do They Come From ..." Dingbat *Family* strip hardly lives up to that reputation! The strip's joke depends on the atrocious pun behind the pipe-smoking E. Pluribus Dingbat's mistaken assumption that Cubists come from Cuba. Viewers of this strip today might be shocked by Dingbat's racist imperialist rants, which reflected commonly held American attitudes following the country's conquest of Cuba and the Philippines in the 1898 Spanish-American War: "I just knowed when the U.S. took 'Cuby' over it would only be a matter of time when you people would be almost as civilized as us" and "just you watch us give them 'Philippinists' the same stuff—and if I had my way I would have them 'Mexicans' educated inside of six months—y betcha." Modern viewers might not know that the mixed-race Herriman, whose maternal grandmother came from Cuba, hardly espoused these views; indeed, the dapperly dressed Cubist artist, who sweats and runs out of the room during Dingbat's rant, bears a striking resemblance to Herriman himself.

Comic Art Inspired by the Armory Show in Humor Magazines

Newspapers were not the only venue for cartoon art inspired by the 1913 Armory Show; illustrated humor magazines with national circulations also got into the act of caricaturing *avant-garde* art.

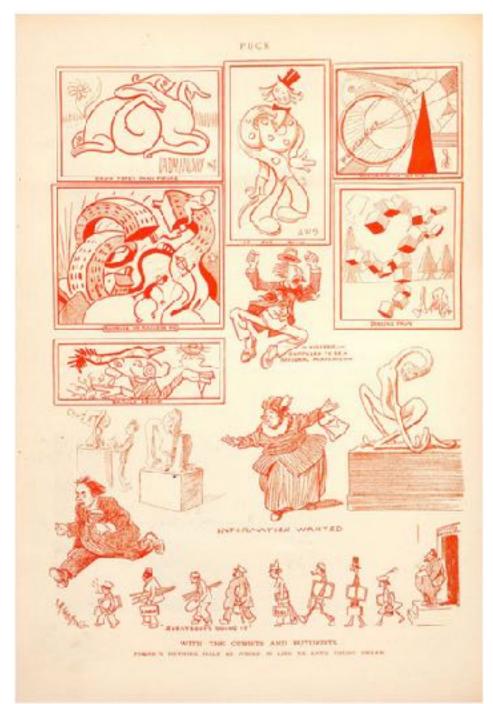


Fig. 120. L. M. Glakings, "With the Cubists and Futurists," Puck, 19 March, 1913, p. 6.

A March 1913 edition of the American humor magazine *Puck* ran L.M. Glackings' parody "With the Cubists and Futurists" (**Fig. 120**). Glackings' offering follows the now

familiar visual format of frontal caricatures of works of art interspersed with comic vignettes. At the top, surrounding the figure of a supposed national academician going ballistic, are a series of imaginary paintings rendered in stereotypes that only vaguely resemble the styles of such artists as John Marin, Marcel Duchamp, or Herbert Crowley. In the lower half of his *Puck* cartoon, Glackings gives us a scene of a museum docent running away from a matron seeking information about the grotesquely exaggerated modern sculpture; below this is a line of ordinary people all marching off to try their hand at being *avant-garde* artists.

Another American humor magazine, *Life*, seems to have had a particular interest in poking fun at *avant-garde* art, with contributing cartoon artists submitting a number of parodies that ran from March into July of 1913. [*Life* did not become a weekly photojournalistic publication until after Henry Luce bought it in 1936.]



Fig. 121. Harry Grant Dart, "Beautiful New York Made Possible by the New Art," *Life*, 20 March, 1913.

While Winsor McCay presented views of the city as new artists might have rendered them (**Fig. 108**), Harry Dart's "Beautiful New York Made Possible by the New Art" puts actual works of art from the Armory Show into the city itself (**Fig. 121**). Flanked by John Marin's curving architecture, a parade of art marches down a street lined with statues by Alexander Archipenko, Wilhelm Lehmbruck, and Constantin Brancusi. On the left, Henri Matisse's *Le Madras rouge* and his *Girl with a Black Cat* (*Portrait de Marguerite*) are spectators who look out at us rather than viewing the parade; in the center, Dart has cleverly depicted Duchamp's *Nude* as descending the staircase of a double-decker bus. The Armory Show artworks in this cartoon are moreor-less faithful quotations rather than caricatures, suggesting that Dart, whose comic strips often featured futuristic themes, was at least somewhat sympathetic to *avantgarde* art while producing a cartoon mocking it.

It is unclear how many of the national viewers of Dart's cartoon would have recognized all of the visual references to the Armory Show he placed in it; by 20 March, nearly 90,000 people had seen the show in New York City, but the 180,000 Chicagoans who would eventually crowd into their city's Art Institute to view the exhibition had not yet begun to do so. It is doubtful that, other than the *cognoscenti*, many people would have picked up on the clever reference to Robert Delaunay's *Window on the City* painting that brings up the rear of Dart's parade (**Fig. 122**). While a national audience would have recognized the "Monkey Rag" on the sign as a contemporary popular song, the reference to Mary Lawrence Tonetti, an American sculptor and one of the founders of The Cosmopolitan Club, would probably have gone over the head of any non-New Yorker.



Detail of Fig. 121.



Robert Delaunay, *La fenêtre sur la ville (Window on the City), No. 4, 1910-11,* 1912. Oil on canvas, 114 x 131 cm. Guggenheim Museum, New York.



Cubist Artist: AH, IF YOU COULD ONLY SEE THINGS AS I DO, NY DEAR!

Fig. 123. Rea Irvin, "Cubist Artist: Ah, If You Could Only See Things as I Do, My Dear!," *Life*, 20 March, 1913.

The same issue of *Life* where Dart's fantasy appeared also featured a cartoon about Cubist art by the magazine's art editor, Rea Irvin (**Fig. 123**). Irvin, who would go on to become one of the founders of *The New Yorker* and draw its iconic first cover art of Eustace Tilley (the monocled dandy looking at a butterfly), took a new spin on the spoof of *avant-garde* art. Rather than lampooning Cubist art for breaking the norms of naturalistic representation, Irvin has the Cubist Artist living in a cubist world, one that Cubism apparently depicts realistically. The humorous incongruity of abstraction replacing naturalism would be repeated in a number of later cartoons about modern art, as we have already seen with Gary Larson's 1987 *The Far Side* comic about Picasso's childhood (**Fig. 20** above).

The next issue of *Life*, entitled the "Awful Number," featured cover art by the Irish painter Power O'Malley, who at that point in his career was doing book illustrations and magazine covers (**Fig. 124**). While Power O'Malley normally worked within a fully naturalistic style, the commission for a caricature of *avant-garde* art gave him the

opportunity to produce a successful, if light-hearted, work of modern art in its own right.

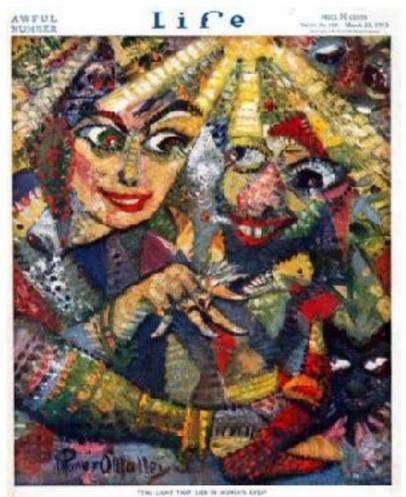


Fig. 124. Power O'Malley, "'The Light that Lies in Woman's Eyes' As the Futurist sees it," *Life* 27 March 1913.

A week later, Art Young's "How to Judge a Picture According to Modern Criticism" appeared in the 3 April issue of *Life* (**Fig. 125**). Utilizing the now standard full-page format of framed caricatures with a vignette at the bottom, Young's cartoon depicts several paintings, only a few of which bear any resemblance to *avant-garde* art: at the lower left is a Picabia-esque abstract (where "the paint is laid on so thick you can hang an umbrella on it") and next to it is a painting of an elongated nude *à la* Matisse ("in color and drawing as a four-year-old child would do"). The texts below each picture presents the jokes, which take the form of snide descriptions of each work contrasted with satirical renderings of what a modern art critic might say about them. As an avid socialist—and frequent contributor to the radical magazine *The Masses*—Young was less concerned with mocking *avant-garde* art *per se* than with attacking the elite establishment of art critics. For instance, Young describes the picture in the top center as a slum scene where "the people resemble idiots and comic supplement types;" of this painting the modern art critic would say "The artist is in sympathy with the suffering poor and paints a scathing rebuke to our social system." (Presumably, Young is not mocking the paintings of his fellow contributor to *The Masses*, the socialist and Ashcan School artist John Sloan.) The vignette in the lower right of a crowd staring at a (not depicted) painting is simply labeled: "If it is a picture that you like, and others like, why, of course, it is no good at all."

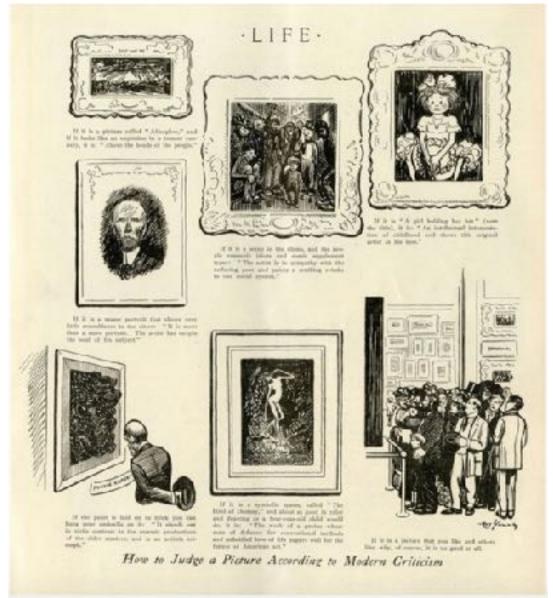


Fig. 125. Art Young, "How to Judge a Picture According to Modern Criticism," *Life*, 3 April 1913.

The same 3 April issue of *Life* contained an anonymous three-stanza ditty about the Armory Show:

Art (with curtsies to R. K. and the Post-Luneists)

When Earth's last critic has fainted and Cubists are modern no more, When the weirdest colors have faded and Futurist Art is a bore, We shall rest — Ye Gods, we shall need it — 'lay low' for a season or two For Fear that some Art Creations shall drive us insane anew.

For those that are 'Nouveaux' are happy; they sit in a Modernist chair And splash at a muddled canvas with brushes of elephant hair, They find strange models to draw from — Pogany, Stairs, Nudes, They work with their hands behind them so that only their soul intrudes.

But if only Monet shall praise them, if only Manet shall blame, If Cezanne shall be their master, with Duchamp to guard their fame, We shall never know what they are painting, but they will continue to paint, Upon the least provocation, their notion of Things as they Ain't.

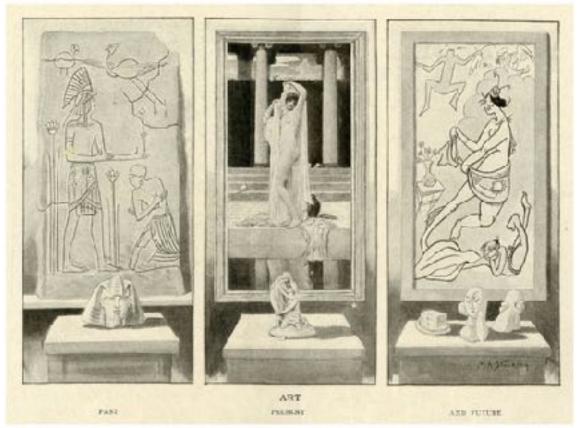


Fig. 126. M.A. Stocking, "Art: Past, Present, Future," *Life*, 24 April, 1913.

Cartoons related to modernist art continued to be published in *Life* over the next several months. M.A. Stocking's "Art: Past, Present, Future," which appeared in the 24 April edition, is a humorous triptych about the march of time in art (**Fig. 126**). Although the simple labels are helpful, the humor of the piece depends on the visual contrast

between, on the one hand, the "seriousness" of the first two panels and, on the other hand, the "childishness" of the last panel. Although the viewer is, presumably, supposed to think that the photorealistic Egyptian antiquities in the "Past" panel and the neoclassical painting and sculpture in the "Present" panel are actual works of art, in fact they are not (and the Egyptian stele is, in truth, rather crudely imagined); ironically, the three Brancusi sculptures in the last panel are quite accurately rendered and the cartoonish caricature of a painting is clearly identifiable as Matisse's *Nasturtiums with the Painting 'Dance' I.* [One would love to get Stocking's reaction had he known that, a century after he drew this *Life* magazine piece, cartoons and comic strips about art could be found in real art museums!]

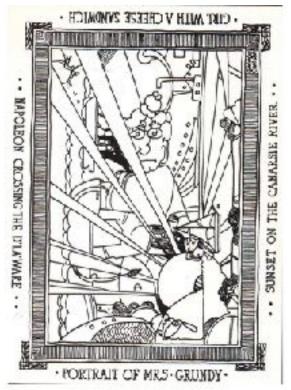


Fig. 127. George Carlson, "Suggestion to Futurists: Why Not Paint Four Pictures on One Canvas?" *Life*, 8 May 1913.

In May, an early work by the cartoonist and book illustrator George Carlson appeared in *Life* (**Fig. 127**). The rather snarky "Suggestion to Futurists" that they put four paintings on a single canvas is cleverly visualized by Carlson. The fun of this cartoon is in repeatedly turning it 90 degrees to find the sunset, the cheese sandwich, and Napoleon where George Washington is supposed to be.

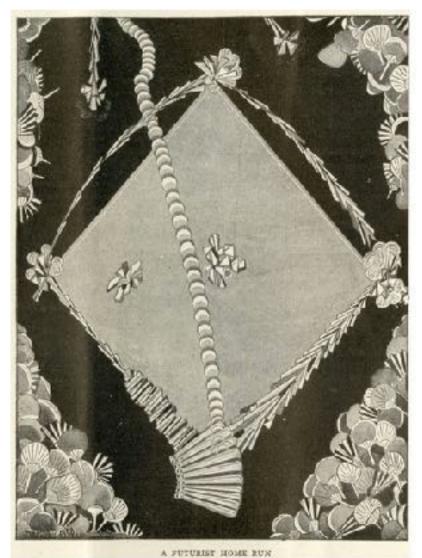


Fig. 128. Will Allen, "A Futurist Home Run," *Life*, 10 July, 1913, p. 64.

Perhaps the most successful cartoon takeoff on Cubism is Will Allen's "A Futurist Home Run," which appeared in a July issue of *Life*, after the Amory Show had closed its run in Boston (**Fig. 128**). Mirroring Duchamp's study of motion in the *Nude Descending a Staircase*, Allen presents us with psychedelic after-images of the swing of the bat, the ball flying out of the ballpark as the outfielders race towards it, the fans going crazy, and the batter running around the bases to slide feet-first into home plate.

Illustrated Satirical Poems Inspired by the Armory Show

As we have seen, in addition to cartoon caricatures, satirical poetry was also used to spoof the *avant-garde* art in the Armory Show. So it is no surprise, then, that some would combine the two genres to make fun of modern art.

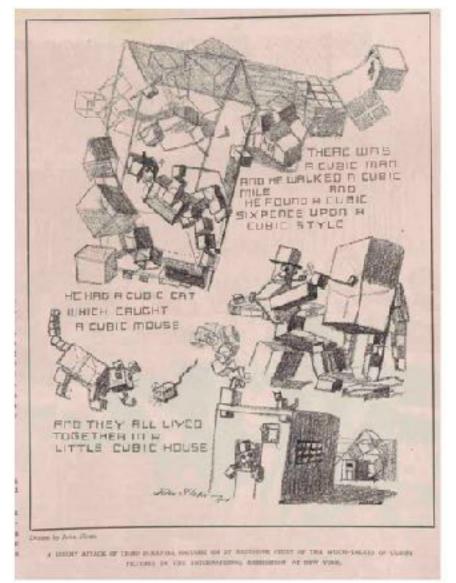
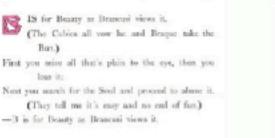


Fig. 129. John Sloan, "A Slight Attack of Third Dementia Brought on by Excessive Study of the Much-talked of Cubist Pictures in the International Exhibition at New York," *The Masses*, Vol. 4:7, April 1913.

The Ashcan School artist John Sloan, who had two oil paintings and five etchings in the Armory Show, published a humorous cartoon/poem mash-up about Cubism in *The Masses*, where he was the art editor (**Fig. 129**). Unlike the *Life* magazine cartoon by his fellow socialist Art Young (**Fig. 125** above), Sloan's "Slight Attack of Third Dimentia" seems less of a hostile criticism of *avant-garde* art than a chance for the artist to play in a style so removed from the social realism of his serious works. While the substitution of "cubic" for "crooked" in the accompanying Mother Goose poem is just silly, Sloan's illustrations demonstrate a sophisticated, if playfully exaggerated, exploration of the Cubist style. That Sloan enjoyed this exercise is suggested by the fact that, rather than illustrating the "crooked stile" of the original poem, he gives us a portrait of a cubic artist smoking a cubic pipe and painting with a cubic paint brush in "a cubic style."

15 for Art in the Cubics' durations (Not the Art of the Ancients, brand-new are the Culics.) Archiperko's their guide, Acatenties their hane: They're the joy of the raid, the despair of the same, (With their emorald hair and their eyes red as rubics.) -A is for Art in the Cabies' domain.





1S for Color Cubistic ad libitant-(Orange and blue, yellow, purple and green.) "Throw them all on your boards," Cabies say, "then exhibit 'em!" There'll be no colors left, if we don't soon prohibit 'end. (Watch them at work and you'll see what I

.

-C is for Color Cubistic ad libitary.

11

mean.]

1S for Disinany, the Dosp-Dyed Deceiver, Why, draming accorderers, labels them stairs, With a help that cannot have been done in a fever,-His model won't see her, we true, it would grieve her-(Should the stainersy colleges, Cubic's good at

repairs.)

-D is for Dachamp, the Deep-Dvol Decision,











Fig. 130. Mary Mills Lyall and Earl Harvey Lyall, The Cubies' ABC. New York: G. P. Putnam's Sons, 1913.

Another example of a cartoon/poem reaction to the Armory Show is the astonishing *The Cubies' ABC*, written by Mary Mills Lyall and illustrated by her husband Earl Harvey Lyall (**Fig. 130**). Here Mary Lyall's abecedary poems—each a quintain of tetrameters in an ABAAB rhyming pattern—carries the weight of the book's satire on modern art, with Earl Lyall's cutesy Cubies and caricatures only adding subsidiary humor. The gist of the satire is that the Cubies, who seem to be amazingly well informed about the Armory Show, are enthusiastic about anything *avant-garde* while rejecting any art that is not brand-new, e.g.:

	F's for the Future for which Cubies hanker;— To Hals, Perugino and all that old crew They give up the past without envy or rancor
and	
	R is for Reason and poor old Reality
	Once in the fashion, but now obsolete
	Banished forever with grim actuality
and	
	Y's for the Yawn overcoming each Cubie
	At the sight of a painting not done in his style

"Archipenko's their guide", and Gertrude Stein is the "eloquent scribe of the Futurist soul." Cubies love Brancusi, Braque, Kandinsky, Matisse, Picasso, and Picabia, but "regard with aversion and spite" the realism of the Ashcan School painter Robert Henri. In spite of the Cubies' enthusiasm for the *avant-garde*, the reader of *The Cubies ABC* is never in doubt about where the Lyalls themselves stand in regard to modern art; as Mary says in her own voice, Duchamp is the Deep-Dyed Deceiver.

Cubist Fashion Inspired by the Armory Show

One final category of Armory-Show-inspired cartoon art: fashion.

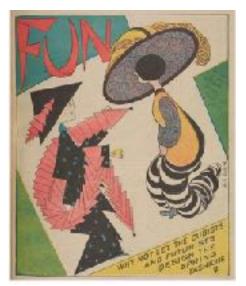


Fig. 131. Harvey Peake, "Why Not Let the Cubists and Futurists Design the Spring Fashions?," *New York World*, 16 March, 1913.



Fig. 132. J.F. Griswold, "A Spring Day on Fifth Avenue," *New York Evening Sun*, 19 March, 1913, p. 15.

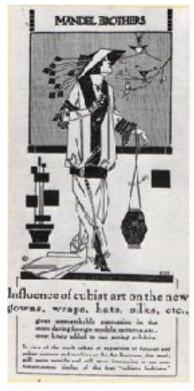


Fig. 133. Advertisement, *Chicago Tribune*, 24 March, 1913.

It would seem that both the cartoonists Harvey Peake (**Fig. 131**) and J.F. Griswold (**Fig. 132**) independently thought it would be humorous to suggest that

Cubism might be an inspiration for women's fashions. It is unclear, however, if either Peake or Griswold were aware that real fashion designers were already thinking along these lines. In an example of life imitating art, a real advertisement for a line of women's clothing inspired by Cubism appeared in a Chicago newspaper a few days after Peake's and Griswold's cartoons came out in the New York papers (**Fig. 133**).

Given that couture fashion constantly needs to come up with shocking *au courante* styles, it is hardly surprising that fashion designers in 1913 would turn to Cubism, so ridiculed and reviled in the popular press. By coopting this foreign, exotic, art style for their lines of clothing, these fashion designers were helping to pave the way for the eventual acceptance of *avant-garde* art in America.



Attacking the Avant-Garde?

Fig. 134. The Chicago Daily Tribune, 17 Feb., 1913.

The attack on *avant-garde* art, as George Melly noted in his introduction to the 1973 Tate Gallery show on cartoons about modern art, is motivated by "the conviction that art is somehow a basically moral activity, that somehow an assault on accepted visual standards masks an attack on moral standards." This motivation certainly seems to have been in play in how the 1913 Armory Show was received; while some art critics and wealthy patrons enthusiastically welcomed the radical new art, most of the public reaction to it was decidedly negative (**Fig. 134**).

After Teddy Roosevelt had been given a tour of the exhibition in New York on the 4th of March—on the day that Woodrow Wilson, who defeated Roosevelt in the 1912 elections, was being inaugurated in Washington D.C.—the former President published a review of the show. Roosevelt praised the organizers of the show for having "done a work of very real value in securing such an exhibition of the works of both foreign and native painters and sculptors." But Roosevelt then went on:

This does not mean that I in the least accept the view that these men take of the European extremists whose pictures are here exhibited. It is true, as the champions of these extremists say, that there can be no life without change, no development without change, and that to be afraid of what is different or unfamiliar is to be afraid of life. It is no less true, however, that change may mean death and not life, and retrogression instead of development. Probably we err in treating most of these pictures seriously. It is likely that many of them represent in the painters the astute appreciation of the powers to make folly lucrative which the late P. T. Barnum showed with his faked mermaid. There are thousands of people who will pay small sums to look at a faked mermaid; and now and then one of this kind with enough money will buy a Cubist picture, or a picture of a misshapen nude woman, repellent from every standpoint.

[Roosevelt's equating Cubist paintings of "repellent misshapen nude women" to P.T. Barnum's faked mermaids must have seemed particularly ironic to Marcel Duchamp and the other Dadaists!]

In Chicago—which the event organizer Walt Kuhn called a "rube town"— the attacks on the Armory Show were even more virulent, as we have seen with the Cliff Dwellers Club's vicious parodies (**Fig. 110** above). The *Chicago Sunday Tribune* juxtaposed paintings by Henri Matisse and Walter Pach with drawings by inmates of the Dunning mental hospital, asking viewers if they could tell the difference. The Illinois Senate Vice commission opened an investigation of the "immoral and suggestive" paintings in the exhibition. As reported in the 9 April, 1913, *Chicago Record Herald*, the landscape painter Charles Francis Browne lectured to the University Guild of Evanston, Illinois: "The body is the temple of God and the cubists have profaned the temple. Art was never so confused, so mixed up and stampeded as it has been by the present exhibit at the institute. But time will have its way with the cubists, and it will not be long until they are only a memory."

Compared to these invectives, the cartoon spoofs of the Armory Show we have examined are rather mild, if not even somewhat sympathetic to the new art. In general, the creators of these visual parodies demonstrate a sophisticated understanding of art, which is not surprising since, as we have seen, many were also painters, with several actually exhibiting their work in the Armory Show. And while American artists painting in naturalistic styles, such as the social realism of the so-called Ashcan School, were wary of the new European *avant-garde* art eclipsing their own work, they were by no means hostile to these new trends.

By making *avant-garde* art a matter of ridicule rather than moral outrage, early 20th–century American cartoonists and comic-strip artists played an important role in normalizing it. Laughing at art that seems to break aesthetic norms is a first step in bringing us to a future when we wonder what all the fuss had been about.



Fig. 135. Derry Noyes, "Armory Show 1913," *Celebrate The Century 1910s*, Stamp, United States Postal Service, 1998.

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- Fig. 1448. Eric Shanower, Paris and Helen, detail from *Age of Bronze* 23, 2006. (From Sulprizio, 2011, fig. 15.2)
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