

"I'M AN ARTIST. I'M A FIGHTER."

Lyne Lapointe is an evolution

Words Chris Hartman

Photography Caleb Dudley



This page: *Memory*, '22. Opposite page: Lapointe in her studio with *Scapegoat*, '22.





Lyne Lapointe has always been resilient in forging her own path. When she was 12 years old, there was a little house behind her parents' big country home in Montreal. She calls it her hiding place. There, she would make her "little paintings" and then burn them in the fireplace — clearly her mother wasn't very approving of her artistic inclinations.

A recent exhibition, *Stressed World*, at The School in Kinderhook, New York, featured Lapointe's paintings of the human form, exhibited in a salon manner. Her figures represent some form of distortion, and display various objects inserted in their bodies. As she notes, it's all about how she sees the body — its transformation, its spirit, and what it reflects; in other words, how you see someone else. "We all have our own realities," she says. She then adds in witnessing the suffering of women around the world, her empathy and emotions led her to become more connected to them, and her exhibition at The School is an outgrowth of how increasingly emotionally connected Lapointe feels she is to her subjects.

These solitary, mainly female painted figures, were festooned with glass dolls' eyes, sewing pins, and children's blocks, all encased in wooden or painted frames. They are reminiscent of folk art, in which many of the objects are broken — seemingly a representation of Lapointe's own broken bodily experiences during her infirmities.

One of her works from the *Anti / Body* 2021 exhibition at the Jack Shainman Gallery in New York City, *Jeune fille avec une corde à sauter* (*Young girl with a skipping rope*), reveals the rope as a loop of barbed wire. As Lapointe explains, "It's about war," and symbolic of how many people around the world are oppressed in the shadows of war. The barbed wire, she adds, represents a fence that constrains your movement and your freedom, and which renders you, in many ways, indentured.

Along with Martha Fleming, her most important collaborator (1982–1995), Lapointe created several on-site urban installations. A recurring theme was architecture as a social determinant of space. Typically, their collaborations were rooted in the politics of feminism, gay and lesbian themes, marginalization, and museum practices and were a combination of art historical references, female sexuality and desire, and botany. Their main objective with these projects was to critically analyze social politics — in such cities as Montreal, New York City and São Paulo.

As with most artists, Lapointe's work has evolved into several periods and phases, but in her case an accident, and later cancer, transformed the manner in which she approached and/or created her art. One year, when she was living in an old firehouse in Montreal, where she had her studio, a fellow artist and friend arrived in a U-Haul to store some things with Lapointe while he moved to the city. As Lapointe went into the U-Haul, a brick wall of a nearby building fell on the truck — nearly crushing her. As a consequence, she spent a year convalescing. So much for her pipeline of anticipated projects — including a big one she had planned with Fleming in Tijuana, Mexico.

Consequently, Lapointe changed her way of working. She was traumatized by the accident to where she went to a psychologist, who advised her to move to



the countryside and recuperate surrounded by nature. There, little by little, she returned to working — and her new body of work, a series of paintings, drawings and collages, was called *The Blind Spot*. As she says, "A blind spot is something that's there that you don't see" and was, in a way, symbolic of her accident and convalescence over the preceding year. The following year, 2002, she had a solo show of *The Blind Spot* at the Museum of Contemporary Art in Montreal.

After later being treated for cancer, Lapointe realized she could no longer physically handle the large-format wood carvings she was doing at the time, and so she once again decided to change her practice. She settled on etching on glass as well as printmaking and painting. As she remarked, the through line with each of the different varieties of art she pursued following her physical challenges, "I'm an artist. And I'm a fighter. Because I was squeezed [in the U-Haul], am I going to give up my art? I found another way to do it."

These days, Lapointe continues to live in the bucolic Canadian countryside. Here, she loves to walk in nature around her home, which gives her inspiration and direction. As to her work regimen, Lapointe is in the studio seven days a week. She says she never knows what is going to happen once she starts a project. Some days, she does more research in books and on the internet; while on other days, she needs to take a walk to reflect and figure out ways to materialize her ideas.

Can art save the world? Lapointe thinks that monied interests have disproportionate power and influence throughout the




Opposite page, left: *Young girl with a skipping rope*, '20. **Right:** *The Apple, Egg and Ginseng*, '18, and *Color Spectrum*, '18. **This page:** *Bulls Peace*, '22.



world these days and is insistent that we must come together and communicate — including artists; though she insists that people of all professions, such as doctors, scientists and even taxi drivers, can help in this way to bring about change for combating the world's problems and their perpetrators.

In 2012, at Jack Shainman's New York City gallery, seven of her paintings, *La Pierre Patiente (The Patient Stone)*, invoked the following description of this magical stone from the Iranian-American novelist Azar Nafisi — who inspires Lapointe greatly.

"A term in Persian, 'the patient stone' ... is used in times of anxiety and turbulence. Supposedly, a person pours out all his troubles and woes into the stone. It will listen and absorb his pains and secrets, and this way he will be cured. Sometimes the stone can no longer endure its burdens and then it bursts."

The seven paintings of *La Pierre Patiente* interplay light, darkness and memory, supplemented by phosphorescent pigments. They summon the imagery of disembodiment, breakage and fragility. And, when describing the series, the Pierre-François Ouellette Art Contemporain in Montreal invoked a concept Lapointe cherishes: "metamorphosis." When you consider the physical and emotional challenges Lyne Lapointe has endured and surmounted over the years, no term could possibly be more symbolic of her evolution as an artist, and a woman. 

Lyne Lapointe is represented by jackshainman.com / Chris Hartman is a regular contributor to UD. @book_builder / Caleb Dudley is based in Brooklyn, NY. calebjdudley.com and @caleb_dudley



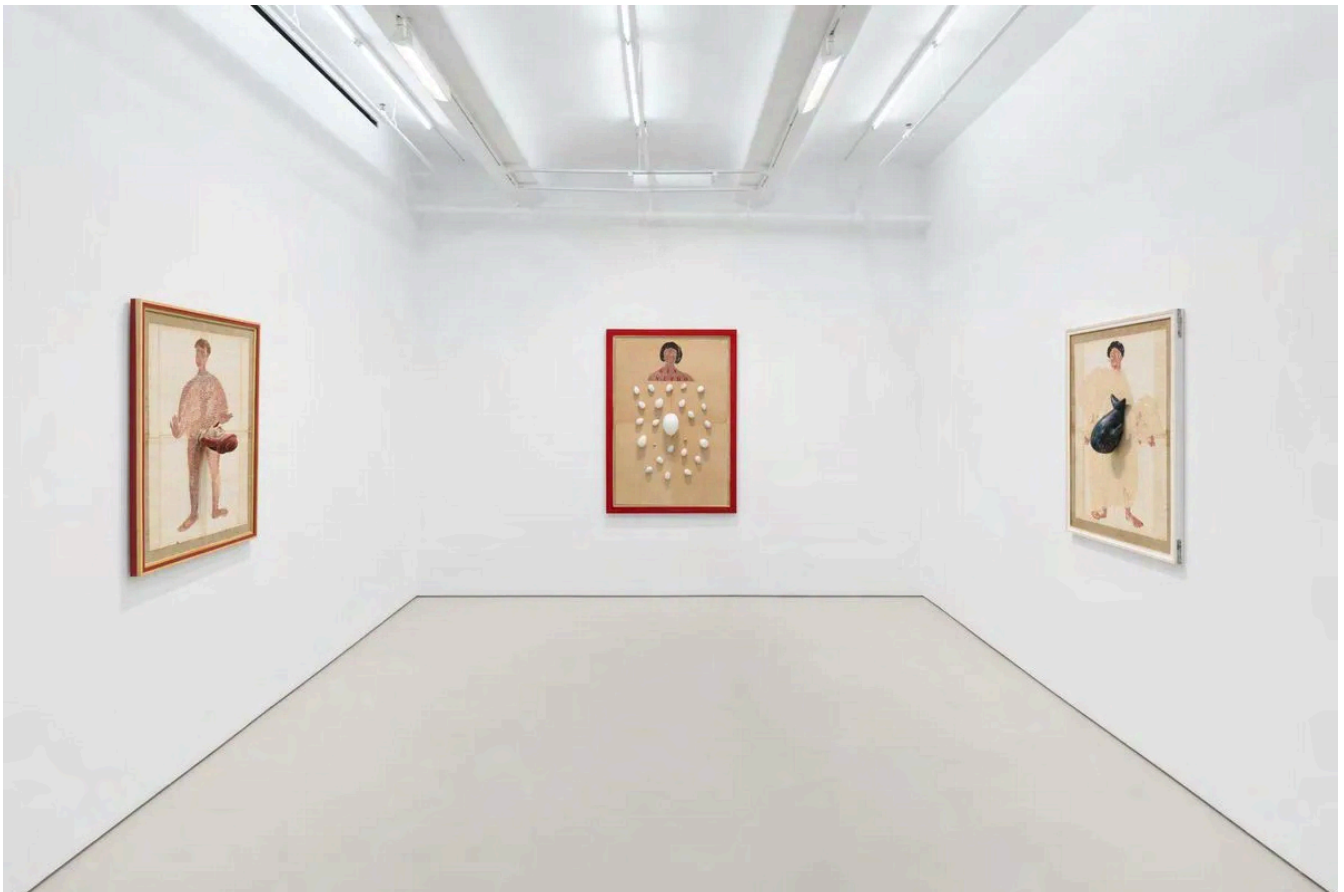
This page: The living room. Lapointe on her land. Opposite page, clockwise: Adding the final touches to *Scapegoat*. A cabinet displaying her glass artworks, old books and things she finds in nature.



REVIEW

Lyne Lapointe's New Body of Work Explores the Body in Flux

Inspired by Deleuze and Guattari's concept of 'becoming animal,' Lapointe merges materials to explore bodies in flux, resilience, and shifting identities.



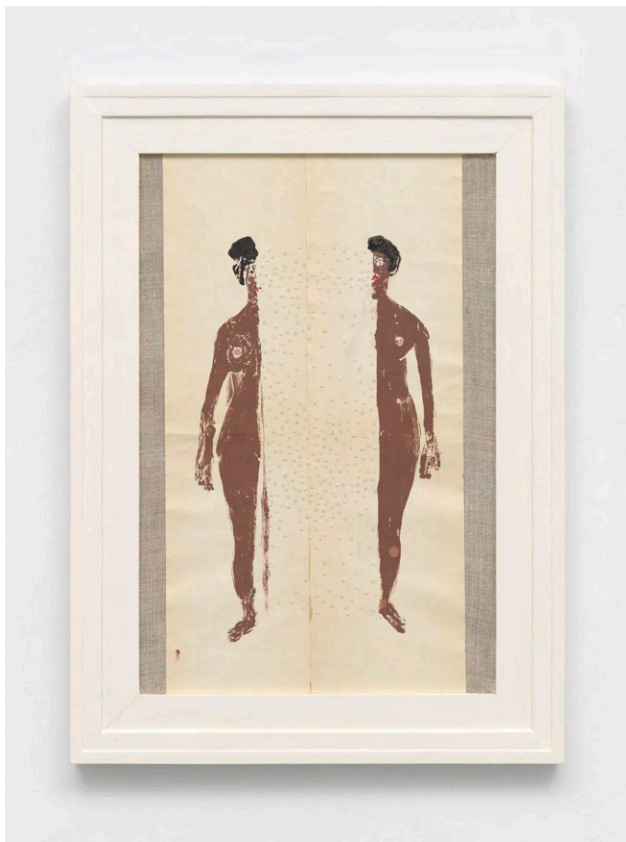
Installation view, Lyne Lapointe, *Becoming Animal*, 2025 at Jack Shainman Gallery, 513 W 20th Street, New York, NY © Lyne Lapointe. Courtesy of the artist and Jack Shainman Gallery, New York. Photo: Dan Bradica Studio.

by Jelena Martinović / March 24th, 2025

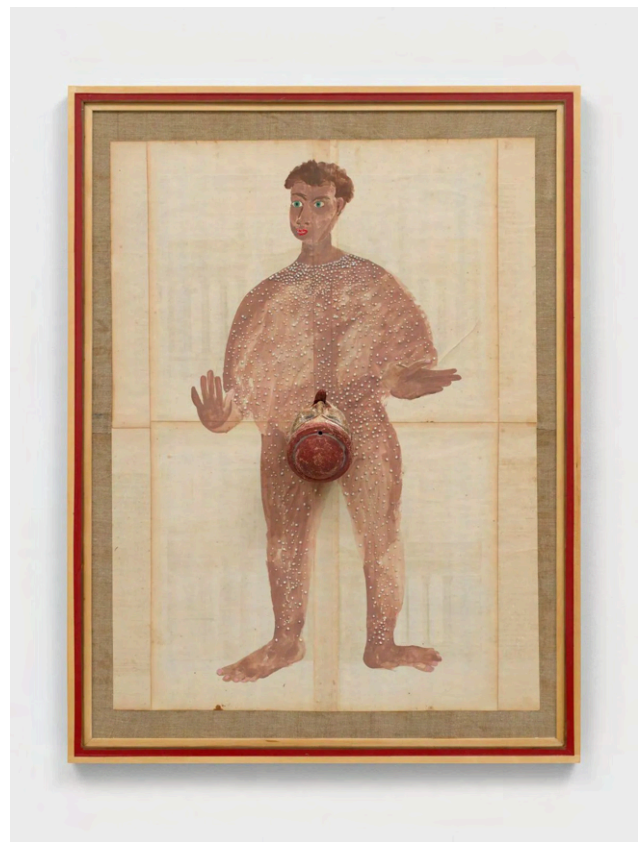
The act of transformation—whether personal, material, or conceptual—has long been a site of artistic inquiry. To become something else, to slip between categories, to challenge the fixity of identity is to resist the very structures that seek to confine. This idea pulses at the heart of Lyne Lapointe's latest exhibition, *Becoming Animal*, currently on view at **Jack Shainman Gallery**. Drawing inspiration from Deleuze and Guattari's *A Thousand Plateaus*, the exhibition takes its title from the philosophers' notion of shedding human-centered perception in favor of a more fluid, instinctual, and interconnected existence. In Lapointe's hands, this principle extends beyond theory and manifests materially, rendering the body as something mutable—neither fully human nor wholly other, yet entirely alive in its evolving state.



Lyne Lapointe, *Corps Astral / Astral Body*, 2024. Ink, gold leaf, and paper on wood in an artist frame 100 1/2 x 113 1/2 x 2 1/4 inches (overall), 31 x 55 x 2 1/4 inches (proper right top), 69 1/2 x 57 1/4 x 2 1/4 inches (proper right bottom), 31 x 58 1/4 x 2 1/4 inches (proper left top), 69 1/2 x 56 1/4 x 2 1/4 inches (proper left bottom) © Lyne Lapointe. Courtesy of the artist and Jack Shainman Gallery, New York. Photo: Dan Bradica Studio



Lyne Lapointe, *Anatomical Energy .2*, 2023. Crystal, ink and paper on linen in an artist frame 27 x 20 x 1 1/2 inches © Lyne Lapointe. Courtesy of the artist and Jack Shainman Gallery, New York. Photo: Dan Bradica Studio



Lyne Lapointe, *Bi-R-Mane*, 2024. Wood, aguarelle on paper, linen, terra-cotta head, semi-precious stones, and pearls in an artist frame, 41 x 31 x 1 1/2 inches (framed) © Lyne Lapointe. Courtesy of the artist and Jack Shainman Gallery, New York. Photo: Dan Bradica Studio

Lapointe's work has always been deeply attuned to the vulnerability and resilience of the body, both as a physical form and as a site of social inscription. Here, her mixed-media compositions push this investigation further, integrating found objects and organic materials that blur the line between subject and environment. Ink, glass beads, coral, abandoned beehives—each

component carries its own history, yet becomes part of a new entity, a hybrid existence that resists easy categorization. The body, in Lapointe's vision, is not merely represented but reimagined, dissolving into and emerging from its surroundings in an ongoing act of becoming.

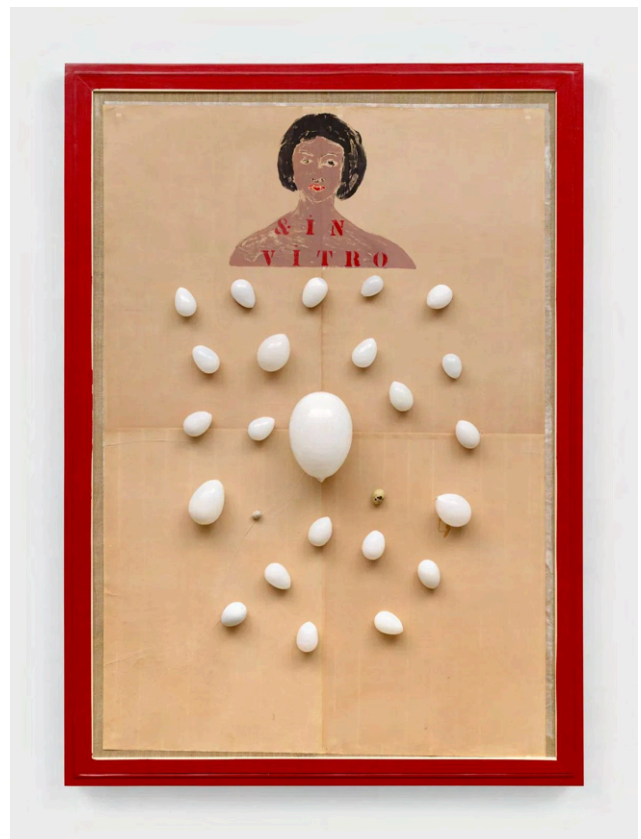
In *Beehives Apiarists* (2024), for instance, Lapointe affixes beehives to the figures, their structures acting as both armor and extension of the body. Coated in propolis—a resinous substance bees use for protection—the piece suggests a delicate yet determined symbiosis between human and non-human worlds. Similarly, *In Vitro* (2024) juxtaposes blown glass eggshells, hemp, and recycled linens, materials that speak to cycles of life, fragility, and regeneration. Each piece is an assemblage of histories, a confluence of remnants repurposed to tell new stories.



Lyne Lapointe, *Pistol*, 2025. Semi precious stones, ink on paper, and linen on wood panel in an artist frame, 59 x 69 3/4 x 3 inches © Lyne Lapointe. Courtesy of the artist and Jack Shainman Gallery, New York. Photo: Dan Bradica Studio



Lyne Lapointe, *Corpo*, 2024. Wood, ink on paper, felt, and gold leaf in an artist frame 48 x 33 x 2 inches © Lyne Lapointe. Courtesy of the artist and Jack Shainman Gallery, New York. Photo: Dan Bradica Studio



Lyne Lapointe, *In Vitro*, 2024. Ink on paper, hemp, linen, and blown glass eggs mounted on wood in an artist's frame, 58 3/4 x 42 x 6 1/2 inches © Lyne Lapointe. Courtesy of the artist and Jack Shainman Gallery, New York. Photo: Dan Bradica Studio

Throughout the exhibition, Lapointe continues her longstanding engagement with gender fluidity and the politics of embodiment. While her earlier works often centered femininity, *Becoming Animal* moves beyond binary distinctions, presenting figures that defy fixed identity. In *The Head and the Body* (2024), deep black ink meets shimmering gold leaf, conjuring a psychological duality—an interplay of concealment and illumination,

opacity and radiance. The figures, at once corporeal and spectral, embody a space of transition, refusing to be pinned down by the societal markers that dictate form and function.

Lapointe's practice is as much about process as it is about final composition. Her careful selection of materials, her engagement with sustainable sourcing, and her reverence for the histories embedded in objects all reinforce an ethos of interconnectedness. These works do not merely depict bodies in flux—they enact transformation, embodying the very philosophy they explore.

Ultimately, *Becoming Animal* is an invitation: to unlearn rigid ways of seeing, to inhabit multiplicity, to embrace the porous boundaries between self and world. In a time when identity is increasingly policed and bodies are sites of contestation, Lapointe offers an alternative—a vision where existence is fluid, adaptive, and defiantly uncontained.



Lyne Lapointe, Black Billed Cuckoo / Magnolia Grandiflora, 2023. Wood, ink on paper, linen, and etching, 44 1/2 x 29 1/2 x 2 1/2 inches © Lyne Lapointe. Courtesy of the artist and Jack Shainman Gallery, New York. Photo: Dan Bradica Studio



Lyne Lapointe, Hemisphere, 2024. Wood, ink on paper, hemp, linen, glass beads and frame by the artist, 58 1/2 x 43 1/2 x 4 inches © Lyne Lapointe. Courtesy of the artist and Jack Shainman Gallery, New York. Photo: Dan Bradica Studio



Lyne Lapointe, Mother of Pearl, 2024. Wood, ink on paper, linen, pearls, and trochus niloticus in an artist frame, 28 3/4 x 22 5/8 x 1 3/4 inches (framed) © Lyne Lapointe. Courtesy of the artist and Jack Shainman Gallery, New York. Photo: Dan Bradica Studio



Lyne Lapointe, *The Sky of Bangladesh*, 2024. Wood, ink on paper, linen, mica, glass eyes, rickshaw ornament painted on metal and framed by the artist, 54 1/2 x 72 1/2 x 2 1/4 inches © Lyne Lapointe. Courtesy of the artist and Jack Shainman Gallery, New York. Photo: Dan Bradica Studio



Lyne Lapointe, *Okinawa*, 2024. Ink on paper, hemp, coral, and sand stars mounted on wood in an artist's frame, 51 1/4 x 41 1/4 x 8 1/2 inches © Lyne Lapointe. Courtesy of the artist and Jack Shainman Gallery, New York. Photo: Dan Bradica Studio



Lyne Lapointe, *Sedna and the Whale*, 2024. Wood, ink on paper, linen, sand stars, and wooden whale in an artist frame, 41 x 31 x 1 1/2 inches (framed) © Lyne Lapointe. Courtesy of the artist and Jack Shainman Gallery, New York. Photo: Dan Bradica Studio

REVIEW MAR 25 - WRITTEN BY CORINNE WORTHINGTON

Separating the Art from the Artist



What is the relationship between art and the self? In *Becoming Animal*, currently on view at Jack Shainman, Lyne Lapointe explores this question through the lens of *A Thousand Plateaus*, Gilles Deleuze and Félix Guattari's 1980 text.

Without the theoretical backdrop of Deleuze and Guattari, Lapointe's multimedia works appear as unsettling explorations of the human form. In *Beehive Apiarists* (2024), bodies become overwhelmed by orifices, which appear as three-dimensional beehives or woven baskets extending from the otherwise two-dimensional frames. Other figures defecate, as with *Herma and the Tide of Time* (2022), or appear with engorged genitals (*Bi-R-Mane*, (2024)) such that it is not surprising to discover that Lapointe's inspiration is rooted deeply in psychoanalysis—or more accurately, schizoanalysis.

A Thousand Plateaus is the key that unlocks the deeper meaning behind Lapointe's uncanny visuals. Works illustrating the distillation of the body to its mechanisms allude to Deleuze and Guattari's commentary on 17th century philosopher Baruch Spinoza and the childlike understanding of a person's relation to their physical form. In their collaborative serial *Capitalism and Schizophrenia*, of which *A Thousand Plateaus* is the second and last volume, the two post-structuralists present a meandering and complex criticism of psychoanalysis and structuralism that even Foucault argued should be read as a work of erotic art rather than an absolute philosophical work. [1]

The 1980 Deleuze and Guattari volume is defined by their introduction of concepts that are ever-shifting and never fully realized, which may be precisely their point. Everything is a process. The idea of "becoming-animal" is almost undefinable; the threads Deleuze and Guattari weave point to a process in which existence is distorted and metaphysically transformed into a new form. For Deleuze and Guattari, art is a "false concept" and the production of true creative works can only be achieved through the act of "becoming-animal," in which the artist releases attachment to semiotic form in order to become what they are envisaging.



At their core, Lapointe's works are the products of these exercises in self-effacement; exhibition materials describe Lapointe's process as one of material embodiment. The textural intricacy of the assemblages works in tandem with the warping of bodies depicted to guide the viewer beyond the obvious. *Okinawa* (2024) features a figure covered in sand with a piece of coral emerging from its stomach. *Puberty* (2022) illustrates an abstract, female-coded form—as one might find on the door of a gendered bathroom—composed of more sand and piles of small white shells. Many of the materials Lapointe uses are not manmade, conceptually binding the work to an idea of the natural.

In Vitro (2024) shows the bust of a figure looming above a collection of three-dimensional eggs. It is easy to read the piece according to its pictorial cues: there are clear references to IVF, pregnancy, and the manipulation of conception. With this understanding, the egg becomes a site of conflict, something that is both natural and unnatural. In the context of *A Thousand Plateaus*, the significance of the eggs mutates. For Deleuze and Guattari, the egg is a cipher, an incarnation of the “body without organs.” Another one of Deleuze and Guattari's fuzzy concepts, the body without organs, in one such iteration (and in abbreviated is a never-ending practice of detaching oneself from corporeal needs and functions of organs that give us life and structure our existence. For Deleuze and Guattari, the egg is a state of suspended existence that transcends the organization of organs and the requirement ingestion and subsequent secretion that defines life.

In the final piece in the show, *The Sky of Bangladesh* (2024), there are no human figures; instead, we see a collection of animals collaged on top of a base of sand interspersed with colorful dots. A step closer reveals the dots to be eyes. “The organs distribute themselves on the Body without Organs, but they distribute themselves independently of the form of the organism; forms become contingent, organs are no longer anything more than intensities that are produced, flows, thresholds, and gradients. “A” stomach, “an” eye, “a” mouth: the indefinite article does not lack anything...” [2] For Lyne Lapointe, as for all who strive, the Body without Organs cannot be reached, but perhaps it can be seen.



***Becoming Animal* is on view at Jack Shainman from February 27 to April 12, 2025.**

[1] For further reading, see “Foucault, Episode 2: Do Not Become Enamored of Power,” *The Funambulist*, podcast audio, June 21, 2012, <https://thefunambulist.net/editorials/foucault-episode-2-do-not-become-enamored-of-power#:~:text=One%20must%20not%20look%20for%20a%20“philosophy”,by%20the%20term%20“erotic%20art%2C”%20for%20example.>

[2] Gilles Deleuze and Felix Guattari, *A Thousand Plateaus* (Minneapolis: University of Minnesota Press, 1987), 164.



Corinne Worthington

LEDEVOIR

Exhibitions in New York: Fruitful Metamorphoses



Photo: Dan Bradica Studio General view of the exhibition "Becoming Animal by Lyne Lapointe" at the Jack Shainman Gallery, New York. On the left, we notice the work *Ariadne's Threads* from 2024-2025.

Nicolas Mavrikakis *in New York*

Collaborator

Published on March 22
Visual Arts

For her second solo exhibition at the Jack Shainman Gallery in New York, Lyne Lapointe invites us to explore "the ways in which the body can find resilience, freedom, and protection in a world where it is constantly made to feel fragile and alienated." As the artist explained, this issue is obviously even more important at this particular moment in history where, "in the society in which we live, violence and discrimination, including misogyny and homophobia, are extremely present."

Some works in the exhibition will seem to address this political question more directly, such as *Queer Scapegoat*, a work whose very apt title clearly evokes the anti-trans drift of many current governments. In this collage, Lapointe shows a painted nude body that seems to be dancing or engaging in ostentatious movement. On this body, the artist has placed, like a mask, a carved wooden animal head, the whole thing having an allure, a je ne sais quoi in the pose, that evokes a sinister spectacle, a sinister circus, a grotesque masquerade...

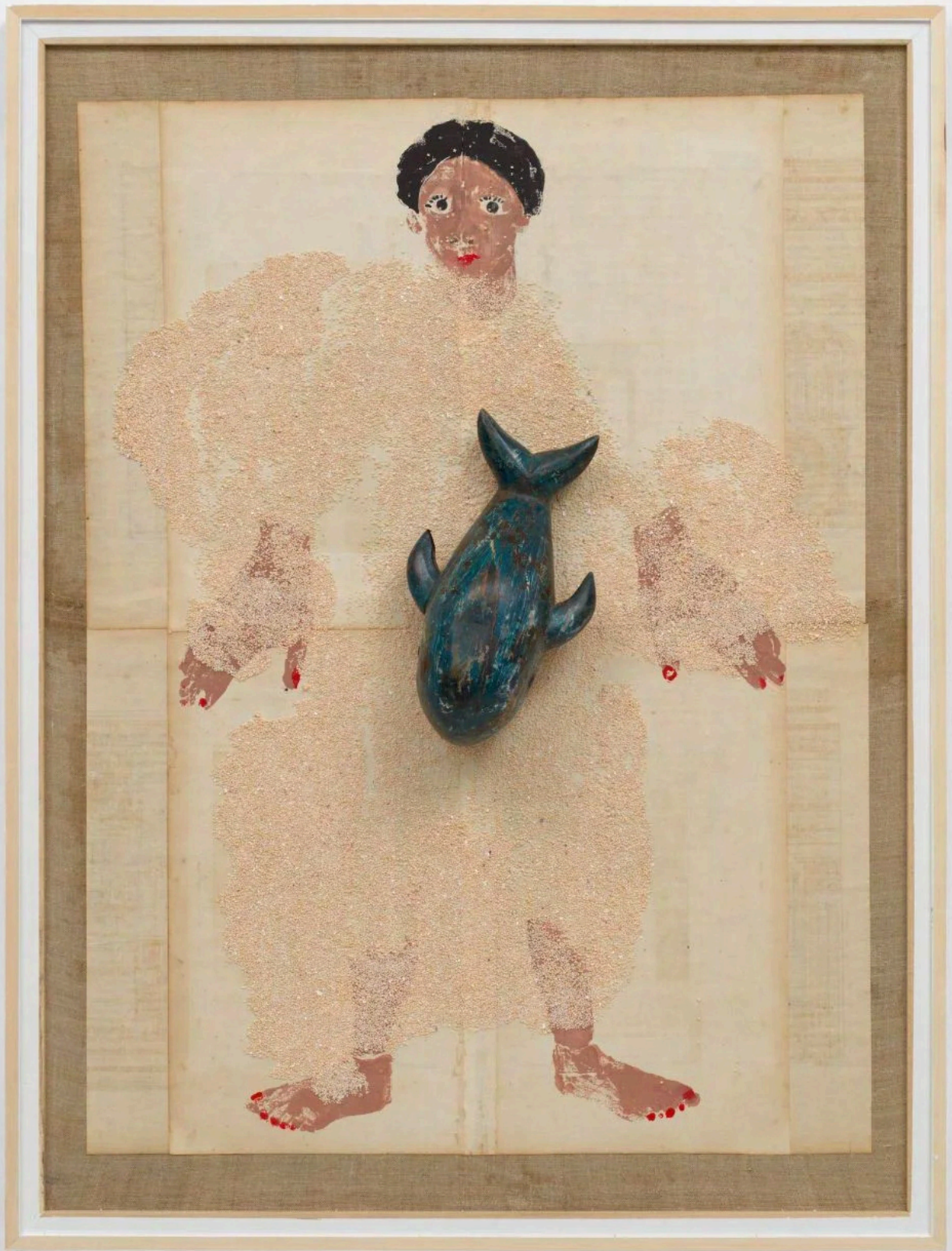


Photo: Dan Bradica Studio
Lyne Lapointe, "Sedna and the Whale", 2024

In this current surge in far-right values, the artist sees a parallel emerging between the condition of animals and that of women: "We want to control women as we wanted to control animals, whom we chain up to put on a show, whom we want to subdue, whom we want to make obey at the drop of a hat by telling them to sit down, not to do this or not to do that..."

But Lapointe offers us a diversion, an appropriation of this circus-beast posture that we would like to impose on discriminated individuals. Inspired by the thought of philosophers Gilles Deleuze and Félix Guattari in their work *A Thousand Plateaus* — which bears the very clever subtitle "Capitalism and Schizophrenia" — Lapointe invites us to a "becoming animal," to a fertile metamorphosis of our beings. In his works, many bodies seem to be mutating, in a transformation of forms, but also of materials...

Networks of meanings

In her work, even when she discusses physical and sexual violence, Lapointe does not create an illustration of these situations. Her creative approach does not delve into literalism; it is, above all, poetic. This is the strength of her visual work.

Even in a work like *Ariadne's Threads*, she evokes in a complex way "a story that is not only mine, but also that of many people, of many women most often, but also sometimes of men."

In this work, "you can see a house and all sorts of characters, but you don't know exactly where they are and what they're doing. It's a story with a narrative that has many ramifications and the viewer can choose where to start, where to 'find' themselves... It's a bit like my story, but it also expresses how, as women, we always feel threatened, especially during our childhood when we are more fragile, unable to defend ourselves. We are often afraid to talk about these things. It's not just homosexuality that has been put in the closet... It's important to talk about sexual abuse, otherwise we become victims of this aggression and the silence into which we are plunged afterwards."



Photo: The Metropolitan Museum of Art
Caspar David Friedrich, "Two Men Contemplating the Moon" (1825–30)

She goes on to explain that "that's the power of art, to help speak and heal... And it's no coincidence that, with Trump, we want to crush everything that is cultural and educational that allows us to express ourselves. But what will remain? Silence and fear... As AIDS activists wrote in the 1980s, *Silence = Death* ... I'm feeling the full impact of this violence these days in New York, a city that is clearly not like the rest of the United States. My friends who live there are in shock, a bit like someone who has seen an accident, gasping for breath, trying to understand what happened and it continues to happen again and again... It's terrifying for them, for us, and for the whole world."

Note that the film *Lyne Lapointe: The Art and the Matter* by German Gutierrez will be showing at the Cinémathèque québécoise on May 9 and at the Independent Film Festival in New York in early June.

Caspar David Friedrich at the MET

In the flurry of events marking the 250th anniversary of the birth of German artist Caspar David Friedrich (1774-1840), which has led, among other things, to a huge retrospective in Germany, the Metropolitan Museum of Art in New York has mounted a smaller exhibition, albeit one that nonetheless features exceptional works such as *Der Wanderer über dem Nebelmeer* [The Wanderer Contemplating a Sea of Clouds] (1818). It will also feature the masterpiece *Der Mönch am Meer* [Monk by the Sea] (1808-1810), a work normally exhibited at the Alte Nationalgalerie in Berlin, a sublime painting magnificently restored between 2013 and 2016. In our time, when we feel as if we are being plunged into the darkest abyss, this is a work that allows us to reflect on the human condition.

To see: [the site dedicated to Friedrich](https://cdfriedrich.de/en/) (<https://cdfriedrich.de/en/>).

Caspar David Friedrich: The Soul of Nature

Curated by Alison Hokanson and Joanna Sheers Seidenstein. On view at the Metropolitan Museum of Arts, New York, through May 11.

Suggested for you

VISUAL ARTS

LA
PRESSE

In Lyne Lapointe's workshop

The resilient



PHOTO MARTIN TREMBLAY, THE PRESS

In her studio, Lyne Lapointe affixes gold leaf to her work *The Tears of Gold*.

After an exhibition at her New York gallery owner Jack Shainman and the screening at the International Art Film Festival of a

documentary dedicated to her and which will be released in the fall, Lyne Lapointe is part, until November, of an exhibition during the 60th ^{Venice} Biennale. Resilient, the 66-year-old feminist artist continues her journey with passion. We met her in her workshop in Mansonville, in Estrie.

Updated May 18



ERIC CLEMENT
The Press



Mansonville



PHOTO MARTIN TREMBLAY, THE PRESS

Lyne Lapointe's house-workshop

In 1996, Lyne Lapointe and her friend (the painter) Pierre Dorion were seriously injured by a brick wall that broke away from the Montreal building that housed her studio. A few weeks later, following the advice of her doctor, she left with her partner Nancy Marcotte to rest in the countryside. Loving Estrie, the couple ended up acquiring a property in Mansonville in 2000. Fifteen acres of land on the edge of a hill. A frog pond, a small lake, a vegetable garden, a pine forest. And a workshop in a large rustic house studded with his works.



PHOTO MARTIN TREMBLAY, THE PRESS

Lyne Lapointe in her pine forest

The workshop is a veritable cabinet of curiosities. We discover her recent works, objects that she collects and uses for her creations and dozens of prints of engravings on glass or wood. We immediately recognize her recurring and sensitive treatment of the female body which she combines with her interests in nature and history.



PHOTO MARTIN TREMBLAY, THE PRESS

Lyne Lapointe's reservoir of impressions



Here, a painting on which the figurine of a Russian astronaut is attached was created on a hemp mosquito net that she brought from Japan. This is Ukrainian linen. Works for which she makes the wooden frames herself. When we passed by, she was pasting cultured pearls on paper to evoke a woman's clothing. A seated job, adapted to his current state of health, his legs hurting since the accident in 1996.

Resilience

Lyne Lapointe grew up in Hochelaga in a “rock’n’roll” family. His father, a manic depressive, ended his life. “It was quite painful when I was young,” she says. She then experienced many difficulties (the accident in 1996, cancer then complications), which she overcame with combativeness. His friendships, his loves, his encounters were his nourishing strength.

Her youth had already made her a determined and curious woman. And an artist. Because her father, imaginative and resourceful, and her mother, skilled with her hands, awakened in her the desire to create and an attraction to materials. At 12, she carved panels, painted them in oil and set them on fire to see the effect! In seventh grade, she had Monique Hurtubise as a teacher. Jacques Hurtubise's wife recognized the artist in her and advised him to study at the University of Ottawa where he taught. Lyne Lapointe therefore left Montreal for Ottawa at the age of 18, against the advice of her parents. "A question of survival," she said.



PHOTO PROVIDED BY LYNE LAPOINTE

One of his first installations, in 1980

Loving sculpting with heterogeneous materials, she shocked Jacques Hurtubise with a creation of paper and horsehair. "The effect was so special that he said: "Tab... what's the matter? It's scary!" » Influenced by architect Gordon Matta-Clark, she also became interested in abandoned buildings. The artist Betty Goodwin noticed her in 1977 and allowed her to exhibit in 1981 at her gallery owner, France Morin. Then begins a frenzy of creations...

Unclassifiable

With her signature imbued with feminism, sapphic love and her interests in knowledge and nature, Lyne Lapointe has always had an original reading of art. From 1981, she formed a unique duo of lesbian visual artists with Toronto art critic Martha Fleming for 15 years.



PHOTO PROVIDED BY LYNE LAPOINTE

View of the exhibition in the former Corona Theater



Their rejection of the traditional art market led them to successively create three installations in abandoned buildings in Montreal. In 1983, in a former fire station on rue Saint-Dominique. In 1984, their *Science Museum* exhibition was held in the current building of the 1700 art center, La Poste. And in 1987, *La Donna Delinquenta*, an exhibition on marginalized women, was organized in the former Corona Theater,

then dilapidated, thanks to the intervention of La Poutine's granddaughter, Kathleen Verdon.

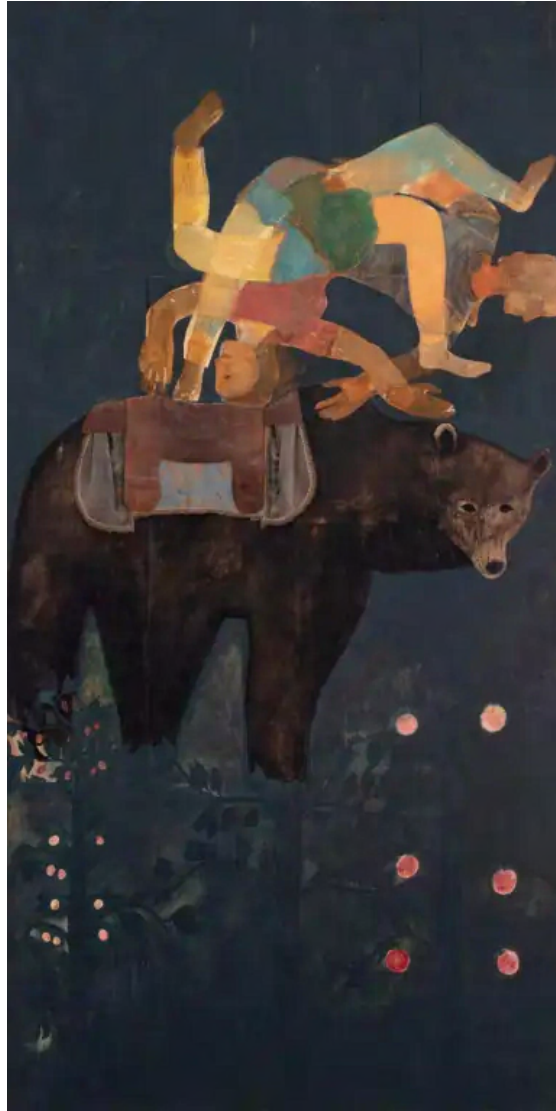


PHOTO PROVIDED BY MAC

Untitled, 1983-1987, acquired by collector Pierre Bourgie after the exhibition at the Théâtre Corona, then given to the MAC

These exhibitions, which helped to save buildings in danger, combined painting and sculpture. They were successful and allowed the tandem to become known in the United States. This led him, in 1990, after exhibiting at the New Museum of Contemporary Art in New York, to create an exhibition at the Battery Maritime Building in New York, particularly on the arrival of black slaves in the 18th^{century}. An exhibition that local black communities loved.



PHOTO PROVIDED BY THE ARTIST

View of a work by the duo outside the Battery Maritime Building

The exhibitions will follow one another, at the Museum of Contemporary Art in Montreal (1992), then at the 22nd ^{Biennale} of São Paulo, in 1994. After his separation from Martha Fleming, a retrospective of the duo's work is presented at the MAC in 1998 (*Studiolo*), then Lyne Lapointe exhibited *The blind spot* at the same place in 2002, before a museum exhibition in France in 2004. Since then, she has exhibited regularly at the Bellemare-Lambert gallery, in Montreal, and at her New York gallery owner .

[!\[\]\(0f848bbd71cef6b345273b16f905912a_img.jpg\) Visit the artist's page on the Jack Shainman gallery website](#)



PHOTO MARTIN TREMBLAY, THE PRESS

Lyne Lapointe at her home in Mansonville, in Estrie

News

Last winter, Lyne Lapointe exhibited in New York. *Echoes of Circumstance* featured his work, that of Ghanaian sculptor El Anatsui and that of Hawaiian artist Garnet Puett. An American curator, Destinee Ross-Sutton, then purchased his work *Madre del Mar*. Chosen to curate an exhibition of 33 women artists from around the world who address female sexuality, Ms. ^{Ross}-Sutton has included the work in this exhibition presented at the European Cultural Center at Palazzo Bembo, in Venice, until November 24.

Quite an honor for Lyne Lapointe!



PHOTO PROVIDED BY LYNE LAPOINTE

Madre Del Mar was selected for the poster of the exhibition in Venice.



The only Canadian artist in the group, she rubs shoulders with big names like Zanela Muholi, Renee Cox and Vanessa German.

« It's cool. People feel in my work what the woman represents. The woman is strong. But we are not out of the woods! If I kiss Nancy in a store, it might still go hiiiiii! As a lesbian and a woman, we have a different perception of the world and we continue to be marginalized and feel threatened. »

— Lyne Lapointe



PHOTO PROVIDED BY LYNE LAPOINTE

Work from the series *The Patient Stone* acquired by Glenn D. Lowry

In the documentary *Art and Matter* that Germán Gutiérrez and Carmen Garcia dedicated to her, praise from the art world for Lyne Lapointe rains down. According

to Glenn D. Lowry, director of the Museum of Modern Art in New York, “she does extraordinary and remarkable work.” Her gallery owner, Jack Shainman, believes that she is “one of the great artists of our time”. However, she never received a major award. “She is a free artist who does not compromise,” says Richard Gagnier, head of restoration at the Montreal Museum of Fine Arts. “Being a rebel is a position and also a destiny,” adds Diana Nemiroff, former curator at the National Gallery of Canada.

[Consult the artist's page on the Bellemare-Lambert galleries website](#)

In images, in pictures

Here are some works by Lyne Lapointe over the years.



PHOTO PROVIDED BY MNBAQ

Cabinets of curiosities (Bruxa, The brain and The journey), Martha Fleming and Lyne Lapointe, 1990-1994. MNBAQ Collectio



REVIEWS

Martha Fleming and Lyne Lapointe

By PATRICIA C. PHILLIPS

A repository of vague memories and unrelated activities, the still majestic Battery Maritime Building not only provides offices for several New York City agencies, housing for stray cats, and a berth for the Governor's Island Ferry, it serves as the site for Martha Fleming and Lyne LaPointe's month-long installation entitled *The Wilds and the Deep*.

The anxious process of describing and categorizing the past is the central theme of the installation; in response to the active but deteriorated building and the nautical and social history of the harbor location, the artists explore the complex and seldom disinterested practices of classification, and the alterability of the relic.

Fleming and LaPointe's interventions were modest, fleeting, almost ethereal; they chose to quietly exploit events rather than aggressively dominate the space. They did not battle the building with art of size and scale, instead Fleming and LaPointe scattered miscellanea collected over the years—paintings, drawings, plantings, inscriptions, small cabinets, and screens—around the site. They also incorporated relics found on the site; an old chair from the Ellis Island immigration center figured prominently in various vignettes on the second level of the building. A wrinkled, petrified rat was suspended in a halo of air framed by a cut in a green sail fastened to a wall.

The artists embraced both the building's uncompromised structural system and its infirmities caused by age and exposure. The green metal elevations facing the water are discolored and misshapen, and the artists speckled the building's surfaces with paintings, sundry objects, and a small mosaic. On the tops of rotting ferry slip pilings that extend into the harbor, they planted small gardens on one side and placed welded steel crowns and headdresses on the other. On a crumbling peninsula of pilework and boardwalk, they constructed a wooden dinosaur skeleton virtually camouflaged by the craggy surroundings. A corner cabinet on the second level of the building, was filled with natural curios—skulls, petrified brains, fossils, coral, teeth, and bone fragments. Across from the cabinets a candle-lit chandelier was suspended in front of a tall wall of branches and "leaves" from issues of *Le Petit Journal*, a Paris publication dedicated to France and Belgium's colonization of Africa. The installation functioned as an exposure of the site, a disclosure of old secrets.

The past is a presence, but getting to it is a rough voyage. Curios, relics, and specimens are the devices with which people keep memories fresh in their minds, but the act of possession inevitably deforms the vision. The delicate preciousness of the installation suggested the fragile, manipulable quality of pastness, as well as the hard fact that what is desired is often gained through oppressive force and foul pretext.

In a final, aggressive gesture, Fleming and LaPointe placed an enormous drawing of the below-deck plan of a 19th-century slave ship on the roof of the Battery Maritime Building. The simple, familiar contours of the vessel entombed a human booty—a freight of men, women, and children acquired and distributed like any other collection. The bold image was most clearly seen from adjacent corporate towers, helicopters, and low-flying planes. If we choose to show off the past—and clearly we do—then the display must include inglorious opportunism as well as fabulous relics.

—Patricia C. Phillips



Martha Fleming and Lynn LaPointe, *The White and the Grey*, 1999. mixed media, installation view.

Fred Wilson, *The Other Museum*, 1990. mixed media, installation view.

society. Though speaking from opposite sides of the law, Pentton, McCarren and Manson are shown similarly utilizing language to manipulate and control.

Manson exploited the flexibility of language, as well as its fruity of meaning, depending on his needs at a given moment. The former can be seen in his choice of changeable identities—Jesus Christ, the Devil, God, Charles Miller Manson, and Charles Willis Manson. The latter is exemplified in those moments when he embraced the language of Steve Penhous' domain, the language of the law. In the courtroom scene near the end of the performance, Manson tries to say, "I'm going to defend myself one way or another; I'd like to do it with words." Of course, the fact that this request is preceded by his claim, "I am the Devil," reveals a more confused agenda.

The foregoing features make Manson a risky figure to represent. To look at Manson, Hiller, or Muscolini for that matter, as isolated figures is to risk the delusion that such individuals could never live again. On the other hand, to see them as periodically reborn embodiments of evil, who can easily be managed by strong enough systems of law and order is to risk a blinding reliance on the very systems such individuals tamper with in order to enhance their own power. In between lies the type of substantive questioning required—the type with which Ridge theater so brilliantly challenged their audience.

—Kathy O'Dell

**MARTHA FLEMING AND
LYNN LAPOINTE
BATTERY MARITIME
BUILDING**

A repository of vague memories and unrelated activities, the still majestic Battery

Maritime Building not only provides offices for several New York City agencies, housing for stray cats, and a berth for the Governor's Island Ferry, it serves as the site for Martha Fleming and Lynn LaPointe's month-long installation entitled *The White and the Grey*.

The anxious process of describing and categorizing the past is the central theme of the installation; in response to the active but deteriorated building and the nautical and social history of the harbor location, the artists explore the complex and seldom disinterested practices of classification, and the alterability of the relic.

Fleming and LaPointe's interventions were modest, fleeting, almost ethereal; they chose to quietly explore events rather than aggressively dominate the space. They did not battle the building with art of size and scale, instead Fleming and LaPointe scattered miscellanea collected over the years—paintings, drawings, plantings, inscriptions, small cabinets, and screens—around the site. They also incorporated relics found on the site; an old chair from the Ellis Island immigration center figured prominently in various vignettes on the second level of the building. A wrinkled, petrified rat was suspended in a hole of air framed by a cut in a green sail fastened to a wall.

The artists embraced both the building's uncompromised structural system and its infirmities caused by age and exposure. The green metal elevators facing the water are discolored and misshapen, and the artists speckled the building's surfaces with paintings, sundy objects, and a small mosaic. On the tops of rotting ferry slip pilings that extend into the harbor, they planted small gardens on one side and placed welded steel crowns and headresses on the other. On a crumbling peninsula of plerwork and boardwalk, they constructed a wooden dinosaur skeleton virtually camouflaged by the craggy

surroundings. A corner cabinet on the second level of the building was filled with natural curios—skulls, petrified brains, fossils, coral, teeth, and bone fragments. Across from the cabinets a candlelit chandelier was suspended in front of a tall wall of branches and "leaves" from issues of *Le Petit Journal*, a Paris publication dedicated to France and Belgium's colonization of Africa. The installation functioned as an exposure of the site, a disclosure of old secrets.

The past is a presence, but getting to it is a rough voyage. Curios, relics, and specimens are the devices with which people keep memories fresh in their minds, but the act of possession inevitably deforms the vision. The delicate precisions of the installation suggested the fragile, malleable quality of pastness, as well as the hard fact that what is desired is often gained through oppressive force and foul pretext.

In a final, aggressive gesture, Fleming and LaPointe placed an enormous drawing of the below-deck plan of a 19th-century slave ship on the roof of the Battery Maritime Building. The simple, familiar contours of the vessel embraced a human booty—a freight of men, women, and children acquired and distributed like any other collection. The bold image was most clearly seen from adjacent corporate towers, helicopters, and low-flying planes. If we choose to show off the past—and clearly we do—then the display must include inglorious opportunism as well as fabulous relics.

—Patricia C. Phillips

**FRED WILSON
WHITE COLUMNS**

Fred Wilson's simulated ethnographic installation entitled *The Other Museum*, 1990,

is dedicated to precisely that which the traditional museum excludes. An alternative to "our" museum—a repository of artifacts that correspond to official History—Wilson's installation proposes other ways of seeing, symbolized by an upside-down world map at the entrance; depending on how you look at it, north can be south, black, white and the "other," oneself.

Wilson plays off the old-fashioned, 19th-century colonial museum, recording the white man's travels among the natives and his eventual disastrous impact on their civilizations. Groupings of old black-and-white documentary photographs by "Early Ethnographers and Other Photographers of European Descent" are juxtaposed with clusters of images by "Early Black and Native American Photographers." The white men's photos predictably show noble savages—usually women and children, usually naked. Four Brazilian women are shot both head-on and in profile, with and without clothes, like lab specimens or criminal mugshots, and without the idealizing regard historically devoted to the white female form. When the blacks and Native Americans get behind the camera and show themselves, things get more interesting, and weirder. Often they depict themselves

earnestly working at modern tasks such as running sewing machines, working in mines, or instructing children in new, Western-style schoolhouses, as if to dispense the stereotype of the backward "lary native." More disturbing still is the internalization of Western values. These people project themselves back to Europeans as the latter wish to see them: a native dressed in European garb completes an oil painting of a quaint, stereotypical village scene, and a young girl in traditional peasant dress poses before a fake mountain backdrop.

Artforum Inbox

Register to receive our full menu of newsletters—From the Archive, Must See, Video, In Print, Dispatch, and ArtforumEDU—as well as special offers from Artforum.

Studiolo: The Collaborative Work of Martha Fleming & Lyne Lapointe

by Martha Fleming with Lyne Lapointe and Lesley Johnstone

Studiolo is both the title of an installation recently held at the Art Gallery of Windsor and the book form of site projects by two of Canada's top artists, Martha Fleming and Lyne Lapointe. The pair have collaborated for the past 15 years in Montreal, Manhattan, and Sao Paulo. What Fleming and Lapointe do is scout out century-old abandoned buildings, gain permits to access and work in them, and through massive amounts of research and exploration, begin serendipitously to alter the space.

Their interventions do not recontextualize as much as breathe life into decay and ruin. A utilitarian locker room wall, for instance, is rubbed with black shoe polish, anamorphous muses are chalked onto floors, and framed images hang in empty rooms. Their projects take years to realize, and for the few lucky enough to visit them, the experience is not soon forgotten.

Studiolo provides a background, and like their interventions, the reader is held weightless in an undetermined time and place. Fleming, who authored the first half of the book, writes with such eloquence and intelligence it becomes irrelevant that she does not always mention which site she is referring to. She talks of fragmentation, the celestial and terrestrial, dirt and soot, of being lesbian and in love; all of which coagulates brilliantly into a docu-fiction that is partly discursive, partly narrative.

The second half of the book is an interview with the artists by Lesley Johnstone, director of Artexes Editions. The leap from Fleming's elusive cadence to Johnstone's academia and questions about process is startling – like a light switched on in the midst of dreaming. But this section is no less fascinating.

The book's design is reflective of the artists' sensibility, each spread a complete work of art in itself. Half-lit interior images do not read as documentation. Instead, they have the murkiness of *camera obscura* that match Fleming and Lapointe's subtle and ghostly site interventions.



Lyne Lapointe exhibits The Pregnant Woman

ARTS SUTTON HOSTS THE MULTIDISCIPLINARY ARTIST'S NEW SERIES UNTIL SEPTEMBER 18, 2022

JULY 28, 2022

The exhibition *La femme enceinte* by multidisciplinary artist **Lyne Lapointe**, presented at the **Arts Sutton** art centre, addresses in a metaphorical yet straightforward manner the thorny issue of the pregnant woman's body.

The recent overturning of the Roe vs. Wade decision by the U.S. Supreme Court represents, still today, the overwhelming evidence of the power of a majority of men and of religious dogmatism over women's bodies. The artist establishes a striking parallel between the fate of beaten, missing and killed women and that of animals, so many of whose species are on the verge of extinction.

“*The exhibition addresses in a metaphorical yet straightforward manner the thorny issue of the pregnant woman's body.*”

In the works in the exhibition, Lapointe has taken the iconography of an anatomical plate of the silhouette of a pregnant woman from the book *Dr. Hollicks Complete Works – The Marriage Guide* published in 1902 in Philadelphia, USA.

The mother-to-be in this guide has no head or feet (ni-queue-ni-head), a stark reminder of how little space women had at the time. Although society has gradually become more egalitarian thanks to the epic struggles of women over the past century, how can we not see in this recent decision of the U.S. Supreme Court a leap backwards by more than fifty years and a dangerous rapprochement with theocracies that flout women's rights?



At the same time, we are witnessing a denial of climate change by a significant portion of the American population and elected officials. The Republican right wing denies the deleterious effects of global warming on wildlife, plants, water resources and people everywhere.

Just recently, this same U.S. Supreme Court drastically limited the powers of the Environmental Protection Agency to regulate carbon dioxide emissions from fossil fuel power plants.

“The artist has imagined a hybrid character, a woman/animal, whose body is that of a pregnant woman and whose “extremities” belong to animals.”

For this exhibition, Lyne Lapointe has imagined a hybrid character, a woman/animal, whose body is that of a pregnant woman and whose “extremities” belong to animals. This is how we discover La femme-héron, La femme-mouton, La femme-beille, La femme-louve and several others.

The artist offers us, always with sensitivity and irony, heartbreaking and striking works of great beauty, through which she invites us to reflect on our disturbing times.



Lyne Lapointe is one of Quebec's leading artists. She began her career in the early 1980s with Martha Fleming. The duo created memorable projects until 1995 in disused spaces, including the *Museum of Science* (1984) and *La Donna Delinquenta* (1987). Fleming & Lapointe, the name of their collective, have also worked elsewhere in Canada, the United States and Latin America.

Since 1995, Lyne Lapointe pursues a prolific solo artistic practice in which she addresses issues that are always relevant, including that of the human body, which, in her eyes, is a political object. She is currently showing work at the *Jack Shainman Gallery: The School, Kinderhook, New York*, in the group exhibition *Stressed World* (June 5 – December 3, 2022).

“Lyne Lapointe pursues a prolific solo artistic practice in which she addresses issues that are always relevant, including that of the human body, which, in her eyes, is a political object.”

Earlier in the fall of 2021, the Roger Bellemare and Christian Lambert Galleries in Montreal devoted an exhibition to him entitled *De la soie aux poils de porc-épic*. In *La femme enceinte* it will also be a question of the body, that of the woman, the pregnant woman, and that of the animals, which still undergo the control of the man.

The idea of the domination of women and animals by man has been rooted since time immemorial. Lyne Lapointe draws a striking parallel between women who have been beaten, disappeared and killed and animals who have suffered an equally harmful fate, many of whose species are endangered.

For this serious and sometimes dark subject, the artist has created singular works of great beauty through which she leads us to reflect further on this state of affairs, with sensitivity and irony.

LA FEMME ENCEINTE, BY LYNE LAPOINTE

Opening on Sunday, July 31, 2022, from 2 to 4 pm

Sylvie Lacerte, curator

Arts Sutton Art Center

7 Academy Street, Sutton QC

450 538-2563

info@artssutton.com

Images from the series La femme enceinte, by Lyne Lapointe

Courtesy of the Arts Sutton Center

The New York Times

Review/Art; Visual Installations Derived From Sound and Poetry

By Roberta Smith

Dec. 15, 1989



About the Archive

This is a digitized version of an article from *The Times's* print archive, before the start of online publication in 1996. To preserve these articles as they originally appeared, *The Times* does not alter, edit or update them.

Occasionally the digitization process introduces transcription errors or other problems; we are continuing to work to improve these archived versions.

Whether by chance or design, the two main exhibitions at the New Museum of Contemporary Art in SoHo play off each other in unexpected ways, forming a whole greater than the sum of its parts. These shows say a lot about the present moment in art, especially the quest for new meanings in old materials and images.

Displayed in the large front gallery are six new paintings collectively titled "The Appearance of Sound," by Annette Lemieux, an artist known for her restrained mixings of language with found objects or photographs. These new Lemieux works are large canvases, each printed with a photograph from a bygone era - usually the 1940's - depicting some sort of sound. In each case the image has been suggestively extended with the addition of an object, some scraps of collage or a series of painted letters or words. In "Initial Sounds," for example, a glamorous publicity shot of Edgar Bergen and his dummy Charlie McCarthy is painted over with large capital letters that spell out the basic vowel sounds, the tools of the ventriloquist's magical powers.

In the two back galleries is an elaborate installation piece by Martha Fleming and Lyne Lapointe, two Canadian artists who have worked together since 1983 and who, until now, have executed their site-specific works in abandoned public buildings. This is their first exhibition in a museum.

Titled "Eat Me/Drink Me/Love Me" (the words come from "The Goblin Market," a poem by the 19th-century English poet Christina Rossetti), the installation is approached through an old-fashioned screen door. Once inside, the viewer encounters a portrait of Rossetti paired with one of Emily Dickinson, an odd wood bench with mismatched parts and a series of large, pieced-together collage-drawings. An ambiance of delicately arranged decay pervades; the experience is like stepping into an old house where a slightly deranged naturalist and an unbalanced art historian have been working together, in secret, for years.

All the collage-drawings incorporate old paper, frames and wood paneling, dried flowers and twigs, countless drawings of insects and, on occasion, small dried animals, animal skulls or bones. The work's climax, seen in the museum's final gallery, is an elaborate wood floor that creates a shifting encyclopedic universe

underfoot. It is painted with excerpts from a Dickinson poem and images of animals and galaxies, and it is inset with pebbles, fossils and the skeletons of sea creatures.

In many ways these shows could not be more different. Where Ms. Lemieux is stringent and almost puritanical, eking elliptical meanings out of the barest of means, Ms. Fleming and Ms. Lapointe are extravagant, even a little decadent. Where Ms. Lemieux's efforts center on generic photographs suggestive of those produced by the communications industry, Ms. Fleming and Ms. Lapointe present erratic handmade catalogues of the natural world fraught with intimations of Darwinian evolution, Victorian repression and secret passions. But in another sense the two shows are simply different sides of the same coin, for they outline some of the problems inherent in the incessant recycling that is so dominant in today's art.

Neither of these shows is fully satisfactory. In fact, they could be said to leave the viewer between a rock and a hard place. In front of the Fleming-Lapointe works, one wants less sentimentality, less reliance on the seductive look of fatigued, timeworn materials and natural forms. One wants to see a bid for visual originality. For New Yorkers already weary of the macabre neo-Victorian effects of the Starn Twins and sundry other artists, these works may quickly wear thin despite their undeniable beauty.

In one work, a large piece of twisted bark is pinioned to an open frame like a martyred saint. In another, a section of patterned paper that gradually comes to suggest the long gown of a seated woman is topped off with the lower jaw of a primate. Elsewhere, a rendering of Ingres's iconic Turkish bather, her back turned, has been given an enormous rib cage made of real bones. It is connected to a second collage, a drawing of a large wolf that seems about to prey upon her. These are dramatic visual juxtapositions, but they are also steeped in the look of yesteryear and fraught with meanings that remain unclear.

Reading the exhibition's wall text and learning that the Rossetti poem deals with the taboos against female sensuality, one begins to grasp more fully the artists' feminist slant. But this information does little to improve the work's conservative appearance.

In a sense Ms. Lemieux errs in the opposite direction. Her Minimalistic approach seems intended to play down the built-in nostalgia of her images. In front of her pieces, one wants less dryness and discretion, more visual incident, more manipulation of materials. Here, meaning is so easy to get at that it sometimes borders on the obvious.

"Decline," for example, is a large, probably 19th-century image of a thundering waterfall. (Think of Carleton E. Watkins at Yosemite.) On the floor in front of it stretches 12 feet of plush blue carpet - a sound-deadening 20th-century product that stands in stark contrast to the unbridled natural majesty of the towering falls.

Nonetheless, Ms. Lemieux's stronger and more complex works can reverberate in the mind like visual tuning forks. "Stampede," a painting that presents an endless line of uniformed, goose-stepping soldiers' legs, has leaning against it a wooden door that those legs, in times past, might easily have kicked in. On the door in thin, delicate script, Ms. Lemieux lists animal groupings, some of which suddenly sound quite sinister: an army of ants, a deceit of lapwings, a siege of heron, a murder of crows, a crash of rhinoceros. A band of men, a sea of faces are the final entries on the list.

In terms of subject matter, both of these exhibitions are provocative, especially in the way they wrestle with issues of power. Yet on a visual level, both shows force the viewer to ask what was inherent in these bits of memorabilia and trivia and what these artists have added. Too often the answer is, simply, not enough.

"Annette Lemieux: The Appearance of Sound" and "Eat Me/Drink Me/Love Me," an installation by Martha Fleming and Lyne Lapointe, will remain at the New Museum of Contemporary Art, 583 Broadway, near Houston Street, through Feb. 4. David Carrino Tony Shafrazi Gallery 163 Mercer Street Through Dec. 22

David Carrino might be said to operate in the gap between the two New Museum shows reviewed above. His visual sources are mostly 19th-century and English; his treatment of them is Minimalist, even abstract.

For his paintings, Mr. Carrino copies original autograph letters and manuscripts by famous writers. Letters, lecture notes and manuscripts by Mary Shelley, Oscar Wilde, Joseph Conrad and Ralph Waldo Emerson are among those purloined for the paintings in this show. The artist then rewrites these copies at a larger scale, onto pieces of paper that he collages in layers and in different directions (upside down, right side up, sideways) onto canvas.

The results of this bizarre method are a series of pale gray surfaces covered with wafting strokes and largely illegible words that are suggestive of magnified water-stained manuscripts. Mixing signs of the writer's touch with the artist's own, these works question originality while honoring the individual hand. They confirm also the particularity and spirit conveyed by penned script, even in fragmented form, in the days before typewriters and computers. On the debit side, the paintings are visually monotonous, overly refined and infused with a palpable necrophilia - all weaknesses in which Mr. Carrino will find a lot of company in today's art world.

A version of this article appears in print on , Section C, Page 38 of the National edition with the headline: Review/Art; Visual Installations Derived From Sound and Poetry

REVIEWS MONTREAL

Martha Fleming and Lyne Lapointe, *La Donna Delinquenta*

Corona Theatre

By Francine Dagenais

Lyne Lapointe and Martha Fleming have based their reputation on “excavating” derelict buildings and creating installations from and within them. Their sort of restoration does not aim at erasing the traces of time as much as displaying and exploring them. Each deserted building serves as a metaphor for the abandonment and ghettoization of the neighborhood in which it is located.

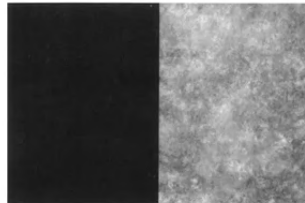
For their latest project they cleared away the accumulation of 20 years of filth and refuse from the interior of the Corona Theatre, revealing a post-Edwardian vaudeville house replete with elaborate moldings, trompe l’oeil decorations, and wreaths of painted flowers peeling from the ceiling. It is in this setting of obsolescence that Fleming and Lapointe created and presented their own theater piece on the discourse of representation, *La Donna Delinquenta* (The female offender, 1987). (The title is taken from a 19th-century criminology textbook.)

By dressing the walls of their set with figurative “frescoes” (actually large pencil drawings) that included images of women from classical mythology, Renaissance art, and the modern industrial era, they invoked a historical framework for their parable. The theatrical charge was carried not by a traditional narrative but by a discursive, multisensory presentation achieved with a series of scenographic drop curtains (a découpage forest, a fortress, and a drawing of a woman in a prison uniform under the words “I have been abandoned by the world; the title of one of Gustav Mahler’s *Rückert Lieder*); sound and light effects (rain, thunder, and lightning; Chinese shadows gliding on the stage); and a selection of vocal music (by Offenbach, Verdi, Mahler, and various Depression-era singers such as La Poutine and Lydia Mendoza). But the abandoned theater itself remained constantly in the foreground, providing an undercurrent of irony throughout the production.

The dramatization was fragmented, split between silent performers and various “texts” conveyed over loudspeakers by intermediaries (the recorded vocal music, a recited poem). The sung or spoken words were accompanied by (and sometimes contradicted by) the gestures of the performers. Fleming played a traditional outcast figure, dressed in the same prisoner’s costume pictured in the drop curtain. She crisscrossed the stage while the despairing words and music of Mahler’s song (in the original German) echoed throughout the theater, and at the end of the scene climbed willingly into her coffin. This antiheroine personifies the criminal as a manifestation of social strife, which she can only escape through death. Lapointe acted out another recorded lament (a composite of Verdi, Offenbach, etc.), but the action took place in the orchestra pit rather than on the stage, thwarting the audience’s identification with the protagonist. The invisible actress, the exaggerated theatrical effects, the gothic iconography of decay and dissolution—all of these contributed to a Brechtian distancing, a suspension of seduction rather than of disbelief.

Like Brecht, Fleming and Lapointe choose oppression as the privileged position from which to view a reality shaped by our dominant ideology. A negative image of our society, seen from the fringe, *La Donna Delinquenta* questioned our habits of perception, our acceptance of history, and our avid dehumanizing appetite for the new.

—Francine Dagenais



James Morris, *INSIDE: View from His Window: Painting for Joseph Nijpce, 1987*, oil and acrylic on canvas, 8' 6" x 14' 11"

struction of Michel Foucault's famous 1973 essay on Magritte's original painting, or a simple blurring of distinctions between object and image, painting and criticism, appropriation and reapportionment. By reducing everything to oblique language systems that slip and slide against each other, French seems to be saying that all interpretation is equally valid and erroneous.

Because he so obviously delights in rhetorical manipulation, French ultimately comes across as a visual sophist, a Protagonist of representational painting. In his work, hermeneutics has little to do with its traditional role as a search for origins and truth, instead existing solely for intellectual and sensual pleasure. Here, language is shamelessly manipulated to form an endless interplay of revealed and concealed signs, and the audience, ridden of its anxieties, participates in the game, smiling benignly.

—COLIN GARDNER

James Morris Saxon Lee Gallery

James Morris calls his paintings "American History Sublime," advocating what he calls a "cynically optimistic" view in which doubt and reason grapple together, with at least some hope of transcendence. Morris's early combinations of found images and narrative text were heavily influenced by the Art & Language group. However, these initial experiments quickly evolved during the mid '80s into more ambiguous multiple-panel formats in which contradictory systems of visual language played out a form of stalemate, an uneasy duality between the idea of the sublime

and the inevitable elusiveness of its realization. The same concerns underlie Morris's latest paintings. But for the fact that all the light has been sucked out of them, these dark, sometimes indecipherable vistas might conjure up Corot's fuzzy, poeticized landscapes or Caspar David Friedrich's 19th-century Romantic treatises. The landscape, in the past a metaphor for life force, god, or spiritual salve, is relocated to a conceptual role "as propaganda for what things could or should be," as Morris puts it in his artist's statement.

Deconstructing the rhetoric of painting, Morris alludes to photographic processes, color cue cards, and the retinal effects of impastoed color in much the same way as Gerhard Richter. *INSIDE: View from His Window: Painting for Joseph Nijpce, 1987*, for example, refers to the historic first photograph made by Niépce in 1826. Morris has abstracted this stark contrast in dark and light, the shadowy wall of the photographer's studio framing the bright landscape beyond, into a simple diptych. The left half reduces the interior to a brown color-field painting while the right half muddles the exterior into an impressionistic "landscape," a mottled expanse of blues and greens. The photograph has thus been absorbed by the language of painting, then reasserted via the similarity of Morris's diptych to a grainy photographic enlargement with an accompanying color swatch. Morris seems to be saying that any remaining "aura" left to either painterly or mechanical reproduction is dependent on the intersection of history, language, and process.



Martha Fleming and Lynn Lapointe, *La Donna Delinquente (The female offender)*, 1987. Performance view showing Martha Fleming.

Such dislocation is further exacerbated by Morris's constant references to popular culture. A deeply biased, almost heroic rendition of a Romantic scene is titled *Art History—World History (Just Like Tom Thumb's Blues)*, 1987, while a small vignette from the same year, grandiosely named *The World as an Image of God*, is quickly deflated with the subtitle (*How Does It Feel to Be Just Like a Rolling Stone*). By injecting Bob Dylan's lyrics into the painterly sublime, Morris is delineating all painting as a manifestation of popular culture. Landscape painting becomes yet one more link in a complex chain of arbitrary visual metaphors. It would be a mistake, however, to dismiss Morris's works as mere deconstructive tools. They assert themselves as autonomous images in their own right, creating the sense of a momentary if fallen sublime through a highly seductive, sensuous lyricism. Morris's work remains as cynically optimistic as ever.

—CG

Montreal

Martha Fleming and Lynn Lapointe, *La Donna Delinquente*

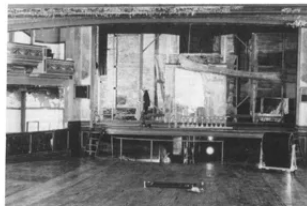
Corona Theatre

Lynn Lapointe and Martha Fleming have based their reputation on "excavating" derelict buildings and creating installations from and within them. Their sort of restoration does not aim at erasing the traces of time as much as displaying and exploring them. Each deserted building serves as a metaphor for the abandonment and ghettoization

of the neighborhood in which it is located.

For their latest project they cleared away the accumulation of 20 years of filth and refuse from the interior of the Corona Theatre, revealing a post-Edwardian vaudeville house replete with elaborate moldings, trompe l'oeil decorations, and wreaths of painted flowers peeling from the ceiling. It is in this setting of obsolescence that Fleming and Lapointe created and presented their own theater piece on the discourse of representation, *La Donna Delinquente (The female offender)*, 1987. (The title is taken from a 19th-century criminology textbook.)

By dressing the walls of their set with figurative "frescoes" (actually large pencil drawings) that included images of women from classical mythology, Renaissance art, and the modern industrial era, they invoked a historical framework for their parable. The theatrical charge was carried not by a traditional narrative but by a discursive, multisensory presentation achieved with a series of scenographic drop curtains (a decoupage forest, a fortress, and a drawing of a woman in a prison uniform under the words "I have been abandoned by the world"; the title of one of Gustav Mahler's Richard Leeder), sound and light effects (rain, thunder, and lightning, Chinese shadows gliding on the stage), and a selection of vocal music (by Offenbach, Verdi, Mahler, and various Depression-era singers such as La Poudre and Lydia Mendezca). But the abandoned theater itself remained constantly in the foreground, providing an undercurrent of irony throughout the production.



Martha Fleming and Lynn Lapointe, *La Donna Delinquente (The female offender)*, 1987.

The dramatization was fragmented, split between silent performers and various "texts" conveyed over loudspeakers by intermediaries (the recorded vocal music, a recited poem). The sung or spoken words were accompanied by (and sometimes contradicted by) the gestures of the performers. Fleming played a traditional outcast figure, dressed in the same prisoner's costume pictured in the drop curtain. She crossed the stage while the desparing words and music of Mahler's song (in the original German) echoed throughout the theater, and at the end of the scene climbed willingly into her coffin. This antithetical personifies the criminal as a manifestation of social strife, which she can only escape through death. Lapointe acted out another recorded lament (a composite of Verdi, Offenbach, etc.), but the action took place in the orchestra pit rather than on the stage, thwarting the audience's identification with the protagonist. The invisible actress, the exaggerated theatrical effects, the gothic iconography of decay and dissolution—all of these contributed to a Brechtian distancing, a suspension of seduction rather than of disbelief!

Like Brecht, Fleming and Lapointe choose oppression as the privileged position from which to view a reality shaped by our dominant ideology. A negative image of our society, seen from the fringe, *La Donna Delinquente* questioned our habits of perception, our acceptance of history, and our avid dehumanizing appetite for the new.

—FRANCINE DAGENAIS

Barcelona

Chérif and Silvie Defraoui

Galeria Metrònom

Swiss artists Chérif and Silvie Defraoui, well known in central Europe for both their artistic and pedagogical work, have long exerted a strong influence on the more radical intellectual circles of Barcelona. Their creative vigor is based on a tendency toward heterodoxy and irony, as well as an eclectic approach free from doctrinaire stylistic restraints. The exhibition/installation here, entitled *La Querre des images (Quarrel of Images)*, 1986—originally mounted last year in Toulouse—focused on a celebration of the image, reconsidered and redefined.

Combining a rigorous but playful geometry with cartoonlike images, these mixed-media wall-paintings/ assemblages explore the relationships between object and image, symmetry and imbalance, presence and absence. The Defraouis set up a counterpoint among the works and within each work, through the juxtaposition and superimposition of different kinds of shapes and images. In installing the works here they also utilized the configuration of the gallery, with its walls articulated by pilasters into a series of long rectangular panels, by centering each work within the "frame" established by each panel. In addition, the rectangular arches formed by an arcade of columns acted as a set of "outer frames."

Several of the works consist only of a gray rectangle, almost 8 feet high and



Chérif and Silvie Defraoui, *La Querre des Images (Quarrel of Images)*, 1987, mixed-media installation view.

as much as 19 feet long, with a small black square in each corner, painted in acrylic directly on the wall. In other works, this black-cornered gray rectangle serves as the background for a representational scene painted on canvas and framed in wood, all of trapezoidal shape (with one diagonal side), center within the gray rectangle. These resemble scenes from adventure comics that have been altered with surrealistic touches (a barber floating in the air, a pair of elephants on platforms among a group of dinosaurs) and punctuated by geometric interventions (a cubistic grid, random circles). The Defraouis contrast these inscrutable, asymmetrically placed scenes with the purely intellectual play of the symmetrical black squares (and then set up a further contrast between the invariable corner squares and the various checkered patterns).

The gallery space acted as a perceptual envelope, in which a rich nexus of relationships was established through the architecture itself, a clever use of scale, and the development of thematic similarities and oppositions. By using this combination of strategies, the Defraouis confront us with two ways of knowledge—through "rational" mathematical order, and through "irrational," evocative pictorial forms. By juxtaposing and integrating these approaches, they try to give new life to our familiar world of images, to propose a new way of perceiving and feeling. They encourage us to use different ways of interpreting objects and phenomena in each new encounter, without any per-

manent referential structures—in effect, to rely on poetic memory.

—GLORIA MOURE

Translated from the Spanish by Maria Fiorenza

Rome

Guillaume Bijl

Sala 1

In light of the conspicuous number of art exhibitions these days that involve artificial displays and readymades, one cannot help but be happily surprised by the honest correctness of the Belgian artist Guillaume Bijl. He creates installations, which he calls "pieces composées" ("compositions"); to date, he has made 26 of them, from the "driving school" installation of the Ruimte Z in Antwerp in 1979 to this recent installation of terra-cotta in Rome. These are dramatic constructions that present no theory, idea, concept, image, or vision of the world—that is, no logical or formal discourse—but present themselves for what they are: unsettling, out-of-place gods.

If René Magritte's alien spirit and Marcel Broodthaers' love of small signs constitute Bijl's *éducation (sentimentale)*, there is also a longer Belgian national tradition, from Jan van Eyck to Hergé (the creator of Tintin and of the ligne claire of Belgian comics), that informs his work. Bijl shares their curious interests in motifs and their passion for exactness, and has the same sharp, clear vision for details. In his installations, which often evoke the interior decoration of middle-class homes, objects are disposed according to their usual everyday relationships. But Bijl is not in-

Artforum Inbox

Register to receive our full menu of newsletters—From the Archive, Must See, Video, In Print, Dispatch, and ArtforumEDU—as well as special offers from Artforum.

REVIEWS MONTRÉAL

Geneviève Cadieux, Landon Mackenzie and Lyne Lapointe

Galerie France Morin

By Martha Fleming

In this exhibition, the evidence that Geneviève Cadieux, Landon Mackenzie, and Lyne Lapointe gave of the community in which they work and show was strong and comprehensive. The cultural specificity of Montreal—a city in relative isolation from the comparatively uniform sheen of what lies west of it in Canada—makes for heady fare.

Of the series of “Illusions” that made up Cadieux’s show, *Illusion No. 5* is the most successful. Each “Illusion” consists of a number of large Plexiglas sheets bearing life-size photographic images of a woman in a leotard. Their surfaces abraded and then treated with dark blues and blacks, the panes are placed in a row and adorned with neon rods—some behind them, some in front, and some, as in *Illusion No. 5*, fastened to their surfaces. Although in all the pieces the slender line between “body as gesture” and “body as carrier of gesture” is inadequately defined, *Illusion No. 5* has a cinematic quality which is not dependent on the movement of the photographed body. The still rectitude of the standing figures and of the vertical bars of neon attached to each panel reduces kinesis to a delicate state of implication by situation. Photograph and bar are placed differently in each of the four panels; the similarity and relativity of light and body shimmer against each other in their underlined sequentiality. There’s nothing like potential movement for a close shave with discreet eroticism, and it is this that lets Cadieux off the problematic hook that dangles menacingly between any camera and the female form.

The I’m-not-okay, you’re-not-okay-ness of the other two studies, both of bodies in contortion, is too literal. Unfortunately, states of mind cannot be evidenced by the mere physical presentation of the person undergoing them. *Illusion No. 5* is the only work here that manages to evade a reduction to a figure/ground relationship, and consequently it holds together its elements, its images, panels, and lights—elements which in the other pieces are divided and conquered by the loaded representation of the body of a woman.

Landon Mackenzie’s “Lost River Series” of paintings, of a river in northern British Columbia, also follows a sequential pattern. Within the paintings there is affectionate allusion and homage to the kind of earlier Canadian landscape painting that tended to cut off its awe just to spite its realism. Mackenzie’s paintings are not landscapes, however; they are more like mystery plays unfolding on a tundra. The planes of the large dark canvases often seem to include aerial views and horizon lines at the same time. The forms are generalized—animals drinking at water’s edge could be dogs or bears—but their relations are oddly specific: the pool from which they drink becomes a lake when seen in scale with the mountain forms that surround it. There is a topsoiliness to the work—things are hidden in the land, hidden in water. The cave-drawing animals, unmanageable beasts, are some of them wounded, some of them trapped, most of them unconscious of being observed, and impossibly human in the animism lent to them by Mackenzie’s representation.

The most outstanding individual work here was a large sculpture, one of the three untitled pieces that comprised Lapointe's exhibition. Three wooden tripods, oversized and culled from some turn-of-the-century land speculator's kit, stand in awesome defense of a tarpaulin which hangs behind them. The tarp is laden with phosphorescent pigment, three thick marks of which are mnemonic of huts, with a gestural curl of smoke emitting from each. These dolmenlike, generalized dwellings appear again as luminescent talismans, one on each of three small slate plaques cradled in the crotches of the looming tripods. The tripods themselves are reminiscent of Viollet Le Duc's speculative drawings of the original human shelter—three trees lashed together at their summit.

The gallery is in darkness; an intermittent and silent light flashes at the foot of the tripods, illuminating the tarp. This light is retained by the phosphorescent pigment, as if the piece were memory itself. The viewer becomes spectator to the specter of the piece as it is veiled and illuminated. The little houses become charms for each other, conspiring to create around the piece itself the atmosphere of the frail and temporary clemency of dwelling and its implied body.

The need for shelter is the fall from grace from the union of mind and body. We are implicated in the piece at the moment of the creation of memory, at the moment of the recognition of mind as separate from body and capable of arresting the continuum to which the body is infinitely vulnerable. Lapointe's sanctuaries name this recognition, bringing us vertiginously to its origin, and it is with tribal memory that we attend each flash of light before the piece.

—Martha Fleming

where they co-exist with real items of '50s decor. In that context their wit and energy might seem across with even more force.
—SUSAN C. LARSEN

KAREN CARSON, Rosamund Felsen Gallery

Karen Carson's recent paintings are extremely literary. Although they look quite different from her earlier work, they almost seem to have been painted from written descriptions of their predecessors. It is as though Carson has named the key elements of the earlier works—the solid, hard-edged ring of the tondo, the fractured planes intersecting the circles, the sparse drawing and loose painting which define the planes and fill them in—and, by naming, has split them apart. Where these forms had been layered into a stacked, vertiginous space, here they are spread out across rectangular canvases both horizontal and vertical, one layer slid from beneath another. Where the previous work was cyclopean, the new paintings are all implied polyptychs; laid across the canvas, the circles are presented in stop action, pulled from the perfect round into ovals, ellipses, arcs, and finally into the lines of painted "frames," as though by physical force. Carson's new paintings narrate and explain across physical space the pictorial space and spin-of their predecessors.

Coupled with the paintings' new narrated space is a narrated content. Carson has exchanged the phenomenal for the exegetical, and the change is marked in the new titles. Where the titles of the earlier paintings came close to physical description, or to description of Carson's desire for a physical response, the new pieces are filled with "clues to content"—clues to the imagery and its reading. And in the paintings themselves there seems to be a conscious attempt to turn the circle from a shape into a symbol, making obvious its function as metaphor and underlining its visual associations with the eye, the lens, and the landscape.

Most of the horizontal paintings are modified diptychs of two framed and tangential circles. At the center of one of the two circles in *The Eye that Looks Down* is an eye, or its shorthand notation—a heavy black dot topped with a thick horizontal slash. And the circle itself, like the circles in a number of paintings, resembles a cutaway of the eye; a lens is suggested by the overlap

of the circle's gray border with the adjacent disc (a loud, broadly striped target) and a retina is formed by an abrupt orange streak on the brushy pink ground that fills the gray ring. The picture echoes its title: the eye, milky and translucent, confronts the painting, the opaque target.

In the vertical paintings circles again suggest eyes, which are repeated above and below each other as though in time. Here the horizontal bands that frame the overlapping circles don't fall behind them or lie in tangent; instead they bisect them, serving as both horizons and film-frame lines. Carson heightens the first association by building a reduced and reflecting landscape around the line, the image above it is hard-edged, that below it is loose and spreading. And the lower landscape is framed in broad, echoing strokes, which push it deep into the painting and give the view through the eye the roundness of a fish-eye lens.

What prevented the earlier paintings from fulfilling their optical potential, from spinning, was their debt to Cubism. The gray-toned tondos were obscured and slowed down by the veneer and finish of history. The new paintings appear to be a reaction to their predecessors' formal lightness and historical feel—an attempt to open up, and to allow both artist and viewer greater access. But the Cubism that foiled the earlier paintings is arguably a literary content, literariness, although of a very different kind, remains the problem here. Carson's new work suffers most when it is an illustration of the earlier paintings; a schematic picture of space and transformation. She is most successful when her use of paint almost seems to make the support move, and it does so in most of the vertical paintings here, where the images are more compressed, the spaces more articulate, and the paintings more finished than in the horizontal pieces. But in the horizontal California Roll the circles don't fit as firmly into their frames and are not as steadfastly symmetrical as in the other horizontal works, just off center, two large slices of two targets are pulled together into a vertical ellipse, like a tall African shield; rather convincingly, they seem physically to pull the painting apart and up from the wall—instead of sliding themselves on top.

—HOWARD SINGERMAN

Costa Mesa

ISAMU NOGUCHI, South Coast Town Center

Recently completed at the South Coast Town Center in Costa Mesa, California, is a major new artwork by Isamu Noguchi. Situated in the approximately square space between two dark reflective-glass towers and the massive white-painted rear walls of a parking garage, the work is an allegory of the state of California. The entire area, including the layout of plants, shrubs, and a variety of grasses and trees, was designed by the artist.

The piece is an assemblage of site constructions, each with its distinguishable theme: a conical structure of small granite blocks surmounted by a stainless steel cylinder (a fountain) embodies the concept of energy; a grassy raised area planted with wildflowers, and with a granite walk outlined by redwood trees, evokes the state's forests; a wide, circular mound scattered with sand and small rocks and painted with diverse earth represents the desert; and the "water-use stone," a towering upended isosceles triangle of sandstone, channels a steady flow of water to a stream which meanders through the plaza along a bed of black river rocks.

Also, a monument to the "Spirit of the Lima Bean"—symbolic of Noguchi's view of the relationship between art and nature—projects its massive, irregular shape from the plaza to a height of some 12 feet. The seemingly imperceptible presence of its huge desert boulders demands our contemplation of the tactile immediacy of nature, yet the structure of polished interlocking surfaces demands our contemplation of the structure of solid power of the organizational function of art. It is the combination of the two that invests the work with its latent energy and mystery.

Despite the large scale of many of its objects, the plaza invites human engagement. In demanding attention, the monument requires viewers to redefine their presence in it at any given moment, stimulating self-consciousness as it sharpens their awareness of the external world. Because of the length and breadth of the work, its proportions shift as one progresses through the space, what was massive up close becomes relatively small at a distance. Even the dehumanizing effect of the vast architectural glass facades is

mediated, and they become friendly reflections of the magical garden they enclose. Acting as mirrors, these reflective building surfaces again reinforce the viewers' self-consciousness.

It is contemplation rather than activity that can penetrate to the depths of consciousness. And since Noguchi's work is contemplative rather than active in impact, this work's location must have provided the artist with a challenge. To the west, the San Diego freeway offers a path to a headlong rush of north- and southbound motorists; to the north, a huge shopping mall attracts the hectic trade of a still-burgeoning Orange County; all around, banks and office buildings team with their legions of white-collar workers. In such an environment, the creation of this stately oasis with its quiet assertion of human values is a remarkable achievement.
—PETER CLOTHER

Montreal
GENEVIEVE CADIEUX, LANDON MACKENZIE and LYNE LAPOINTE, Galerie Françoise

In this exhibition, the evidence that Genevieve Cadieux, Landon Mackenzie and Lyne Lapointe gave of the community in which they work and show was strong and comprehensive. The cultural specificity of Montreal—a city in relative isolation from the comparatively uniform sheen of what lies west of it in Canada—makes for heady fare.

Of the series of "illusions" that made up Cadieux's show, *Illusion No. 5* is the most successful. Each "illusion" consists of a number of large Plexiglas sheets bearing life-size photographic images of a woman in a leotard. Their surfaces abraded and then treated with dark blues and blacks, the panes are placed in a row and adorned with neon rods—some behind them, some in front, and some, as in *Illusion No. 5*, fastened to their surfaces. Although in all the pieces the slender line between the photographed body, the still residue of gesture' is inadequately defined, *Illusion No. 5* has a cinematic quality which is not dependent on the movement of the photographed body. The still residue of the standing figures and of the vertical bars of neon attached to each panel reduces kinesia to a delicate state through the space, what was massive up close becomes relatively small at a distance. Even the dehumanizing effect of the vast architectural glass facades is

mediated, and they become friendly reflections of the magical garden they enclose. Acting as mirrors, these reflective building surfaces again reinforce the viewers' self-consciousness.

It is contemplation rather than activity that can penetrate to the depths of consciousness. And since Noguchi's work is contemplative rather than active in impact, this work's location must have provided the artist with a challenge. To the west, the San Diego freeway offers a path to a headlong rush of north- and southbound motorists; to the north, a huge shopping mall attracts the hectic trade of a still-burgeoning Orange County; all around, banks and office buildings team with their legions of white-collar workers. In such an environment, the creation of this stately oasis with its quiet assertion of human values is a remarkable achievement.
—PETER CLOTHER

Montreal
GENEVIEVE CADIEUX, LANDON MACKENZIE and LYNE LAPOINTE, Galerie Françoise

In this exhibition, the evidence that Genevieve Cadieux, Landon Mackenzie and Lyne Lapointe gave of the community in which they work and show was strong and comprehensive. The cultural specificity of Montreal—a city in relative isolation from the comparatively uniform sheen of what lies west of it in Canada—makes for heady fare.

Of the series of "illusions" that made up Cadieux's show, *Illusion No. 5* is the most successful. Each "illusion" consists of a number of large Plexiglas sheets bearing life-size photographic images of a woman in a leotard. Their surfaces abraded and then treated with dark blues and blacks, the panes are placed in a row and adorned with neon rods—some behind them, some in front, and some, as in *Illusion No. 5*, fastened to their surfaces. Although in all the pieces the slender line between the photographed body, the still residue of gesture' is inadequately defined, *Illusion No. 5* has a cinematic quality which is not dependent on the movement of the photographed body. The still residue of the standing figures and of the vertical bars of neon attached to each panel reduces kinesia to a delicate state through the space, what was massive up close becomes relatively small at a distance. Even the dehumanizing effect of the vast architectural glass facades is

mediated, and they become friendly reflections of the magical garden they enclose. Acting as mirrors, these reflective building surfaces again reinforce the viewers' self-consciousness.

It is contemplation rather than activity that can penetrate to the depths of consciousness. And since Noguchi's work is contemplative rather than active in impact, this work's location must have provided the artist with a challenge. To the west, the San Diego freeway offers a path to a headlong rush of north- and southbound motorists; to the north, a huge shopping mall attracts the hectic trade of a still-burgeoning Orange County; all around, banks and office buildings team with their legions of white-collar workers. In such an environment, the creation of this stately oasis with its quiet assertion of human values is a remarkable achievement.
—PETER CLOTHER

Montreal
GENEVIEVE CADIEUX, LANDON MACKENZIE and LYNE LAPOINTE, Galerie Françoise

In this exhibition, the evidence that Genevieve Cadieux, Landon Mackenzie and Lyne Lapointe gave of the community in which they work and show was strong and comprehensive. The cultural specificity of Montreal—a city in relative isolation from the comparatively uniform sheen of what lies west of it in Canada—makes for heady fare.

Of the series of "illusions" that made up Cadieux's show, *Illusion No. 5* is the most successful. Each "illusion" consists of a number of large Plexiglas sheets bearing life-size photographic images of a woman in a leotard. Their surfaces abraded and then treated with dark blues and blacks, the panes are placed in a row and adorned with neon rods—some behind them, some in front, and some, as in *Illusion No. 5*, fastened to their surfaces. Although in all the pieces the slender line between the photographed body, the still residue of gesture' is inadequately defined, *Illusion No. 5* has a cinematic quality which is not dependent on the movement of the photographed body. The still residue of the standing figures and of the vertical bars of neon attached to each panel reduces kinesia to a delicate state through the space, what was massive up close becomes relatively small at a distance. Even the dehumanizing effect of the vast architectural glass facades is

mediated, and they become friendly reflections of the magical garden they enclose. Acting as mirrors, these reflective building surfaces again reinforce the viewers' self-consciousness.

It is contemplation rather than activity that can penetrate to the depths of consciousness. And since Noguchi's work is contemplative rather than active in impact, this work's location must have provided the artist with a challenge. To the west, the San Diego freeway offers a path to a headlong rush of north- and southbound motorists; to the north, a huge shopping mall attracts the hectic trade of a still-burgeoning Orange County; all around, banks and office buildings team with their legions of white-collar workers. In such an environment, the creation of this stately oasis with its quiet assertion of human values is a remarkable achievement.
—PETER CLOTHER

Montreal
GENEVIEVE CADIEUX, LANDON MACKENZIE and LYNE LAPOINTE, Galerie Françoise

In this exhibition, the evidence that Genevieve Cadieux, Landon Mackenzie and Lyne Lapointe gave of the community in which they work and show was strong and comprehensive. The cultural specificity of Montreal—a city in relative isolation from the comparatively uniform sheen of what lies west of it in Canada—makes for heady fare.

Of the series of "illusions" that made up Cadieux's show, *Illusion No. 5* is the most successful. Each "illusion" consists of a number of large Plexiglas sheets bearing life-size photographic images of a woman in a leotard. Their surfaces abraded and then treated with dark blues and blacks, the panes are placed in a row and adorned with neon rods—some behind them, some in front, and some, as in *Illusion No. 5*, fastened to their surfaces. Although in all the pieces the slender line between the photographed body, the still residue of gesture' is inadequately defined, *Illusion No. 5* has a cinematic quality which is not dependent on the movement of the photographed body. The still residue of the standing figures and of the vertical bars of neon attached to each panel reduces kinesia to a delicate state through the space, what was massive up close becomes relatively small at a distance. Even the dehumanizing effect of the vast architectural glass facades is

mediated, and they become friendly reflections of the magical garden they enclose. Acting as mirrors, these reflective building surfaces again reinforce the viewers' self-consciousness.

It is contemplation rather than activity that can penetrate to the depths of consciousness. And since Noguchi's work is contemplative rather than active in impact, this work's location must have provided the artist with a challenge. To the west, the San Diego freeway offers a path to a headlong rush of north- and southbound motorists; to the north, a huge shopping mall attracts the hectic trade of a still-burgeoning Orange County; all around, banks and office buildings team with their legions of white-collar workers. In such an environment, the creation of this stately oasis with its quiet assertion of human values is a remarkable achievement.
—PETER CLOTHER

Montreal
GENEVIEVE CADIEUX, LANDON MACKENZIE and LYNE LAPOINTE, Galerie Françoise

In this exhibition, the evidence that Genevieve Cadieux, Landon Mackenzie and Lyne Lapointe gave of the community in which they work and show was strong and comprehensive. The cultural specificity of Montreal—a city in relative isolation from the comparatively uniform sheen of what lies west of it in Canada—makes for heady fare.

Of the series of "illusions" that made up Cadieux's show, *Illusion No. 5* is the most successful. Each "illusion" consists of a number of large Plexiglas sheets bearing life-size photographic images of a woman in a leotard. Their surfaces abraded and then treated with dark blues and blacks, the panes are placed in a row and adorned with neon rods—some behind them, some in front, and some, as in *Illusion No. 5*, fastened to their surfaces. Although in all the pieces the slender line between the photographed body, the still residue of gesture' is inadequately defined, *Illusion No. 5* has a cinematic quality which is not dependent on the movement of the photographed body. The still residue of the standing figures and of the vertical bars of neon attached to each panel reduces kinesia to a delicate state through the space, what was massive up close becomes relatively small at a distance. Even the dehumanizing effect of the vast architectural glass facades is

mediated, and they become friendly reflections of the magical garden they enclose. Acting as mirrors, these reflective building surfaces again reinforce the viewers' self-consciousness.

It is contemplation rather than activity that can penetrate to the depths of consciousness. And since Noguchi's work is contemplative rather than active in impact, this work's location must have provided the artist with a challenge. To the west, the San Diego freeway offers a path to a headlong rush of north- and southbound motorists; to the north, a huge shopping mall attracts the hectic trade of a still-burgeoning Orange County; all around, banks and office buildings team with their legions of white-collar workers. In such an environment, the creation of this stately oasis with its quiet assertion of human values is a remarkable achievement.
—PETER CLOTHER

Montreal
GENEVIEVE CADIEUX, LANDON MACKENZIE and LYNE LAPOINTE, Galerie Françoise

In this exhibition, the evidence that Genevieve Cadieux, Landon Mackenzie and Lyne Lapointe gave of the community in which they work and show was strong and comprehensive. The cultural specificity of Montreal—a city in relative isolation from the comparatively uniform sheen of what lies west of it in Canada—makes for heady fare.

Of the series of "illusions" that made up Cadieux's show, *Illusion No. 5* is the most successful. Each "illusion" consists of a number of large Plexiglas sheets bearing life-size photographic images of a woman in a leotard. Their surfaces abraded and then treated with dark blues and blacks, the panes are placed in a row and adorned with neon rods—some behind them, some in front, and some, as in *Illusion No. 5*, fastened to their surfaces. Although in all the pieces the slender line between the photographed body, the still residue of gesture' is inadequately defined, *Illusion No. 5* has a cinematic quality which is not dependent on the movement of the photographed body. The still residue of the standing figures and of the vertical bars of neon attached to each panel reduces kinesia to a delicate state through the space, what was massive up close becomes relatively small at a distance. Even the dehumanizing effect of the vast architectural glass facades is