



**Gertrude Stein**

*Matisse  
Picasso and  
Gertrude Stein*



**Gertrude Stein**

# **Matisse Picasso and Gertrude Stein**

**With Two Shorter Stories**



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[goodpress@okpublishing.info](mailto:goodpress@okpublishing.info)

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## **A LONG GAY BOOK**

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

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

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

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

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

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

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

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

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

No it is not very much to be a baby. It is not right to one to begin them until a little they can resist to them who would hold them helpless, kiss and dandle and fix them as they were then, such a very little thing, just nothing inside to them. I say it is not right to many of them then to begin them, but it is not all of them who would resist them. There are some who do not feel it to be bad inside them to have

been a baby without any conscious feeling of themselves inside them, to have been a little thing and that was all there was then of them, they are some who have not any proud kind of feeling in them.

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

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

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

There are many kinds of men and many kinds of women and each kind of them have a different feeling in them about the baby that was once all them. There are many kinds of men and many kinds of women and there are many millions made of each kind of them. Each one of the many millions of each kind of them have it in them a little to be different from all the other millions of their kind of them, but all of each kind of them have it in them to have the same

kind of feeling about the little thing that was once all them, about the little things that come to a beginning through them, about the little things beginning all around them. There are many kinds of men and many kinds of women and this will be a history of all the kinds of them and of pairs of them.

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

I am saying that there are many kinds of men and women and many millions made of each kind of them. Each one of the many millions of them has it in him to be different from all the millions of his kind of them. I am saying that all the millions of one kind of men or one kind of women have it in them to have the same kind of feeling inside them about the little thing that was all them, the baby that once was all there was of them then. One kind then of men and women have it in them when they know this was once all of them a little baby then and knowing nothing, one kind of men and one kind of women have it in them then to lose inside them their everlasting feeling, the world is then a broken world inside them, more broken for them then than death breaks it for them, ending is less of a breaking to such kind of them than beginning, they have then when they think it inside them that they were a baby then and knowing nothing they have then inside a loss of the everlasting feeling, to such a one such a beginning,



being a baby and knowing nothing, breaks the everlasting feeling breaks it as dying as ending never can break it for them.

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

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

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

Every one of the kinds of them has a fundamental nature common to each one of the many millions of that kind of them a fundamental nature that has with it a certain way of thinking, a way of loving, a way of having or not having pride inside them, a way of suffering, a way of eating, a way of drinking, a way of learning, a way of working, a way of

beginning, a way of ending. There are many kinds of them but everywhere in all living any one who keeps on looking can find all the kinds of them.

There are many kinds of them then many kinds of fundamental nature in men and in women. Sometimes it takes long to know it in them which kind of fundamental nature is inside them. Sometimes it takes long to know it in them, always there is mixed up with them other kinds of nature with the kind of fundamental nature of them, giving a flavor to them, sometimes giving many flavors to them, sometimes giving many contradictions to them, sometimes keeping a confusion in them and some of them never make it come right inside them. Mostly all of them in their later living come to the repeating that old age gives almost always to every one and then the fundamental nature of them comes out more and more in them and more and more we get to know it in them the fundamental nature in each one of them.

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

As I was saying the mixture in them of other kinds of nature to them gives a flavor to some kinds of them to some kinds of men and some kinds of women, makes a group of

them that have to them flavor as more important in them than the fundamental nature in them and the kind of thinking and feeling that goes with the fundamental nature in them. The flavor in them is real inside them more real to them than the fundamental nature in them, the flavor the other kinds of nature mixed up in them give to them. To many of such a kind of them the flavor is to them the reallest thing in them, the reallest thing about them, and this is a history of many of such of them.

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

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

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

Some people know other ones. This is being a history of kinds of men and women, when they were babies and then children and then grown men and women and then old ones and the one and the ones they were in relation with at any time, at some time.

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

Then going completely in to the flavor question how persons have the flavor they do there can be given short sketches of Farmert, Alden, of Henderson and any other man one can get having very much flavor and describing the complications in them one can branch off into women, Myrtle, Constance, Nina Beckworth and others to Ollie and then say of them that it is hard to combine their flavor with other feelings in them but it has been done and is being done and then describe Pauline and from Pauline go on to all kinds of women that come out of her, and then go on to Jane, and her group and then come back to describe Mabel Arbor and her group, then Eugenia's group always coming back to flavor idea and Pauline type, then go on to adolescents, mixing and mingling and contrasting. Then start afresh with Grace's group, practical, pseudo masculine. Then start afresh with Fanny and Helen and business women, earthy type, and kind of intellect. Enlarge on this and then go back to flavor, to pseudo flavor, Mildred's group, and then to the concentrated groups.

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

Any one being started in doing something is going on completely doing that thing, a little doing that thing, doing something that is that thing. Any one not knowing anything of any one being one starting that one in doing that thing is



one doing that thing completing doing that thing and being then one living in some such thing.

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

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

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

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

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

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

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

one. Some are not needing that any one has been one being existing. Some are needing that every one is being one being existing.

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

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

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

There are thin things and some of them are hanging in front of something. There are thin things and they are nicely thin things, things nicely being thin enough and letting then all the light in. If there are thin things they are thin enough to hang and let light in. If there are thin things it is certain that they are like some other things. There are thin things and any one not having seen them is not completely certain that they are thin things. They are thin things the things that are thin things and some have seen them and have said then that those things are thin things.

A man in his living has many things inside him. He has in him his being certain that he is being one seeing what he is

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

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

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

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

uncertain that they are seeing the thing at which they are all looking. In all the men who are being living there is something of being certain of seeing the thing at which they are looking. In all the men who are being living there is a kind of feeling about being certain of seeing that at which they are looking.

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

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

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

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



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

How can any one be one any one is loving when every one is a fat one or a thin one or in between. How can any one be one loving any one when every one is one not loving some. Every one loving any one is a thin one or a fat one or in between. Any one loving any one is one loving in being a fat one or a thin one or in between. Being a fat one and loving is something. Being a thin one and loving is something. Being in between being a thin one and being a fat one and loving is something. Being a fat one or being a thin one or being in between is being one being that one. Loving is something. Being a fat one is something. Being a thin one is something. Being in between being a fat one and a thin one is something. Being loving is something. Being not loving is something. Being believing in loving is something. Being not believing in loving is something. Being certain that not being a baby is something is something. Being certain that being a baby is something is something. Why is any one being something? Any one is being something because any one is being one being a fat one or a thin one or in between.

Loving is being existing. Loving has been being existing. Loving being existing and some being ones being loving and some having been ones being loving loving is being existing. Loving is being existing and some are ones being loving. Loving is being existing and some are ones some are

loving. Loving is being existing and some are believing that loving is being existing. Loving is being existing and some are believing that babies are being existing. Babies are being existing and some are believing that loving is being existing. Babies are being existing. Loving is being existing. Some are believing that loving and babies are being existing. Any one can come to believe that babies have been existing. Some can come to believe that loving has been existing. Some babies are being living. Any one can come to believe that some babies are being living. Believing something is what some are doing. Not believing something is what some are doing. Loving is what some are doing. Not loving are what some are doing. Being one being that one is something. Any one being that one is being that one. Loving is existing. Believing is existing. Any one is existing. Babies are existing. Anything any one has been beginning is something. Any one begun is something. Not any one is certain of being begun when they are babies. Not any one is then certain of that thing that anything is something. Some loving is existing. Some babies are existing. Loving being existing is something. Some being existing is something. Any one being existing is something. Not every one being existing is something. Everything is something. Any one can be certain that not anything is anything. Any one can be certain that loving is not existing. Any one can be certain that babies are existing. Any one can be certain of something. Some can be certain that loving is existing. Some can be certain of anything. Some can be certain that loving is existing. Some can be certain of anything. Some

can be certain that babies are existing. Some can be certain of that thing.

Some can be certain of something. Some can be certain that babies are existing. Some can be certain of anything. Some can be certain that babies are existing. Some can not be certain of something. Some can not be certain that babies are existing. Some can not be certain of anything, they cannot be certain that babies are existing. Some cannot be certain of everything, some of such of them can be certain that babies are existing, some of such of them can not be certain of babies being existing.

Every one being some one, every one is like some other one. Every one is like some is like some other one. Each one is a kind of a one. Each one is of a kind of a one and of that kind of them some one is a very bright one, some one is a stupid one, some one is a pretty one, some one is an ugly one, some one is a certain one, some one is an uncertain one, some one is in between being a bright one and a stupid one, some one is in between being a pretty one and an ugly one, some one is in between being a certain one and an uncertain one.

There are kinds of them that is to say there are some who look like others quite look like others. All of them are of that kind of them, all who are ones who look like some, all of them are together that kind of them. There can be lists and lists of kinds of them. There can be very many lists of kinds of them. There can be diagrams of kinds of them, there can be diagrams showing kinds of them and other kinds of them looking a little like another kind of them. There can be lists

and diagrams, some diagrams and many lists. There can be lists and diagrams. There can be lists.

It is a simple thing to be quite certain that there are kinds in men and women. It is a simple thing and then not any one has any worrying to be doing about any one being any one. It is a simple thing to be quite certain that each one is one being a kind of them and in being that kind of a one is one being, doing, thinking, feeling, remembering and forgetting, loving, disliking, being angry, laughing, eating, drinking, talking, sleeping, waking like all of them of that kind of them. There are enough kinds in men and women so that any one can be interested in that thing that there are kinds in men and women.

It is a very simple thing to be knowing that there are kinds in men and women. It is a simple thing to be knowing that being born in a religion, in a country, in a position is a thing that is not disturbing anything. It is a different thing to the one being that one, quite a different thing. It is quite a different thing and each one is of a kind of them is completely quite of a kind of them and it is an interesting thing to some to make groups of them, to diagram kinds of them, to have lists of them, of kinds in men and women. Some are not worrying are not at all worrying about men and women. Some of such of them are knowing that there are kinds of them. Some of such of them have some lists of them. Some of such of them have diagrams of the kinds there are of them.

Any one being one being of a kind of one is doing something. Every one is doing something. That is an

interesting thing to some. Some are having lists of ones doing anything. Some are having diagrams of that thing.

Any one is one doing something. Any one is one being of a kind of one and is one doing something in the way the ones looking like that one are doing something.

Being a dead one is something. Being a dead one is something that is happening. Being a dead one being something that is happening, some are completely knowing that thing knowing that being a dead one is something that is happening. Being loving is something that is happening. Being loving is happening. Being a dead one is happening.

Being loving is happening. Being a dead one is happening. Completely loving is something that is happening. Being a dead one is something that is happening. Some are knowing all that thing, are quite knowing all that thing.

Being completely loving is something that is happening. Being completely loving is something that is completely happening. Being a dead one is something that is happening. Being completely loving is something that is happening. Being completely loving is something that is happening and some then are completely knowing that thing, are knowing that completely loving is happening. Being a dead one is certainly happening. Some are knowing all of that thing, of being a dead one being happening. Some are knowing all of completely loving being happening and are completely using that thing completely using loving being completely happening. Being a dead one is completely happening. There is then not any way of using any such thing of being a dead one being happening. Any



one can know something of being a dead one being happening. Some can know completely such a thing. Some of such of them are not needing to be using such a thing. Some of such of them are completely using loving being completely happening.

Loving can be completely happening. Some can then be using that thing and needing then that everything is beginning. Loving can be completely happening. Some can then be completely using that thing and can be then not be beginning, not be ending anything. Loving can be completely happening. Some can use something then in knowing that thing. Being a dead one is completely happening. Some can completely use that thing.

Any one knowing anything is repeating that thing and being one repeating that thing makes of that one one coming to be one knowing something of some being ones beginning some other thing, beginning that thing. Any one having been doing anything and repeating the thing and not repeating the thing can come to be one knowing something of some being ones not saying anything in any way about that thing. Any one buying something and then not going on buying that thing can be one knowing something of some not saying anything to that one, saying very little to that one.

Being a young one and an older one and a middle aged one and an older one and an almost old one and an old one is something that any one can know by remembering reading. Remembering reading is something any one is needing to be one knowing that one is being a young one,

an older one, a middle aged one, an almost old one, an old one.

When they are very little just a baby they cannot know that thing. When they are a little bigger they can know that other ones are older and younger. When they are a little bigger they can remember that they were littler. When they are a little older they can know that they are then not what any one is describing, they are knowing then that they are older than the description, than every description of the age they are then. When they are older they are beginning to remember their reading, they are beginning to believe a description of them. When they are a little older they are knowing then that they just have been younger. When they are a little older they are beginning to know they will be older. When they are a little older they know they are old enough to know that age is a different thing than it has been. When they are a little older they are knowing they are beginning then to be young to some who are much older and they are beginning to be old to some who are much younger. When they are a little older they know they are beginning to be afraid of changing thinking about ageing, they are beginning then to know something of being uncertain about what is being young and what is being old, they are beginning then to be afraid of everything. When they are a little older they are coming to be certain that they have been younger. When they are a little older they are beginning to be certain that age has no meaning. When they are coming to be a little older they are coming to be saying that they are beginning to be wondering if age has not some meaning. When they are a little older they are

certainly beginning to be believing what they remembered reading about being young and older and middle aged and older and almost old and old. When they are a little older they are commencing to be certain that ageing has meaning. When they are a little older they are certain that they can be older and that being older will sometime be coming. When they are a little older they are commencing mentioning ageing to prepare any one for some such thing being something that will be showing in them. When they are a little older they are commencing mentioning that they are expecting anything. When they are a little older they are commencing mentioning any such thing quite often. When they are a little older they are not mentioning being an older one, they are then mentioning that many are existing who are being young ones. When they are a little older they are mentioning anything and mentioning it quite often. When they are a little older any one is mentioning that thing and not mentioning everything and they are mentioning being a little older and they are mentioning everything. When they are a little older it depends then on how much longer they will be being living just how long they will be mentioning anything again and again. They are then completely old ones and not any one is knowing everything of that thing.

Knowing everything is something. Knowing everything and telling all of that thing is something. Knowing everything and not meaning anything in knowing everything is something.

Meaning something is something. Meaning something and telling that thing is something.

Knowing something is something. Knowing something and not meaning anything is something. Knowing something and not meaning anything and telling that thing is something.

Any one having finished needing being that one is one who might finish then in some way being that one. Any one having finished needing being that one is one going on being that one. Any one being finished with needing being that one is one who might then come to almost finish being that one. Any one coming to be finished with needing being that one might come then to finish being one.

Any one meeting any one who might come to finish being that one is believing is not believing that one will come then to finish being one. Some do then finish being one. Some do then not finish being any one. Any one can believe of any one who is finished being that one that that one will finish being one.

Any one can be finished with some one. Any one can be finished with some. Some can be finished with some. Some can be finished with some one.

Any one can be finished with some. Any one can be finished with some one. Some one is one some one can be finished with and that one is then one who is not finished with another one.

Finishing with one finishing with another one is something any one doing that thing is doing. Finishing with any one is what any one doing that thing is doing. Finishing with one, finishing with some, finishing with some other one is something any one doing any such thing is doing. Finishing with one is one thing. Finishing with some is one

thing. Finishing with another one is another thing. Finishing with some other ones is another thing. Finishing with the same ones is another thing.

Finishing with some one is what any one is doing who is one finishing with some one. Finishing with some is what any one is doing who is one finishing with some.

Finishing with some and remembering that thing is what some are doing who are remembering everything. Finishing with some one and remembering that thing is what some are doing when they are finishing with some one. Finishing with some and not remembering that thing is what some are doing who are remembering anything. Finishing with some one and not remembering that thing is what some are doing who have finished with some one.

Some one is finished with some one and that one is one who was one not any one needed to be finished with as that one was one being one not coming to any finishing. Finishing with such a one is what some one is doing and that one then is knowing that thing and not any one then is finishing any such thing. Being finished with some one is what has happened to some one and that one is then one being one not having finished anything as that thing is something that not any one can be beginning to be finishing. Finishing with some one is something and that finishing then is done. Finishing with some one is something some one is beginning and that thing then is begun.

Liking something and being then one offering something is what some are doing. Liking something and paying something then and not forgetting anything then is what some are doing.

Some one is wanting to have some one come again. That one is not coming again. Some are then remembering everything. Some are then wanting to be certain that the one will perhaps come again.

Being one feeling that some one has come is what some are doing. Being one feeling that that has been happening that some one has come and has been looking is what some are doing.

Being finished with one and with another one and with another one is what some are doing. Being finished with one is something. Being finished with one and with another one and with another one and with another one is something. Being finished with one, that is, being finished with having been liking being needing one is something. Being finished with one, that is, being finished with having been liking one is something. Being finished with knowing one is something. Being finished with one is something. Being finished with one and with another one and with another one is something.

Being listening when some one is telling something one is liking is something. Being finished with being listening when some one is telling something one is liking is something. Being listening is something. Having been listening is something. Having not been listening when some one has not come to be talking is something. Having been listening when some one has not come to be talking is something.

Some one, Sloan, listened and was hearing something. He went on then beginning anything. Sloan had heard something. He did not hear that thing again. He asked then,

he asked if he would hear something like that thing. He asked it again. He listened then. He did not hear that thing. He began anything. He had expected to hear something. He did hear something. He began anything.

Some one, Gibbons, did hear something. He almost always heard something. He did say everything. He did know that he almost always heard something. He did know that he said everything. He did know that it almost sounded like something when he said everything. He did know that thing. He did know he almost always heard something. He did know that was something.

Johnson did not tell any one that he told everything. He told some that he told something. He did tell something and he told any one that he had told something, that he would tell something, that he was telling something. He did tell some one that he could tell something. He did tell some that he was telling something. He did listen, he did not tell everything to any one of having been doing such a thing of having been listening.

Hobart did not expect anything in being one listening. He was then doing that thing and then he was regretting completely politely regretting not having been able just then to quite complete that thing to quite complete listening. He had been listening, he had not been hearing everything, he had been hearing something, he was completely pleased with that thing, with having then quite heard something. He was completely polite then, completely pleasant then, completely then satisfying any feeling of understanding being the one having heard something then.