

A YEAR FROM MONDAY

New Lectures and Writings by

JOHN CAGE



WESLEYAN UNIVERSITY PRESS

Middletown, Connecticut

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This text was written for publication by Clark Coolidge in his magazine *Joglars*, Providence, R.I. (Vol. 1, No. 3, 1966). It is a mosaic of ideas, statements, words, and stories. It is also a diary. For each day, I determined by chance operations how many parts of the mosaic I would write and how many words there would be in each. The number of words per day was to equal, or, by the last statement written, to exceed one hundred words.

Since Coolidge's magazine was printed by photo-offset from typescripts, I used an IBM Selectric typewriter to print my text. I used twelve different type faces, letting chance operations determine which face would be used for which statement. So, too, the left margins were determined, the right margins being the result of not hyphenating words and at the same time keeping the number of characters per line forty-three or less. The present typography follows the original chance-determined plan.

I have several times given this text as a lecture, first at Beloit College in Wisconsin, more recently (June 1966) at the International Design Conference in Aspen, Colorado. It was thereafter reprinted in the spring 1967 issue of *Aspen Magazine*.

DIARY: HOW TO IMPROVE THE WORLD (YOU WILL ONLY MAKE MATTERS WORSE) 1965

I. Continue; I'll discover where you
sweat (Kierkegaard). We are getting
rid of ownership, substituting use.
Beginning with ideas. Which ones can we
take? Which ones can we give?
Disappearance of power politics. Non-
measurement. Japanese, he said: we
also hear with our feet. I'd quoted
Busoni: Standing between musician and
music is notation. Before I'd given the
history: chance operations, indeterminacy.
I'd cited the musics of India: notation
of them's after the fact. I'd spoken of

direct musical action (since it's ears, not interposing eyes). 2:00 A. M.,
Jensen said, "Even if you didn't like the results (Lindsay, etc.), we hope you liked the telling of it." Telling

(?) of it! We were there while it was happening!
II. *Minimum ethic: Do what you said you'd do. Impossible?*
Telephone. No answer? My idea was that if they wanted to fight (human

nature and all that), they should do it in the Antarctic, rest of us

gambling on daily outcome: proceeds for world welfare. Instead they're cooperative down there, exchanging data, being friendly. April '64: U.S.

State Department man gave Honolulu talk—"global village whether we like it or not"—, cited fifty-five

services which are global in extent. Mountain range dividing Oahu, formerly crenelated (crenelations for self-protection while shooting arrows),

is now tunneled, permitting population circulation. Wars etc. part of dying political-economic structures. Social work equals increasing number of global services.

III. AS McLUHAN SAYS, **EVERYTHING HAPPENS AT ONCE. IMAGE IS NO LONGER STREAM FALLING OVER ROCKS, GETTING FROM ORIGINAL TO FINAL PLACE; IT'S AS TENNEY EXPLAINED: A VIBRATING**

COMPLEX, ANY ADDITION OR SUBTRACTION OF COMPONENT(S), REGARDLESS OF APPARENT POSITION(S) IN THE TOTAL SYSTEM, PRODUCING ALTERATION, A DIFFERENT MUSIC.

FULLER: AS LONG AS ONE HUMAN BEING IS

HUNGRY, THE ENTIRE HUMAN RACE IS

HUNGRY. City planning's obsolete. What's needed is global planning so Earth

may stop stepping like octopus on its

own feet. Buckminster Fuller uses his

head: comprehensive design science; inventory of world resources. Conversion:

the mind turns around, no longer

facing in its direction. Utopia?

Self-knowledge. Some will make it,

with or without LSD. The others? Pray

for acts of God, crises, power

failures, no water to drink. IV. We

see symmetrically: canoe on northern

Canadian lake, stars in midnight sky

repeated in water, forested shores

precisely mirrored. Our hearing's

asymmetrical: noticed sounds surprise us,

echoes of shouts we make transform our

voices, straight line of sound from us to

shore's followed by echo's slithering

around the lake's perimeter. When I

said, "Fifty-five global services,"

California Bell Telephone man replied

(September '65). "It's now sixty-one."

The seasons (creation, preservation,

destruction, quiescence): this was

experience and resultant idea (no

longer is: he flies to Rio). What shall

we wear as we travel about? A summer suit

with or without long underwear? What

about Stein's idea: People are the way

their land and air is? V. When I said

that culture was changing from

Renaissance to what it is now (McLuham).

Johns objected to what he said was an oversimplification. But Johns was

speaking according to our non-

Renaissance experience: total field, non-focused multiplicity. We are, are we not,

socially speaking, in a situation of the old dying and the new coming into

being? For the old—paying bills,

seeking for power—take the attitude

of play: games. For the new—doing what isn't necessary, "moving sand from one part of the beach to another"

(Buckminster Fuller)—take the religious attitude: cerebration. (It

celebrates.) The people have left.

The cat and kittens were taken to the

SPCA. The house is full of fleas. VI.

They say totally determined music and indeterminate music sound the same. I

visited Hamada. Getting up from

the wheel, he said, "I'm not interested

in results; just going on. Art's in

process of coming into its own: life.

The lake is undefined. The land around

rests upon it obscuring its shape, shape

that needs to remain unrevealed. Sung.

"Floating world." Rain, curtain of wind-

swept lake's surface beyond: second view

(there are others, he tells me, one with

mists rising). Yesterday it was stillness

and reflections, groups of bubbles. An

American garden: water, not sand,

vegetation, not stones. Thunder.

Without intending to, I'm going from lake

to lake. Saltair. Salt Lake. VII.

Hugh Nibley. I hadn't seen him since high school days. I asked him what he thought about other planets and

sentient populations. Yes, he said,

throughout the universe: it's Mormon

doctrine. We'd said good-bye. I opened

the door of the car, picked up my attaché case and everything in it fell

out on the grass and the gutter. His

comment: Something memorable always

happens. Things we were going to do are

now being done by others. They were, it

seems, not in our minds to do (were we

or they out of our minds?) but simply

ready to enter any open mind, any mind

disturbed enough not to have an idea in

it. VIII. *The daily warmth we*

experience, my father said, is not

transmitted by Sun to Earth but is what

Earth does in response to Sun.

Measurements, he said, measure

measuring means. Bashô: Matsutake ya

shiranu ko no ha no hebaritsuku.

The leaf of some unknown tree sticking

on the mushroom (Blythe). Mushroom does

not know that leaf is sticking on it

(Takemitsu). Project: Discover way to

translate Far Eastern texts so western men

can read orientally.

Communication? Bakarashi! Words

without syntax, each word

polymorphic. He wanted me to agree that

the piano tuner and the piano maker have

nothing to do with it (the composition).

The younger ones had said: Whoever makes

the stretcher isn't separate from the

painting. (It doesn't stop there either.) IX. **LOOKING IN ALL DIRECTIONS NOT JUST ONE DIRECTION.** Housing

(Fuller) will be, like telephoning, a service. Only circumstance to stop your living there: someone's there already (it's busy). Thus we'll learn to desire emptiness. Not being able to say, "This is mine," we'll want when we inquire to get no response at all. 4:00

P. M. throughout the world. Whether we like it or not (is what he said) it's happening to us. Advertisements are all good; the news is all bad (McLuhan). But how we receive bad news can change: we're glad to hear unemployment's

increasing. Soon, all that will be

required of us will be one hour's work per year (Fuller). X. They ask what

the purpose of art is. Is that how things are? Say there were a thousand artists and one purpose, would one artist be having it and all the nine

hundred and ninety-nine others be missing the point? Arcata Bottom sign

said: Experiment endlessly and keep humble. "Write to Center for the Study of Democratic Institutions; they'll know about the global services." I

did. They answered they knew nothing, suggested writing to State Department. Books one formerly needed were hard to locate. Now they're all out in paperback. Society's changing.

Relevant information's hard to come by. Soon it'll be everywhere, unnoticed.

XI. **ELECTRONICS.** Day comes, the day we die. There's less and less to do: circumstances do it for us. Earth.

Old reasons for doing things no longer exist. (Sleep whenever. Your work goes on being done. You and it no longer have a means of separation.) We had the chance to do it individually. Now we must do it together: globally. War will not be group conflict: it'll be murder, pure

and simple, individually conceived.

Curiosity, awareness. They returned to the fact we all need to eat to explain their devotion to money rather than music.

When I spoke of the equation, work equals money equals virtue, they interrupted me (they didn't let me say that nowadays there's no equation).

saying, "How can you speak of money and virtue in the same breath?" XII. WHERE

THERE DOESN'T SEEM TO BE ANY SPACE,

KNOW WE NO LONGER KNOW WHAT SPACE IS.

HAVE FAITH SPACE IS THERE, GIVING ONE

THE CHANCE TO RENOVATE HIS WAY OF

RECOGNIZING IT, NO MATTER THE MEANS,

PSYCHIC, SOMATIC, OR MEANS

INVOLVING EXTENSIONS OF EITHER.

People still ask for definitions, but it's quite clear now that nothing can be defined. Let alone art, its

purpose etc. We're not even sure of carrots (whether they're what we think

they are, how poisonous they are, who grew them and under what circumstances).

SHE WAS INDIGNANT WHEN I SUGGESTED

THE USE OF AN APHRODISIAC. WHY?

NATURALLY SHE CONSIDERS TV A WASTE OF

TIME. XIII. The purpose of one

activity is no longer separate from the

purpose of any other activity. All

activities fuse in one purpose which

is (cf. Huang-Po Doctrine of Universal

Mind) no purpose. Imitate the

Ganges' sands, becoming indifferent to

perfume, indifferent to filth.

Influence. Where does it come from?

Responsibility? Sick ones now are

hearttick. Narcissi, they became

entranced with emotions, purposes,

mystified by living in the twentieth

century.

We've invented something else,

not the wheel. We extended nervous

systems. McLuhan: Agenbite of Outwit

(Location, Spring '63). *(The inability of*

people to be inactive. As Satie said:

If I don't smoke, someone else will in

my place. Audience participation,

active passivity.) XIV. Since the

Spirit's omnipresent, there's a difference

in things but no difference in spirit.

McLuhan was able to say "The medium is

the message" because he started from

no concern with content. Or choose

quantity, not quality (we get

quality willy-nilly): i.e. we'd like

to stay alive, the changes that are

taking place are so many and so

interesting. Composition'll have, he

said, less and less to do with what

happens. Things happen more

quickly. One of the signs you'll get

that'll tell you things are going well is

that you and everyone else you know will

be inhabiting lightweight Dymaxion

houses, disengaged from ownership and

from violated Earth spot (read

Fuller).

XV. Smiling, she said, let

the old ones walk out: there's not

much to be done about them in any case.

Distractions?

Interruptions? Welcome

them. They give you the chance to

know whether you're disciplined. That

way you needn't bother about sitting

cross-legged in the lotus position.

Phonetics. He was a physicist and a

computer-composer in his spare time.

Why was he so stupid? Because he was

of the opinion that the only thing

that will engage the intellect is the

measurement of relations between things?

When told that his mind could change,

his response was, "How? Why?" Conflict

won't be between people and people but

between people and things. In this

conflict let's try to arrange matters so

the outcome as in philosophy will

never be decisive. Treat redwoods, for

instance, as entities that have at

least a chance to win. XVI. He

wanders through markets as though

they were forests and he an exploring

botanist (throws nothing away). Lake.

Take what you're working on with

you, if, that is, you have

something to do. Gaps. What a pity

that she should feel obliged to take

matters in her own hands! (There's

practically no kitchen, he says, and
it's already been figured out that
money's being saved.) Mexico.

Europeans are still up against it.

They seem to require a center of
interest. They understand tragedy but
life itself (and any art that's like it)
puzzles them, seems unsatisfactory.

We're starved for entertainment
(thanking the two women). XVII. By

becoming angry I simply altered my
biochemistry, bringing about a two-hour
recovery. Meanwhile circumstances
continued characterized by habit. Going
in different directions we get instead of
separation a sense of space. Music as

discourse (jazz) doesn't work. If
you're going to have a discussion,
have it and use words. (Dialogue is

another matter.) Acts and facts.

Straw that breaks the camel's back:

their saying No (they advertise they'll

say Yes). Principles? Then all's
intolerable. No principles (which

doesn't mean we fail to become

furios). So? We swim, drowning now

and then. I must write and tell him

about beauty, the urgency to avoid

it. XVIII. Hearing of past actions

(politics, economics), people soon
won't be able to imagine how such

things could've happened. Fusing
politics with economics prepared

disappearance of both. Still

invisible. Arriving, realizing we

never departed. He mentioned heads

on the ceiling. Seeing them, noticed
him too. Fusion of credit card with
passport. Means of making one's voice

heard: refusal to honor credit card.
End of the month? That too may be

changed: the measurement of time,
what season it is, whether it's

night or day. In any case, no bills,
just added information. "Take it easy,

but take it." What'll we do? (Before

lunch.) "Wing it." XIX. Wanting list of

current global services, how'll I get
it? Long costly correspondences?

(Pentagon advises telephoning.) I'll
write to the President (of the U.S.), to

the Secretary (of State of the U.S.).

Time passing, I'll ask those I

encounter whether they've any

information. (McLuhan hadn't any.)

I'll write to Fuller. Should have done

that in the first place (Pope Paul,

Lindsay: Take note). Amateur (used to

say, "Don't touch it!") now speaks of

audience participation, feels something,

anything, is needed, would help. Develop

panopticity of mind (Listen). WHAT'LL

HAPPEN WHEN INTELLIGENCE IS RECOGNIZED

AS A GLOBAL RESOURCE (FULLER)?

POLITICAL ORGANIZATIONS—GIVING UP

INVOLVEMENT WITH PLAY (PARTNERS,

OPPONENTS), INVOLVEMENT WITH UNATTAINABLE

GOALS (VICTORIES, TRUTHS,

FREEDOMS)—WILL SIMPLY FADE OUT OF THE

PICTURE. IMAGE COMING UP IS THAT OF

THE UTILITIES (GAS, ELECTRICITY,

TELEPHONES): UNQUESTIONABLE, EMOTIONALLY

UNAROUSING. XX. What is a drawing?
No one knows any longer. Something
that doesn't require that you wait
while you're making it for it to dry?

Something on paper? Museum director
said (Tobey, Schwitters), "It's a
question of emphasis." Thanksgiving.

Art. Transportation plan (eventually at no
monetary cost, conveyances recognized
for what they are: extensions of each human
being and his luggage): short distances

costly (to taxi for one block is a
luxury), long trips cheap as dirt
(crossing continents, oceans). Effect of
videophone on travel? That we'll
stay home, settling like gods for
impressions we'll give of being
everywhere at once? XXI. Everywhere
where economics and politics obtain
(everywhere?), policy is dog eat dog.

Take taxi tolls between cities. Those
in one town higher than those in the
other. Driver going from one to the
other must drive home alone. Relaxation
of rules, ties (Take marriage), is
indicated. Now that we've got the
four-lane roads, we won't have any use for
them. (Good for roller-skating, he said.)

Refuse value judgments. Since
time lags were inordinately long,
change's now welcome. Advertising's
discredited itself. When they
advertise something, we avoid it.

There's nothing we really need to do that
isn't dangerous. Eighth Street
artists knew this years ago: constantly

spoke of risk. But what's meant by risk?

Lose something? Property, life?
Principles? The way to lose our
principles is to examine them, to give
them an airing. XXII. Heaven's no

longer paved with gold (changes in
church architecture). Heaven's a motel.
She changed part of the loft: wall-to-wall

carpeting, mobile TV. No conflicts.

Twenty-two telephone calls were made
by Betty Zeiger "disrupting efficiency
of federal agencies . . . dedicated to

pursuit of peace." State Department
said Hawaii speaker was a woman.

Fifty-five (now sixty-one) global services

are in area of humanities "beyond
mere provision of food/shelter." Not
technological services. State Department:

Global village developed from
"Literary Villages" (plan for the

betterment of life in India). "We are
packages of leaking water." "The next
water you drink may be your own."

XXIII. LET'S CALL IT THE

COLLECTIVE CONSCIOUSNESS (WE'VE GOT
THE COLLECTIVE UNCONSCIOUS). THE

QUESTION IS: WHAT ARE THE THINGS
EVERYONE NEEDS REGARDLESS OF LIKES
AND DISLIKES? BEGINNING OF ANSWER:

WATER, FOOD, SHELTER, CLOTHING,
ELECTRICITY, AUDIO-VISUAL

COMMUNICATION, TRANSPORTATION. FORM
OF ANSWER: GLOBAL UTILITIES NETWORK. Do

not fear that as the globe gets utility

organized your daily life will not
remain (or become as the case may be)

disorganized, characterized by chaos,
illuminated anarchically. You'll
have nothing to do; so what will you
do? A lifelong university
(Fuller)? In the lobby after La
Monte Young's music stopped,
Geldzahler said: It's like being in a
womb; now that I'm out, I want to get
back in. I felt differently and so did
Jasper Johns: we were relieved to be
released. XXIV. Knowing-seeing,
conforming with reality. *Anscombe's*
a feminist, insists on wearing pants.

*Obliged to lecture dressed in a
dress, she took one with her,
changed into it, lectured, changed back,
walked home (teaching all the time) in
pants. As was said, "When will you
undress yourself of your ideas?" No
escape. Billy Klüver said decision
of judge in South America (e.g.) is
taken as precedent by judge in Sweden.
Brown's work (*Life Against Death*) is
prophetic (also de Kooning's remark: we no
longer have tragedy; the situation an
individual may be in is only pathetic):*

society as a mass is what needs
psychoanalysis. (Thus polymorphous
perversity, necessity of Utopia.) Looking
at billions, unlike Nehru, we must
treat them as one person. XXV. SHE
SAYS LIFE IS LIKE A BLANK WALL,
IMPASSIBLE. CORRECT DEDUCTION: SHE IS
IN LOVE. Klüver: ITU lists many
international agreements re Morse code,
telegrams, telephones, radio, television,

emergency signals, meteorological
information, frequencies and powers
of stations, means to prevent
static. "How would it be if these
agreements didn't exist?" (ITU asks.)
"No press-news, no pictures in the
papers, no exchanged radio programs, no
static-free radio reception, no
meteorological prognoses, no storm
warnings, no security at sea, in air."
*Klüver reports: ITU (International
Telecommunication Union) was
established in 1865 (nine years
older than UPU—post—and seventeen
older than railroad agreements). XXVI.*

The truth is that everything causes
everything else. We do not speak therefore
of one thing causing another. There
are no secrets. It's just we thought they
said dead when they said bread. Or
that we weren't tuned in when
transmission took place. Being
told about global services, Barnett
Newman emphasized the importance of
the arts. Society has tape
recorders, radio broadcasts, and also
copyright laws (which it considers
extending). (Gets in its own way.) Get
rid of copyright (this text is
copyright). We're making
nonspecialist interpenetrations.
Automation. Alteration of global
society through electronics so that world
will go round by means of united
intelligence rather than by means of
divisive intelligence (politics,

economics). Say this idea has no basis in fact but arose through brushing of misinformation. No sweat. It arose (the idea exists, is fact). XXVII.

Do not imagine there aren't many things to do. We need for instance an utterly wireless technology. Just as

Fuller domes (dome within dome, translucent, plants between) will give impression of living in no home at all (outdoors), so all technology must move toward way things were

before man began changing them: identification with nature in her manner of operation, complete mystery. Fuller

prophecy at end of Tompkins profile of him editorially (New Yorker)

eliminated. Subject: global network for electrical power (including

China who'd participate in a spirit of practicality). Fuller's remarks

considered laughable in view of November blackout. (We need another

blackout, one that isn't so pleasant, one that'll suggest using our heads the way Fuller uses his.) XXVIII. We've

poisoned our food, polluted our air and water, killed birds and cattle, eliminated forests, impoverished, eroded the earth. We're unselfish,

skilful: we include in our acts to perform—we've had a rehearsal—the last one. What would you call it?

Nirvana? "Not only was instant universal voice communication forecast by David Sarnoff, but also instant

television, instant newspapers, instant magazines and instant visual telephone service... the development of such global communications system would link people everywhere... for reorientation toward a 'one-world' concept of mass communications in an era marked by the emergence of a universal language, a universal culture and a universal common market.' XXIX. POPULATION.

Art's obscured the difference between art and life. Now let life obscure the difference between life and art.

Fuller's life is art: comprehensive design science, inventory of world resources (if enough mined copper exists, re-use it, don't mine more: same with ideas). World needs arranging. It'll be like living a

painting by Johns: Stars and Stripes'll be utilities, our daily

lives the brushstrokes. McLuhan: Work's

obsolete. Why? Work's partial involvement in activity. Activity is now necessarily total involvement (cf.

work of artists, work not involved in profit). Why total involvement?

Electronics. Why everything-at-once? The way we-things are. Mathabbutam.

Where there's a history of organization (art), introduce disorder.

Where there's a history of

disorganization (world society), introduce order. These directives are

no more opposed to one another than

weather. mountain's opposed to spring
"How can you believe this when
you believe that?" How can I not?

Long life.

s van der Rohe said, "The least is the agree with him completely. At the same at concerns me now is quantity."

• • •

an I got a letter from Jack Arends asking picture at the Teachers College, I wrote I said I'd be glad to, that all he had to at me know the date. He did. I then said Tudor, "The lecture is so soon that I nk I'll be able to get all ninety stories n which case, now and then, I'll just keep shut." He said, "That'll be a relief."

• • •

ry dirty composer was attempting to ex- a friend how dirty a person was whom cently met. He said, "He has dirt between s the way you and I have between our

• • •

idy carrying many packages got on a enue bus. Before she was able to get to he bus lurched forward. The packages al of them on a drunken bum who had ttering to himself. Looking up at the urily, he said, "Whashish?" The lady cheerfully, "Those are Christmas pres- good man; you know, it's Christmas." e said, "thawashlashyear."

• • •

d Tudor gives the impression of not rly fond of mushrooms. But one night vo helpings of morels and then finished ompletely, including the juice. The next while he was shaving I read out loud ing quotation from Leonardo da Vinci: e there are—who can call themselves

nothing more than a passage for food, producers of dung, fillers up of privies, for of them nothing else appears in the world nor is there any virtue in their work, for nothing of them remains but full privies." David Tudor said, "Perhaps they were good Buddhists."

• • •

My grandmother was sometimes very deaf and at other times, particularly when someone was talking about her, not deaf at all. One Sunday she was sitting in the living room directly in front of the radio. She had a sermon turned on so loud that it could be heard for blocks around. And yet she was sound asleep and snoring. I tiptoed into the living room, hoping to get a manuscript that was on the piano and to get out again without waking her up. I almost did it. But just as I got to the door, the radio went off and Grandmother spoke sharply: "John, are you ready for the second coming of the Lord?"

• • •

The day after I finally won the Italian TV quiz on mushrooms, I received anonymously in the mail Volume II of a French book on mushrooms that had been published in Germany. I was studying it in a crowded streetcar going to downtown Milan. The lady next to me said, "What are you reading that for? That's finished."

• • •

"Elizabeth, it is a beautiful day. Let us take a walk. Perhaps we will find some mushrooms. If we do, we shall pluck them and eat them." Betsy Zogbaum asked Marian Powys Grey whether she knew the difference between mushrooms and toadstools. "I think I do. But consider, my dear, how dull life would be without a little uncertainty in it."

Just before setting out for Saskatchewan to conduct a music workshop at Emma Lake in July 1965, I received a request from the editor of *Canadian Art* for an article having fifteen hundred words. Since I was busy with a number of projects, I was on the point of replying that I had no time, when I noticed that I would be at the workshop for fifteen days and that if I wrote one hundred words a day it wouldn't be too much for me and the magazine would get what it wanted. I then replied with a certain firmness telling the editor that I would only do this if he would accept my work in advance, no change in any way typographically, and let me see and correct proof (I was still cross with the editors of the *Kenyon Review* because of the way they had treated my text in Schoenberg's *Letters*). Everything was agreed to, and when the proof came there was nothing in it to correct. However, when it was printed in the January 1966 issue, a headline accompanied it which suggested the frame of mind a reader might have were he to enjoy my text. Explanatory notes followed. All of that material is here omitted.

Instead of different type faces, I used parentheses and italics to distinguish on statement from another. I set the text in a single block like a paragraph of prose. Otherwise I used the mosaic-discipline of writing described in the note preceding *Diary: How to Improve etc. 1965*.

DIARY: EMMA LAKE MUSIC WORKSHOP 1965

August 15. The role of the composer is other than it was. Teaching, too, is no longer transmission of a body of useful information, but's conversation, alone together, whether in a place appointed or not in that place, whether with those concerned or those unaware of what is being said. We talk, moving from one idea to another as though we were hunters. *Christopher Lake Line Four Rin Two-One. Operator doesn't answer.* Everyone who's coming's still coming others leaving for a day. (By music we mean sound; but what's time? Certainly not that something begins and ends.) August 16. This is the day the workshop opens, but due to circumstances—a concert in Saskatoon—it opened yesterday. Tomorrow? (Hunted mushrooms in muskeg nearby. Got lost.

→ swampy hollow & bog

Once one gets interested in world improvement, there is no stopping. I began the following text immediately after finishing the first one. I gave it a length approximately the same but slightly different. The notebooks in which I wrote it were with me wherever I went. I finished it early in September 1966 in Pontpoint (par Pont-Sainte-Maxence) north of Paris in the country home of John de Menil and in the room where Montesquieu, I was told, had also written and on a not too dissimilar subject. It was accepted by Maxine Grossky for publication in the Spring 1967 issue of the *Paris Review*.

DIARY: HOW TO IMPROVE THE WORLD (YOU WILL ONLY MAKE MATTERS WORSE) CONTINUED 1966

XXXX. The most, the best, we can do, we believe (wanting to give evidence of love), is to get out of the way, leave space around whomever or whatever it is. But there is no space! Difference between penilessness now and pennilessness then: now we've got unquestioned credit. "In the Beginning was the Word." Pupil Jayakar (straight from India), talking about computers, said: An explosion of the Word; communication without language! (We'll still speak: a) for practical reasons; b) for the pleasure of it; c) to say what should/shouldn't be done.) Bird up and overhead. Friends we no longer see. Gone. Some died. XXXI. Mexico, India, Canada (changing citizenship). Electronic democracy (instantaneous voting on the

part of anyone): no sheep. World credit. Hearing my thoughts, he asked: Are you a Marxist? Answer: I'm an anarchist, same as you are when you're telephoning, turning on/off the lights, drinking water. Private prospect of enlightenment's no longer sufficient. Not just self- but social-realization. Fuller spoke of Semantography, universal picture language devised by C. K. Bliss, said it was rich in nouns while what we need's verbs. Servant problem. What's what? (Russia, U.S.A.) Which is which? I mentioned drugs. Kremen said the human mind's interesting enough in the non-toxic state. XXXII. Asked about housing utility, Fuller pointed out electrically-lit roadside telephone booths, twenty-four hour use of facilities. (How this came about escaped our notice, no voting or purchase involved. Bed, food, bath to be expected, added to telephone or available elsewhere: decentralization of living.) Up by our bootstraps! Lost in two different ways. There was also a fire to put out. Alone (no one to disagree with). Chess. Asked what he did, he said he'd studied meteorology, passed examinations, graduated, that weather's simple to predict. (What had his teachers had in mind?) "There's no reason for the mistakes that are generally made."

XXXIII. Changes in aquariums: all the fish in the same tank; no Latin information. Cross-Texas, eighty miles per

hour, radio rocks and rolls (now I listen): "If it's a game, I won't play it. Don't just stand there. Tell me what's, what's, what's, what's on your mind." He registered as a conscientious objector. Drafted anyway, he was put on a train going south.

He escaped, was caught, spent a year in service. Then, since he never cashed any of the checks they'd given him, he received an honorable discharge.

(Russian chickens had diseased muscles.

Chemical therapies failed. Suddenly, the chickens were healthy. The

muscular tissues'd been reduced to chaos, disorganized by electrical means.)

XXXIV. Boddhisattva Doctrine: Enter

Nirvana only when all beings, sentient, non-sentient, are ready to do likewise.

Couldn't believe my eyes (stopping for lunch in Red Bud, Illinois): a single photograph of nature (mountains.

lake, island, forests) enlarged, printed twice, once left to right, once right to left, the two prints juxtaposed to form a single image, seam down the middle.

Eugenics. Proposal: take facts of art seriously: try them in economics /

politics, giving up, that is, notions about balance (of power, of wealth),

foreground, background. They will kill you, she said, with kindness. There's a

temptation to do nothing simply because there's so much to do that one doesn't know where to begin. Begin anywhere. For instance, since electronics is at

the heart of the matter, establish a global voltage, a single design for plugs and jacks. Remove the need for transformers and adaptors. Vary not the connecting means but the things to be connected. XXXV. Way's being found to

overcome problem inherent in painting and sculpture (fact of object): laser projection of three-dimensional images. To remove object place your hand in thin

air behind it. What's interesting about minds is they work differently. What's interesting about one mind is that

it works in different ways. Hunting for one thing, finding another. Gardens that seem uncultivated: Tinguely's at

Soissy-sur-Ecole. I remember clams from the Sound exhibited years ago in a Seattle aquarium (near the Farmer's Market, admission ten cents): their movement, their timing of it. They were a bed,

immobile, one on top of the other, two feet deep in a tank of water, sand on the bottom of the tank. We were told to wait. XXXVI. Weather feels good. Isn't. More rain is needed. Water. He played two games, winning one, losing the other. He was continually himself, totally involved in each game, unmoved by the outcome of either. What's the nature of his teaching? For one thing: devotion (practice gives evidence of it). For another: not just playing half the game but playing all of it (having a view that includes that of the opponent). Suddenly a clam rose to

the surface directly, remained there a

moment, then descended slowly,
leaf-like, tipping one way, then the
other, arriving at the bottom to produce

a disturbance, such that clam after clam
did likewise, sometimes several, sometimes

many, sometimes not one at all,
producing a dance that completely

involved us. (Doing all that we needed to

do.) XXXVII. Projects involving many
people and many interruptions go well.

Private concerns stumble along. *The*

fact their parents have separated doesn't

disturb the children. They go on
looking at television. How old should

they be before they smoke marijuana? No
one seems to know. Tolstoy: art properly

arouses religious emotion (conduces to
brotherhood, all mankind, no

boundaries). Skinner: "Let us agree to

start with, that health is better than

illness, wisdom better than ignorance,

love better than hate, and productive
energy better than neurotic sloth. *We*

invented machines in order to reduce our
work. Now that we have them we think we

should go on working (Committee of
eight on Automation, Economics and
Employment considering whether U.S.

society should be geared for employment
or unemployment voted six to two in favor
of employment). XXXVIII. "I breathe."

Starvation. **There's no stopping.**

The

garden's a bungalow. The sky's its

roof. Hedges form the rectangular rooms.

Apple tree, admired, split as though

struck by lightning. Coincidence?

Branch of it's on the lawn like a
picture that's not hanging straight.

Flowers are withering. Gardener's on

vacation. Mud is on the windshield,

fallen branches wherever we go.

Sky's

ready for launching of missiles. "He hit

me first." We're open-minded. Result:

idea leaving head that had it returns

transformed. Individual's thoughts become

social projects. "World's O.K. as

is": "Work to make the world O.K." Moksha

transformed is artha from which it was a

liberation. Spirit's materialized.

Kama? Walking along, it'll happen we touch

one another, falling immediately in love.

XXXIX. If a Utopia such as Skinner '48

described (Walden Two), doesn't

exist, why doesn't it? If it does,

why aren't we all in it? *What traitor*

thinks makes clear what nation's mind's

become. Pound's refrain: down with

usury. Lincoln: Unless next President

outlaws private banking, America in

hundred years'll be in worse situation

than it (Civil War) is. Rest of the

world's suffered surgery so it won't be

India. Indian standing by New Jersey

waterfall seeing the surface of the pool

below white with the suds of detergents,

jammed with beer cans, suggested

containers that one could eat. Different

flavors. Things that return to

nature. XL.

To finance Union vs.

Confederacy, Lincoln authorized

private banking in the U.S.A. Credit

(conventionally 9/10ths of economic power, actual money constituting the remaining tenth) became the property of bankers. The notion is that not everyone'll want his deposit back at the same time. Nine times as much as a banker had was safely to be loaned for interest.

As the story goes: Dad ran away, came to a ranch, was given a job irrigating (a job that'd kept several men busy every day all day long). He looked the land over, made something, dug something (can't remember which). No further work was necessary. Seeing he had nothing to do, they fired him. XLI. We're getting

rid of the habit we had of explaining everything. Margaret Mead's idea re metropolitan transportation (Duchamp had same idea in 'twenties): private cars parked at city limits; city cars used as one uses carts in super-markets and airports, abandoned at one's destination.

Police busy returning cars to parking lots, getting them serviced or repaired whenever necessary. Basic Economic

Security (Robert Theobald: Free Men and

Free Markets): everyone'll have what he needs. Wanting things that are

scarce, he'll make them, find them, get them (as long as the supply lasts)

in return for having done something

machines don't do. The mushrooms appeared sooner even than Lexpected. XLII. To

know whether or not art is contemporary, we no longer use aesthetic criteria (if it's destroyed by shadows, spoiled by

ambient sounds); (assuming these) we use social criteria: can include action on the part of others. We'll take the mad ones with us, and we know where we're going. Even now, he told me, they sit at

the crossroads in African villages regenerating society. Mental hospitals:

localization of a resource we've yet to exploit. I visited an aging

anarchist. (He had the remaining copies of Martin's Men Against the State.) He introduced me to two Negro children he'd adopted. After they went out to

play, he told me what trouble he'd had in deciding finally to draw this line: No

jumping up and down on the beds. XLIII.

As he travels from one place to another, he leaves things behind. He needs help but no one knows where he is. Don't know

what to read, Love's Body or out-of-date newspapers that are lying around.

Everything we come across is to the point.

Living underground because

there was no money. Arizona land and air

permitted making mounds, covering them with cement, excavating to produce rooms,

providing these with skylights. For

anyone approaching, the community was

invisible. Cacti, desert plants: the

land seemed undisturbed. Quantity

(abundance) changes what's vice,

what's virtue. Selfishness is out;

carelessness is in. (Waste's

characteristic.) "Don't be a

litterbug." "Keep North Carolina green."

Scratch the Ten Commandments. One of

the new ones: Thou Shalt Not Live
(in addition to birth control, control
of birth, euthanasia). What nature

did we now must do. **XLIV. Bad politics**
(Souvtchinsky) produce good art. But of

what use is good art? (Johns said he
could imagine a world without it and
that there was no reason to think it would

not be a better one.) **He had been**

trained as a singer. Gave up music for

cooking. Started a small restaurant,

busy three times a day instead of

theatrically once (even then not

everyday). Julian Beinart said that when,

being chauffeured in South Africa, he

noticed Negro hitchhikers, tribesmen who

cover their bodies with a fly-attracting

grease, flies being considered the finest

ornament, he asked the chauffeur to pick

the people up, the chauffeur refused.

Chauffeur said the grease left in the

car would be nearly impossible to

remove: "You'd never get rid of the flies."

XLV. A meal without mushrooms is like a

day without rain. Raised as a

Methodist, I've never taken drugs.

When a physicist told me electrodes near

my ears would remove my sense of

balance or, were I flying through space

and the capsule was revolving, make me

think my balance was normal, I was

fascinated. Asking Duchamp why I accept

electronics, refusing chemistry, he said,

"It's not against the law." **George Herbert Mead's**

discussion of the religious attitude:

first one thinks of himself as one

of a family, later as part of a community,
then as living in a city, citizen of such
and such a country; finally, he feels
no limit to that of which he is a part.

XLVI. The past? Fuller's answer:

Keep it. Times Square, for instance: cover

it with a dome; put in tables, chairs,

plastic carpeting. (Keep what remains

so it's there to be enjoyed, not just read

about.) Chinese proceed differently,

Häger reports. Revolting against

themselves, they send tradition-maintaining

artists, actors, musicians off to

hard labor in distant places. Clean slate.

After each war, industry offers new

products for sale. The benefits from

the present conflicts (hot and cold, on

earth, in space) will be enormous. No

organization, school, for instance, will be

able to afford them. The only customer

(not just rich but big enough to use

them) will be the globe itself. **XLVII.**

All the garbage cans in West Germany are

the same size. They have lids designed so

that the only thing one has to do is

place them at the back of the garbage

truck. The truck does the rest: picks

them up, turns them upside-down, opens

the lid, receives the garbage,

closes the lid, sets them back on the

street right-side-up. After getting

the information from a small French

manual, I was glad to discover that

Lactarius piperatus and *L. vellereus*,

large white mushrooms growing

plentifully wherever I hunt, are indeed

excellent when grilled. Raw, these have a milk that burns the tongue and throat. Cooked, they're delicious. Indigestion. XLVIII. How will one discipline himself? More than he needs of everything'll do it for him. He told me one of the things he noticed among the people who were using marijuana and LSD was that they didn't bother with the conventions of greeting one another or saying good-by. Open and closed communities (a botanical expression):

disturbing the earth, men have opened it up. Seeds and spores in the air have a chance to land, to live. Laws we need to break: law forbidding stops along the highways except for emergencies or at designated points; law prohibiting the picking of useful plants. XLIX.

Home begins outside. Shelter's inside.

[Buckminster Fuller's *Profile of the Industrial Revolution*. Technical acquisition by science of ninety-two atomic elements accomplished in 1932. Same year (John McHale comments) gold as a

certificate of wealth was abandoned in the U.S.A.] Examine the papers, the

books, to see what ideas were had that could be, but weren't, put to use. Not

only ideas but inventions that worked:

Dad's dehydrator that worked

electrostatically, separating refuse

oil into dry chemicals, water that

could be drunk, oil of the highest grade,

his means for preventing lightning.

Picturephone: limited commercial service

now provided between New York, Chicago, and Washington. Limitation: customers must be highly involved in business,

government and/or war. L. Abundance.

Officials checked to make certain we'd

paid the air-travel tax, didn't ask to see

our passports. Marcel Duchamp.

"... Valencia, cathedral—University.

Palma will be interesting again, then

Dardona and off to Milan and after which

the western coast of Yugoslavia & tour

(at southern end) of Grecian Islands

after which plane from Athens to New York.

Many travelers,—going everywhere.

Love, Mom" More irritated by the

schedule than the work, he announced

he'd do all the dishwashing. Shortly the

others were helping. Sometimes he had

nothing to do. Returning from

Europe: "We're all looking forward to the return of the W.P.A. It's the only thing we ever had any talent for."

LI. "Utopia for practical purposes."

Tall Jewish teenager just ahead of me,

his mother, wanting to go shopping,

concerned whether he'd be able to file

his passport application without her

help. After several departures, always

coming back, she finally left the crowded

room. Discovering that he'd play chess, I

brought out my portable magnetic set.

Standing in line, we played two games,

leaving the second one unfinished.

The cows in India, not understanding

traffic lights, cross intersections

whenever they reach them. Motorists

never get angry. They wait patiently. The evening air's heavy with the odor of burning cow-dung, fuel used for cooking. Buffalo enterprise: manufacture of

contraceptives for cows. Fewer cows: more food for the starving millions.

LII. Story Agam told: "I'm looking for a key I lost over there." "Why not look,

then, where you lost it?" "It's too

dark over there. I look for it here where

there's light." **Television up-to-date,**

things televised aren't. Receiving

set, appliances up-to-date, home

isn't. **Architecture: "Environment control facility", "dwelling advantage" (Fuller),**

"each progressive model obsolete . . .

materials scrapped, reprocessed", ("more

with less") "instituting . . . world

industry . . ." "Include . . . design of . . .

services, maintenance, parts inventories

and transportation performances

required to make . . . service operable around

the world." (John McHale.) "Allowing any

kind of living." Weights, measures.

Music having too many or not enough notes

in it (Takahashi's preference). LIII.

The father's a dope addict. The mother

(two days ago—they came in white

coats, white car, using flashlights, asking,

"Where's the mad woman?") was taken away

in a straight-jacket. The children sleep

at home, playing and having their meals

next door. (Perpetual motion.) **Removing**

social controls to points where they

escape our notice. Examine situations.

Make decisions. Implement them. I

asked Fuller whether he played chess. He said he used to, but that now he plays only one (the biggest) game. He does

this energetically, globally ("I have a

strong constitution"), encouraging

youth who've inherited from television,

their "third parent," world

consciousness. "They think 'world' . . .

Theirs will be the most powerful and

constructive revolution in all history."]

LIV. *More we leave the land, the more*

productive it becomes. **Technique for**

changing society: education followed by

unemployment. Article by Avner Hovne on

automation (Impact of Science on

Society 15:1, Unesco publication).

Continuity values giving way to flexibility

values. Automation alters what's done and

where we do it. You could always tell

when she was about to go out of her

mind. She would begin to speak the

truth. April '64: fifty-five global

services. September '65: sixty-one

global services. No one I speak to

knows anything about them. I have no

list, don't know what the number,

August '66, is. Instead I read what

I find in bookstores, libraries, getting

clues here and there. World Health.

World Food. Listened to Fuller on the

'phone, heard him insist: "World—not

international—Man." LV. In

connection with space travel, the

Russians, they say, have found a means

to induce sleep electronically. In twenty

or thirty minutes one can get as much

rest as eight or nine hours normally

provide. Economics (money). Bernard

Monnier said: Yes. "It's a question of credit, entirely fictional,

conventional." Asked whether it's

finally a matter of personalities (not

masks but the feelings people give one

another), he again said: Yes. "It's a

question of one person having

confidence in another."

immobility. Artists never had enough

time to do their work. Their lives

always ended before the completion of

their projects. Leisure, present or

future, is not a social problem.

Perhaps the fact we haven't gotten to

know one another makes us think that

people have nothing to do. LVI. Urgency.

Expression of "losing tempo" in chess.

Obligation to retreat, to move a piece

one's moved, to proceed in a way having

nothing to do with one's plan. Take

time, he says. Move, but only after

you're fully aware of all the

possibilities. X-quantities. Indian

philosophy and society at loggerheads:

Indian society limited to family;

family's defined as stopping at the

seventh relationship. Another

error, Japanese: the refusal to be formally

introduced (brings about

philanthropies one doesn't want to

practice). The property at Pontpoint.

Formality and informality mixed:

elegance without pretense (an unessential

difference between the front and

kitchen doors). One mistake: only the

servants have TV. At table we

converse. After coffee we play solitaire,

chess, now and then glancing at the

paintings and sculpture ("Everything's been

looked at"). Four P. M. we go

hunting for mushrooms. "Another part of

the forest." LVII. Discussing her

travels, a lady mentioned she'd been

in Mallorca. When she was asked where

that was, she said she had no idea. "We

flew." (Sky's heavily clouded: grey,

even black, some white. There are patches

of blue.)

Bureaucracy. He got the

notion his ideas belonged to him. He

refused to disclose them, fearing someone

else would profit from them. He made

contracts no one cared to sign. The

view that all's equal (equal rights) is not

different from the view that all's

unequal (unique). No likes or dislikes

implicit in either view.

Non-obstruction. Criticism becomes

design (one's faculties used before

rather than after something's done).

Dialogue. LVIII. (Music's made it

perfectly clear: we have all the time in

the world. What we used timidly to take

eight minutes to play we now extend

to an hour. People thinking we're

not occupied converse with us while we're

performing.) Suzuki's lecture on Yu,

the principle of not-knowing, a

not-knowing never to become a knowing.

Toward the end he laughed gently,

without expressing any accomplishment, and

said, "Isn't it funny? I come all the way from Japan to explain something to you which of its nature is not to be explained?" Composer, who no longer arranges sounds in a piece, simply facilitates an enterprise. Using a telephone, he locates materials, services, raises money to pay for them. LIX. Mother wrote to say: "Stay in Europe. Soak up as much beauty as you possibly can." Cards punched for insertion in telephones so we don't have to remember numbers or spend time dialing. Acceleration. What shall we do with our emotions? ("Suffer them," I hear her saying.) Having everything we need, we'll nevertheless spend restless nights awake with desire for pleasures we imagine that never take place. Things

also happen gradually (one of New Babylon's anarchists was elected a member of Amsterdam's City Council). We've the right, Fuller explains, to object to slavery, segregation, etc. (the problem of work is solved: machines take the place of muscles); we've not yet the right to object to war: first we must design, then implement means for making the world's resources the possession of all men. LX. American anarchist, 1900, admitting failure, retired to the South of France. Dad's airplane engine, 1918, flew to pieces before it left the ground. Alloys needed to contain the power were still undiscovered. Discover dielectrics for

ultra-high voltages (global electrical networks). Change society so differences are refreshing, nothing to do with possessions/power. Octavio and Marie-José (we'll meet again in Mexico). Narayana Menon had said, "You'll like the Ambassador; he's a poet." I asked Paz whether being a diplomat took too much time from his poetry. He said it didn't. "There is no trade between the two countries. They are on the very best of relations."

At Darmstadt when I wasn't involved with music, I was in the woods looking for mushrooms. One day while I was gathering some *Hypholomas* that were growing around a stump not far from the concert hall, a lady secretary from the *Ferien-kurse für Neue Musik* came by and said, "After all, Nature is better than Art."

After an hour or so in the woods looking for mushrooms, Dad said, "Well, we can always go and buy some real ones."

Sometime after my father's death, I was talking with Mother. I suggested she take a trip West to visit the relatives. I said, "You'll have a good time." She was quick to reply. "Now, John, you know perfectly well that I've never enjoyed having a good time."

When the New York Philharmonic played my *Atlas Ecclesiasticus* with *Winter Music* (*Electronic Version*), the audience more or less threw propriety to the winds. Many walked out. Others stayed to boo. On Sunday afternoon the lady sitting next to my mother was particularly violent.

She disturbed everyone around her performance ended, Mother turned and said, "I am the composer's mother said, 'Good Heavens! Your son's magnificent! Would you tell him, please I loved it!'"

Franz Kline was about to showing of his black and white at the Egan Gallery. Realizing that he had never seen his paintings and that he surely be interested in doing so, I wrote her to come to New York for the show. She had been in the gallery for the show. "Franz, I might have known it was easy way."

In 1960 I received a letter from a president giving me an appointment for a low academic year. I called her the good news. I said, "I'm to the Center for Advanced Studies at the University." Mother said, "Why connecting you with the dance?" pause, she added, "Do they know Buddhism?"

ig service/Fuller
Visit of strangers/drive to Ann Arbor
Indian designs: floral, geometric
Life in air: as though in air
Maine/afraid we knew too much
att/to die in six months/cats
Mushroom likes and dislikes
Painting/bowing (of string instruments)
of seasons changing

Artist in residence/good, but not in residence better
Japanese mushroom poem
Electronics when lost in the woods
many services do we require?
Copland fungi: no diatonic effect
s/if none, one
Lecture on sex in fungi/destruction of sieve arrangement
"One thing leads to another"

ness-new)
Give up equation of work-money-virtue
Recipe for Marasmus oreades
Theatre in the round/audience in the round

Now that the following text is written (it was published in the summer of 1967 by the Something Else Press, New York City, as a part of their Great Bear Pamphlet Series, using a color structure which followed a suggestion by Dick Higgins), I plan, circumstances permitting, to write further on the same subject. Just before Christmas I visited my mother who lives in a nursing home. (Two years ago she suffered a severe heart attack which left her physically helpless.) I told her I'd written three texts on world improvement. She said, "John! How dare you? You should be ashamed!" Then she added, "I'm surprised at you." I asked her, in view of world conditions, whether she didn't think there was room for improvement. She said, "There certainly is. It makes good sense."

DIARY: HOW TO IMPROVE THE WORLD (YOU WILL ONLY MAKE MATTERS WORSE) CONTINUED 1967

LXI. U.S. citizens are six per cent
of world's population consuming sixty
per cent of world's resources. Had
Americans been born pigs rather than men,
it would not have been different.
Finding one of them acceptable, people
say, "You're not like an American."
She said people

course,
that's right. But how is it going
to happen? Deep drilling: a slight
angle and without meaning to you're
taking oil from under someone else's
property. Erik Satie's Venetian
gold-merchant: He hugs the bag of

After other
financial-erotic acts, not being able
to resist, he gets into the bag
himself. Coming out of it somewhat later,
he discovers he has a headache. LXII. We
open our eyes and ears seeing life
each day excellent as it is. This
realization no longer needs art though
without art it would have been difficult
(yoga, zazen, etc.) to come by.

Having this realization, we gather
energies, ours and the ones of
nature, in order to make this intolerable
world endurable. Robots. Ivan

Sutherland: "... it is not enough for
a computer to print an answer. The
answer is useful only when it leads

to new insights and understanding. ... Understanding
is not of static inputs and outputs
but answers will bring about a new
order of growth, connecting and
educational productivity." LXIII. We

talked about Gaudi. Mies van der Rohe
admired the Gaudi buildings in and near
Barcelona and the Park Güell. Laura
said that driving to the apartment
from the office Mies was

misanthropic. He had said that there are
too few good people in the world. (Duchamp
talking about the human mind pointed
out how poorly it works.) Isolate aspect

of human nature which brought it about no
one (not even those devoted to his
work) knows how many pieces of Satie's
Furniture Music were written or where
they are. Call it collective

thoughtlessness. There exist, we're
told, unused areas of the brain. They
should be put to work. LXIV. Days
spent hunting for non-synthetic foods. At
sunset becoming artists in the kitchen.

Other days spent making something inedible
(painting, theatre, etc. and the

sciences), paying attention to things
already made (classics, history,
humanities). **Plastics.** Waddington: "...

the richness of individual life depends to
a major extent on constructive
enterprises ... which are on such a large
scale that only society as a whole can
undertake them." Effortless speed

(seven hundred and fifty miles per hour):
people blown through tunnels downhill from
Boston to New York. Effortless slowing
down: tunnel goes uphill. Asked about
religion he said he never said anything

against it: "It's the only thing that
keeps people in line." What about

art? Is art, formerly religion's servant,
now, without our realizing it, a kind of

policing activity? We need a purely
secular morality. LXV. Pia Gilbert,

born in southern Germany, got in a
taxicab in New York City. The driver
said, "I'm a Black Muslim." She

replied, "I'm sorry to hear it." "You
don't believe in the truth?" "That
isn't the truth." "You don't like
Negroes?" "What makes you think I'm not
a Negro?" What it is a field. Looks

if it will have networks in that
field. Lines crisscrossing on a

multiplicity of levels. There'll be, as **Wrist**
 ever, the nothing-in-between.
watches with alarms that tell us as we
travel around when we should eat (not
when the airline hostess gives us
food, but when, according to our own
systems, we should have it). New function
for doctors: adjusting our wrist

alarms. LXVI. "They dance the world as
 it will be . . . is now when they
 dance." Technique. Discipline.
 Ultimately it's not a question of
 taste. It's the other way around.

Each thing in the world asks us, "What
 makes you think I'm not something you
 like?" *The use of drugs to facilitate*

religious experience is against the stream
of the times. (He lost interest in the

tape-music center, its experiments and
performances. He went to the
Southwest desert. He removed himself from
the others.) Begging: difficult

profession. In India, parents main
children producing bodies that'll attract
pity. His eyes are sheep's eyes; his
mind's superb. Decided not to give
him a penny. Then did (after reading

letter Satie'd written shortly before

death, asking for a little money, enough
so he could sit in a corner, smoke his
pipe).

LXVII. Asked the Spanish doctor
what she thought about the human
mind in a world of computers. She
said computers are always right but
life isn't about being right. Pia's
 defence of property was touching. As

she explained, she and people she knew
 had suffered at the hands of others. She
 said that by means of things they like
 and acquire people position themselves with
 respect to society. Duchamp: Property
 is at the base of it. Until you give up
 owning property radical social change is
 impossible. We ought either to get
 rid of God or to find Another Who
 doesn't permit mention of trust in Him
 on pieces of money. Or taxation could
 be augmented to the

asks American citizens: Can you
 justify your government's use in Vietnam
 of poison chemicals and gas, the

saturation bombing of the entire
 country with jelly-gasoline and

phosphorus? Napalm and phosphorus
 burn until the victim is reduced to
 a bubbling mass. Ramakrishna said:

Given a choice between going to heaven
 and hearing a lecture on heaven, people
 would choose the lecture.

Electronic Sketching. Engineers
Focus Light on Screen to Design Visually
via Computer. LXIX. Sir Charles Dodds:
 "... assume that cancer and
 cardiovascular problems are solved.

... We shall see institutions filled with scientists of many biological disciplines devoting their time to a study of the ageing process." He says no evidence exists that age accompanied by degeneration is or isn't a natural process. Every death may have been unnatural, due to extraneous causes. Lecture series on War (a summit series): lectures to be given by heads of states saying whatever they will on the general subject of fighting and why one does

doesn't do it. Disgust. Any proverbs that pass through our heads should be examined in a spirit of skepticism, their opposites in some cases reinforced, e.g., instead of "A rolling stone gathers no moss" establish "He doesn't let the grass grow under his feet." LXX. *Something needs to be done about the postal services. Either that or we should stop assuming just because we mailed something it will get where we sent it.* Not just heads of state for the Lecture Series on War.

but heads of corporations too. Let it become household knowledge that being employed by such and such a company is no different from being drafted for such and such a battlefield. "Now's the time.

Never this opportunity again (plans for centennial celebration: funds available)." Including in our awareness whatever's/whoever's exterior to our focus of attention. In this way

eliminating the practices involving guilt/aggression/conscience, "turning our backs," John R. Seeley, "on an anal and phallic world to bring into being a reign of genitality (enjoyment by others must be a condition of one's own enjoyment)." LXXI. Fire. Not unpleasing additions to water, but the subtraction from it of noxious elements. *American school-teacher in Japan, having been assured she could have a private bath, told attendant she'd arranged to be alone.* He said, "I'm here to see that you are." Art instead of being an object made by one person is a process set in motion by a group of people. Art's socialized. It isn't someone saying something, but people doing things, giving everyone (including those involved) the opportunity to have experiences they would not otherwise have

had. *Indians in northern Saskatchewan, when in French, they're all forgotten what wild plants are edible. I was talking about the loss with Peter Postgate. He said they're also forgotten how to sing.* LXXII. The children have a society of their own. They have no need for ours. At the airport Am said he came simply to see whether his mother was all right.

Mumma's music (*Mosa*) for Cunningham's dance called *Place*. Sitting in the audience I felt afterward as though I'd been rung through a finger. Then had

not
 easy for me to do. Wrong notes all
 over the place. Tonight the program's
 being repeated. I've practiced. I'll be
 deaf and blind. Experimentation.

Summit lecture series on War: not to be
 given in one city, but via a global
 video-link for the each receiving set
 throughout the world equipped with a
 doctor permitting hearing no matter
 what speech of one's

rid of it, lock, stock and
 barrel. Take all the people who are
 now living in the world, McLuhan told me.
 Stand them up. Jammed together, they'd
 fit into the New York City subway system.
 I asked the skin-doctor why skin-doctors do
 such poor work. "Oh," he said, "We
 don't do any worse than the other
 doctors: it's just that you can see the
 results of our work." Portuguese lady
 mentioned Lieh-tzu. Story: man, walking

out of stone cliff through fire,
 astonishing those who saw him, was
 asked how he did it. "What?" Came out
 of stone, walked through fire. "I know
 nothing," he said, "about either of
 those two things." LXXIV.
 Ephemerization. Away from the earth
 into the air. Or: "on earth as it is
 in heaven." More with less: van der Rohe
 (aesthetics); Fuller (society of
 world men). Nourishment via odors, life
 maintained by inhalation: Auguste

Comte (Système de Politique Positive,
 second volume). Individuality. Out
 of the darkness of psychoanalysis
 into sunny behavioral psychology (people
 picking up their couches and
 walking). U.S. highway diner: now that
 I haven't eaten the potatoes, they
 will throw them away (they should have
 been thrown away before being served).

become richer. No way once it
 begins to impede accumulation.
 Universe. They've put the cart
 before the horse: they're better off
 without their life, all about what they

believe. LXXV. Sometimes the truth
 gets out: years ago the double-spread in
 a New York newspaper showing the
 faces of the forty or so men
 (and idealists) who rule the world.
 All of her children were male, twelve
 of them. "She should be studied," Duchamp
 said. "She is the solution of a
 problem." A state for two. Instead of

transformation into other forms
 (reincarnation) regeneration of each
 individual. Precedent: constant
 remaking of Shinto temples in Japan. (With
 his thumbnail Tudor kept the
 bass-string in vibration.) Include
 changes in design: invention applied to a
 living body. (Electronics:
 reincarnation without hiatus of
 death.) Rembrandt. We have everything we
 used to have. The Mona Lisa's still
 with us, for instance. On top of which we
 have the Mona Lisa with a mustache.

because of shame. Privacy to become an unusual rather than expected experience. Given disinfection, sanitation, removal of social concerns **re**

defecation, urination. No self-consciousness. Living like animals, becoming touchable. LXXX. Ancient

Chinese imperial decree: Burn the books! To have the books that are not yet written, prohibit reading the ones on shelves. Fire takes place of dust

producing beneficent ashes. **Tried conversation (engineers and artists).**

Found it didn't work. At the last minute, our profound differences (different attitudes toward time?)

What changed threatened performance. matters, made conversation possible, produced cooperation, reinstated one's desire for continuity etc., were things, dumb inanimate things (once

in our hands they generated thought, speech, action). Say lecture series on war cannot be arranged. Rule that summit meetings must be made public via TV, satellite, the works. Increase frequency of summit meetings. One way or another, that is, let the game be shown for what it is to those having time and interest to observe it. LXXXI. Shirley

Genther's arranging for me to receive the Kaiser Reports. You don't pay for them.

They just come to you in the mail.

Speakers for lecture series: Mao Tse-Tung, Ho Chih Minh, some African Bushman, Nikita K., LBJ, Charles de

Gaulle, etc. We now expect a good deal (that the lights will turn on, the telephone will work, etc.), what we want is a comfortable bed (each one of us has a different notion of

comfort), fresh air, delicious water, fine food, wine (there again, we differ).

Into the night: the days to come.

Barbara said she'd heard the political situation in some South American country being what it was (bizarre, dishonest and meaningless), a gorilla in the zoo was

nominated and elected President.

LXXXII. In music it was hopeless to

think in terms of the old structure

(tonality), to do things following old

methods (counterpoint, harmony), to use the old materials (orchestral

instruments). We started from

scratch: sound, silence, time,

activity. In society, no amount of

doctoring up economics/politics will help.

Begin again, assuming abundance,

unemployment, a field situation,

multiplicity, unpredictability,

immediacy, the possibility of

participation. Schools we'll live

in (their architecture). Spaces without

partitions. Noticing what the others

are doing (they also think). Giving

no thought to graduation. We know it's a

melody but it's one we've not yet

sung. Power of momentum. LXXXIII.

There are those of course who have no time

for improving the world. They are

struggling to keep it going. Disciplines

that require exercise. Lunch in Chicago:

She asked me whether it was true that

art no longer interested me. I said I

thought we'd done it (opened our

eyes, our ears). What's urgent is

society. Not fixing it but changing it so

it works. Self-service. Time for anger.

Miscegenation: generation of a

lasting biochemical change. We gave up

judgments, substituted poetry.

Fire engines in the street below.

Smoke in the halls. Called the desk.

They said there was no cause for

alarm. LXXXIV. "If you and Daddy

get a divorce, I'm not going to go

with you and I'm not going to go

with Daddy." His mother said, "Where

would you go then?" "I'd go back to

nature." North Pole is on the move:

used to be in the Philippines. They give

us food because we're traveling by air.

Pretty soon they'll do the same even when

we're on the ground (trip or no

trip). We have only one mind (the one we

share). Changing things radically,

therefore, is simple. You just

change that one mind. Base human

nature on alishness (soon enough global

selfishness will become something to think

about. LXXXV. Political steps

restricted to those taken in front of

television cameras, so people everywhere

can see where they're going. Better

yet: politicians take no political

steps alone. Politicians (via TV) simply

make suggestions. Receiving sets

equipped with transmission means

enabling people to vote on whether or not a

proposed step or steps should be taken.

Denial of what one's believed in.

Amplification of the sound of feet,

feet one sees walking. [Talked about

disintegrating passenger at one end of

line, reassembling him at his

destination. Pittsburgh Skybus: push a

button: following a path, bus goes where

you wanted it to go. Northwest plans

for shooting people through tunnels with

compressed air. Graduated speeds for

Synchroveyor travel. Insisted on

private transportation (possibly

electrical: getting home, plug in car:

unused, it gets recharged).] LXXXVI.

The lazy dog (a bomb containing ten

thousand slivers of razor-sharp

steel). In one province of North

Vietnam, the most densely populated, one

hundred million slivers of razor-sharp

steel have fallen in a period of

thirteen months. These razor darts

slice the villagers to ribbons. Maki

thinks Hawaii's another part of

Japan. Portugal thinks of Angola

not as a colony but as Portugal.

U.S.A. thinks the Free World is U.S.A.'s

world, is determined to keep it free.

U.S.A.-determined. The possibility

of conversation resides in the

impossibility of two people having

the same experience whether or not their

attention is directed one-pointedly. An

ancient Buddhist realization (sitting

in different seats). LXXXVII. Exhaustion.
Sleep disturbed by dream. Said we were
to have regular tours each year, four of
them, each to last four months.

First one: performances in Alaska,
North Pole, Russia, Finland. Parking at
the super market, she changed her
plan, gathering lamb's quarters, mushrooms,
etc. but several sleds named growing wild
outside. Earth a city as Paris was:
people seen in love on the streets.
Electric clothes rechargeable at public
couches, couches provided with
adjustable domes, domes raised or lowered
according to the weather, cataclysmic
events foreseen and observed as theatre

from a distance, distance provided by
immediate mass transportation.

Disease removed, the use of faeces,
animal and human, to enrich the earth
(economy, no refuse). Starting over again
from the point of human well-being
non-fluent factors in the exchange
between man and universe (detergents,
for instance) disused. A new
ecology. The enjoyment of "dirt".

LXXXVIII. The woods: finding a
cabin nobody's living in. It'll be
fun fixing it up. Details of dawn
observed, unstudied. Success. All
desires gratified, we say No but smile at
the same time (taking a rain check).

Blessed are the misers: they shall give
what they have to others. The girls in
the cities were forced into teams of
prostitutes for U.S. troops. The Saigon

government forced literally tens of
thousands of young girls into camps for
U.S. troops. Armistice November

Eleventh. When's Second World War's
Armistice? Need three hundred and
sixty-three more wars arranged so each
ends on different day, entire year
becoming one Armistice after another.

Wars cold rather than hot. Lectures on
war preferable to war itself. Annual
celebration of ends of lectures, each and

every day. LXXXIX. Society, not being a
process a king sets in motion, becomes an
impersonal place understood and made
useful so that no matter what each

individual does his actions enliven the
total picture. Anarchy (no laws or
conventions) in a place that works.

Society's individualized. The doctor
didn't know what the disease was. It
attacked everyone differently, wherever a
person was vulnerable. Into that world

when it's changed things'll reenter
we'd renounced, e.g. value judgments (cf.
the dominant seventh). They'll not
monopolize nor suggest what happens

next. (He hit over the head the
mother who'd lost her only child,
saying, "This will give you something
to cry about.") Constant

lamentation. (We cry because anyone's
head was struck.) Tears: a global
enterprise. XC. President Eisenhower

(1953): Let us assume we lost

Indo-China. If Indo-China goes, the
tin and tungsten we so greatly value

would cease coming. We are after the
cheapest way to prevent the occurrence
of something terrible—the loss of
our ability to get what we want from
the riches of the Indo-Chinese

territory and from Southeast Asia. If
we get through 1972, Fuller says, we've
got it made. 1972 ends the present
critical period. Following present
trends, fifty per cent of the world's
population will then have what they need.
The other fifty per cent will rapidly
join their ranks. Say by the year 2000.

of us has his own
not the stomach of
Long likes lamb
r Dam doesn't.
prefers the way
s mushrooms to
sdy else does, to
il with garlic. As
concerned they're
er, salt, and pep-
that. (Now and
addition of some
nes sweet, some-
less often a little
Once I followed
ffed morels under
we got around to
we couldn't tell
tasting. The dish
y restaurant food.
well told me that
alo Alto two Stan-
rofessors assured
mushroom he had

found was edible. He ate it and
was very ill. Realizing he had
eaten other things at the same
meal and believing that the
teachers knew what they were
talking about, he tried the mush-
room not once but twice again,
becoming seriously sick each
time.

Charles McIlvaine was able
to eat almost anything, provid-
ing it was a fungus. People say
he had an iron stomach. We
take his remarks about edibility
with some skepticism, but his
spirit spurs us on. Alexander
Smith, obliged as a scientist to
taste each new mushroom he
finds, is made ill by almost
every one of them. Mushroom
poisoning is nothing to laugh
about. Nancy Wilson Ross told
me of a gardener on Long Island
who had always eaten mush-

rooms he collected, who made
a mistake, nearly killing himself
by eating one of the amanitas.
He recovered and lives but has
never been the same since. He
is more or less permanently de-
bilitated. I went out in the woods
in northern Vermont without any
breakfast. (This was about eight
years ago.) I began to eat sev-
eral species raw. Among them
was *Boletus piperatus*, which is
said to be edible even though
it has pores with red mouths,
a danger sign according to many
authorities. By noon I was ill,
wretchedly so. I was sick for
twelve hours. Every now and
then I managed to tell the Lip-
polds, whose guest I was, not
to worry, that I wasn't going
to die.

• • •

AFTERWORD

Not knowing exactly what day a year from Monday—the day eight of
arranged to meet in Mexico—would be, I decided it was early in June 1967.
people wrote or called asking me to do something in that month, I sai
(Exception: the benefit for the Cunningham Dance Company sponsored by
de Menil to be held at Philip Johnson's home in Connecticut on Saturday, ti
of June; Judith Blinks, the Company's and my representative, argued that ti
Monday of that month was the 5th: I'd have time to fly.)

Then it occurred to me—see the last paragraph of the Foreword—that
the only one taking the trip to Mexico seriously, I sent a note to Octavio and I
José in India—see the last lines of the second text on world improvement—
whether they'd meet me on the 5th in Mexico City: "Will that be convenie
you? . . . What a marvelous time we will have!"

Paz's reply was two pages long. The first three paragraphs had nothing
with our rendezvous. The fourth began: "Now about our trip to Mexico. We
not be able to go in June." Farther along: "Our plans are to be in Europe un
25th of July. . . . Perhaps we can meet afterward in Mexico or in New Yor
me know about your plans. We really want to see you." There were two
paragraphs and a postscript, all to do with other subjects.

Now I have other plans—for the rest of the year and also for June. I
month there'll be the annual beach banquet of the New York Mycological S
with Joe Hyde cooking on the beach the wild food members gather alor
shore. Also I'll go to Montreal to see the Fuller dome and Jasper Johns' *M*
the World According to Buckminster Fuller which is to be in it. The rest of
and perhaps the summer will be spent working with Dick Higgins and
Knowles on *Notations*, a book to be published by the Something Else Press
will illustrate the work of some two hundred and sixty composers who have
tributed manuscripts to a collection I've been over two years forming to bene
Foundation for Contemporary Performance Arts.