

been cutting hay that afternoon; his own work-horses had been going up and down there. The new-cut hay perfumed all the night air. The moonlight sil-  
vered the long, billowy grass that grew over the graves and hid the fence; the  
few little evergreens stood out black in it, like shadows in a pool. The sky was  
very blue and soft, the stars rather faint because the moon was full.

For the first time it struck Doctor Ed that this was really a beautiful grave-  
yard. He thought of city cemeteries; acres of shrubbery and heavy stone, so  
arranged and lonely and unlike anything in the living world. Cities of the  
dead, indeed; cities of the forgotten, of the "put away." But this was open and  
free, this little square of long grass which the wind for ever stirred. Nothing  
but the sky overhead, and the many-coloured fields running on until they met  
that sky. The horses worked here in summer; the neighbours passed on their  
way to town; and over yonder, in the cornfield, Rosicky's own cattle would be  
eating fodder as winter came on. Nothing could be more undeathlike than this  
place; nothing could be more right for a man who had helped to do the work  
of great cities and had always longed for the open country and had got to it at  
last. Rosicky's life seemed to him complete and beautiful.

1928, 1932

## GERTRUDE STEIN

1874-1946

Among the modernist writers of the period between the wars, Gertrude Stein was  
the most radically experimental. She pushed language to its limits—and kept on  
pushing. The results were sometimes literal nonsense, but often funny, and always  
exciting to those who thought of writing as a craft and language as a medium. As  
Sherwood Anderson wrote, "she is laying word against word, relating sound to  
sound, feeling for the taste, the smell, the rhythm of the individual word. She is  
attempting to do something for the writers of our English speech that may be better  
understood after a time, and she is not in a hurry."

Stein's grandparents were well-off German Jewish immigrants who, at the time  
of her birth, were established in business in Baltimore. Born in Allegheny, Penn-  
sylvania, she was the youngest of seven children; the family lived abroad from 1875  
to 1879 and then settled in northern California. Her parents died when she was an  
adolescent, leaving their five surviving children well provided for. Stein made a  
family with her favorite brother, Leo, for many years. When he went to Harvard  
in 1892 she followed and was admitted to Harvard's "annex for women"—now  
Radcliffe College. She studied there with the great psychologist William James;  
some of her early writings—for example, *Three Lives* (1909) and *The Making of  
Americans*, which she completed in 1908 but did not publish until 1925—are  
probably trying to apply his theories of consciousness: consciousness as unique to  
each individual, as an ongoing stream, a perpetual present. In *Three Lives*, also,  
Stein set herself the difficult task of representing the consciousnesses of three ordi-  
nary, working-class women whose lives and minds would not seem to be material  
for serious literature.

When Leo moved on to Johns Hopkins to study biology, Stein followed, enroll-  
ing in the medical school. At the end of her second year, she failed intentionally,  
for several reasons: Leo had become interested in art and decided to go to Europe,

she had begun to write, and she had become erotically involved with two women (the story of this triangle formed the basis of her novel *Q.E.D.*, published posthumously in 1950). In 1902 Stein and Leo settled in Paris. They began to collect modern art and in so doing became good friends with many of the brilliant aspiring painters of the day, including Pablo Picasso, Georges Braque, and Henri Matisse. Stein's friendship with the painters was extremely important for her development, for she reproduced some of their experiments in the very different medium of words. Because of them, she came to think of words as they were thinking of brushstrokes on canvas, as tangible entities in themselves rather than vehicles conveying meaning or representing reality. The cubist movement in painting also affected her. Painters like Picasso and Braque believed that so-called representational paintings conveyed not what people actually saw but rather what they had learned to *think* they saw. The cubists wanted to reproduce a pure visual experience unmediated by cultural ideas. To see a "person" is to see a cultural construct. So they painted a human form reduced to various geometrical shapes as they might be seen from different angles when the form moved or the observer changed position. The degree to which their paintings shocked an audience measured, to Picasso and Braque, the degree to which that audience had lost its original perceiving power.

By 1909 the long companionship of Stein and her brother was coming to an end. Alice B. Toklas, another American in Paris, joined the household as Gertrude Stein's lover; she became her secretary, housekeeper, typist, editor, and lifelong companion. The art collection was divided and Leo left for Austria; Stein and Toklas's apartment at 22 rue de Fleurus became a famous gathering place for French artists and intellectuals, American expatriates, and American visitors. Without much expectation that her work would achieve any wide audience, Stein continued to write and to advise younger writers like Ernest Hemingway and F. Scott Fitzgerald. "A great deal of description," she said about a draft of Hemingway's first novel, "and not particularly good description. Begin over again and concentrate." The need to concentrate and distill—the idea that description was too often an indulgence—was a lesson the younger writer took to heart.

In the 1920s Stein and Toklas moved from Paris to a small house they bought in the south of France. There was a garden for Toklas, a countryside for both of them to walk in, and time for writing for Stein as well as for the cooking and entertaining that they both enjoyed. Fiercely devoted to their adopted country, Stein and Toklas did what they could for France during both world wars. They visited and entertained American soldiers, many of whom continued to write to the couple for years after they had returned to the United States and some of whom visited when they had occasion to return to France. Even though Stein returned to the United States only once, in 1934, on what turned into a very successful lecture tour, she and Toklas always thought of themselves as Americans.

Stein's work may be considered as falling into three overlapping chronological phases. In all three phases she wrote lesbian love poems that developed a complex private symbolism for socially unacceptable feelings and events—a symbolism so obscure that their eroticism is by no means apparent, even to a much more permissive age, and needs to be decoded if the poems are to be understood. At first she was interested in representing present time, which is the way she believed life was subjectively experienced. Experience goes on and yet changes minutely from instant to instant. In *The Making of Americans*, Stein explained, "there was a groping for using everything and there was a groping for a continuous present and there was an inevitable beginning of beginning again and again and again." And, she added humorously, "I went on to a thousand pages of it."

Stein's 1914 *Tender Buttons* looked forward to her still more innovative work of the 1920s, where she treated words as things, carefully ignoring or defying the connection between words and meanings, continually undercutting expectations

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pital yesterday after a hard operation. She was talking about you and Doctor and Miss Mary Wadsmith all the time. She said she hoped you would take Peter and the little Rags to keep when you came back to America to live. I will keep them for you here Miss Mathilda. Miss Annie died easy, Miss Mathilda, and sent you her love."

FINIS

1909

### From The Making of Americans<sup>1</sup>

[Introduction]

Once an angry man dragged his father along the ground through his own orchard. "Stop!" cried the groaning old man at last, "Stop! I did not drag my father beyond this tree."

It is hard living down the tempers we are born with. We all begin well, for in our youth there is nothing we are more intolerant of than our own sins writ large in others and we fight them fiercely in ourselves; but we grow old and we see that these our sins are of all sins the really harmless ones to own, nay that they give a charm to any character, and so our struggle with them dies away.

I am writing for myself and strangers. This is the only way that I can do it. Everybody is a real one to me, everybody is like some one else too to me. No one of them that I know can want to know it and so I write for myself and strangers.

Every one is always busy with it, no one of them then ever want to know it that every one looks like some one else and they see it. Mostly every one dislikes to hear it. It is very important to me to always know it, to always see it which one looks like others and to tell it. I write for myself and strangers. I do this for my own sake and for the sake of those who know I know it that they look like other ones, that they are separate and yet always repeated.<sup>2</sup> There are some who like it that I know they are like many others and repeat it, there are many who never can really like it.

There are many that I know and they know it. They are all of them repeating and I hear it. I love it and I tell it, I love it and now I will write it. This is now the history of the way some of them are it.

I write for myself and strangers. No one who knows me can like it. At least they mostly do not like it that every one is of a kind of men and women and I see it. I love it and I write it.

I want readers so strangers must do it. Mostly no one knowing me can like it that I love it that every one is a kind of men and women, that always I am looking and comparing and classifying of them, always I am seeing their repeating. Always more and more I love repeating, it may be irritating to hear from them but always more and more I love it of them. More and more I love

1. This long book—over nine hundred printed pages—tells the story of Martha Herland, who represents Stein herself, and her family. "Making" refers both to family history and to making the book. The text is that of the 1st edition (1925).

2. Differences within basic similarities among people correspond to the differences within similar sentences employed as the chief experimental technique of *The Making of Americans*.

Spine

it of them, the being in them, the mixing in them, the repeating in them, the deciding the kinds of them every one is who has human being.

This is now a little of what I love and how I write it. Later there will be much more of it.

There are many ways of making kinds of men and women. Now there will be descriptions of every kind of way every one can be a kind of men and women.

This is now a history of Martha Hersland. This is now a history of Martha and of every one who came to be of her living.

There will then be soon much description of every way one can think of men and women, in their beginning, in their middle living, and their ending.<sup>3</sup> Every one then is an individual being. Every one then is like many others always living, there are many ways of thinking of every one, this is now a description of all of them. There must then be a whole history of each one of them. There must then now be a description of all repeating. Now I will tell all the meaning to me in repeating, the loving there is in me for repeating.

Every one is one inside them, every one reminds some one of some other one who is or was or will be living. Every one has it to say of each one he is like such a one I see it in him, every one has it to say of each one she is like some one else I can tell by remembering. So it goes on always in living, every one is always remembering some one who is resembling to the one at whom they are then looking. So they go on repeating, every one is themselves inside them and every one is resembling to others, and that is always interesting. There are many ways of making kinds of men and women. In each way of making kinds of them there is a different system of finding them resembling. Sometime there will be here every way there can be of seeing kinds of men and women. Sometime there will be then a complete history of each one. Every one always is repeating the whole of them and so sometime some one who sees them will have a complete history of every one. Sometime some one will know all the ways there are for people to be resembling, some one sometime then will have a completed history of every one.

Soon now there will be a history of the way repeating comes out of them comes out of men and women when they are young, when they are children, they have then their own system of being resembling; this will soon be a description of the men and women in beginning, the being young in them, the being children.

There is then now and here the loving repetition, this is then, now and here, a description of the loving of repetition and then there will be a description of all the kinds of ways there can be seen to be kinds of men and women: Then there will be realised the complete history of every one, the fundamental character of every one, the bottom nature in them, the mixtures in them, the strength and weakness of everything they have inside them, the flavor of them, the meaning in them, the being in them, and then you have a whole history of each one. Everything then they do in living is clear to the completed understanding, their living, loving, eating, pleasing, smoking, thinking, scolding, drinking, working, dancing, walking, talking, laughing, sleeping, every-

3. Here Stein expands her intention to encompass every variation of human life. The repetition of present participles (-ing) emphasizes current action, present time.

thing in them. There are whole beings then, they are themselves inside them, repeating coming out of them makes a history of each one of them.

Always from the beginning there was to me all living as repeating. This is now a description of my feeling. As I was saying listening to repeating is often irritating, <sup>4</sup> always repeating is all of living, everything in a being is always repeating, more and more listening to repeating gives to me completed understanding. Each one slowly comes to be a whole one to me. Each one slowly comes to be a whole one in me. Soon then it commences to sound through my ears and eyes and feelings the repeating that is always coming out from each one, that is them, that makes then slowly of each one of them a whole one. Repeating then comes slowly then to be to one who has it to have loving repeating as natural being comes to be a full sound telling all the being in each one such a one is ever knowing. Sometimes it takes many years of knowing some one before the repeating that is that one gets to be a steady sounding to the hearing of one who has it as a natural being to love repeating that slowly comes out from every one. Sometimes it takes many years of knowing some one before the repeating in that one comes to be a clear history of such a one. Natures sometimes are so mixed up in some one that steady repeating in them is mixed up with changing. Soon then there will be a completed history of each one. Sometimes it is difficult to know it in some, for what these are saying is repeating in them is not the real repeating of them, is not the complete repeating for them. Sometimes many years of knowing some one pass before repeating of all being in them comes out clearly from them. As I was saying it is often irritating to listen to the repeating they are doing, always then that one that has it as being to love repeating that is the whole history of each one, such a one has it then that this irritation passes over into patient completed understanding. Loving repeating is one way of being. This is now a description of such feeling.

There are many that I know and they know it. They are all of them repeating and I hear it. I love it and I tell it. I love it and now I will write it. This is now a history of my love of it. I hear it and I love it and I write it. They repeat it. They live it and I see it and I hear it. They live it and I see it and I love it and now and always I will write it. There are many kinds of men and women and I know it. They repeat it and I hear it and I love it. This is now a history of the way they do it. This is now a history of the way I love it. <sup>5</sup>

Now I will tell of the meaning to me in repeating, of the loving there is in me for repeating.

Sometimes every one becomes a whole one to me. Sometimes every one has a completed history for me. Slowly each one is a whole one to me, with some, all their living is passing before they are a whole one to me. There is a completed history of them to me then when there is of them a completed understanding of the bottom nature in them of the nature or natures mixed up in them with the bottom nature of them or separated in them. There is then a history of the things they say and do and feel, and happen to them. There is then a history of the living in them. Repeating is always in all of them. Repeat-

4. Stein is aware that her techniques may irritate readers, just as human sameness may cause people to be irritated with each other.

5. In telling about others with such care, Stein shows her love for them; hence the tale is about her love as well as their lives.

ing in them comes out of them, slowly making clear to any one that looks closely at them the nature and the natures mixed up in them. This sometime comes to be clear in every one.

Often as I was saying repeating is very irritating to listen to from them and then slowly it settles into a completed history of them. Repeating is a wonderful thing in living being. Sometime then the nature of every one comes to be clear to some one listening to the repeating coming out of each one.

This is then now to be a little description of the loving feeling for understanding of the completed history of each one that comes to one who listens always steadily to all repeating. This is the history then of the loving feeling in me of repeating, the loving feeling in me for completed understanding of the completed history of every one as it slowly comes out in every one as patiently and steadily I hear it and see it as repeating in them. This is now a little a description of this loving feeling. This is now a little a history of it from the beginning.

Always then I listen and come back again and again to listen to every one. Always then I am thinking and feeling the repeating in every one. Sometime then there will be for me a completed history of every one. Every one is separate then and a kind of men and women.

Sometime it takes many years of knowing some one before the repeating in that one comes to be a clear history of such a one. Sometimes many years of knowing some one pass before repeating of all being in such a one comes out clearly from them, makes a completed understanding of them by some one listening, watching, hearing all the repeating coming out from such a one.

As I was saying loving listening, hearing always all repeating, coming to completed understanding of each one is to some a natural way of being. This is now more description of the feeling such a one has in them, this is now more description of the way listening to repeating comes to make complete understanding. This is now more description of the way repeating slowly comes to make in each one a completed history of them.

There are many that I know and always more and more I know it. They are all of them repeating and I hear it. More and more I understand it. Always more and more I hear it, always more and more it has completed history in it.

Every one has their own being in them. Every one is of a kind of men and women. Many have mixed up in them some kind of many kinds of men and women. Slowly this comes clearly out from them in the repeating that is always in all living. Slowly it comes out from them to the most delicate gradation, to the gentlest flavor of them.<sup>6</sup> Always it comes out as repeating from them. Always it comes out as repeating, out of them. Then to the complete understanding they keep on repeating this, the whole of them and any one seeing them then can understand them. This is a joy to any one loving repeating when in any one repeating steadily tells over and over again the history of the complete being in them. This is a solid happy satisfaction to any one who has it in them to love repeating and completed understanding.

As I was saying often for many years some one is baffling. The repeated hearing of them does not make the completed being they have in them to any one. Sometimes many years pass in listening to repeating in such a one and

6. Attentive awareness of tiny variations in repeated behavior enables one to find the unique identity of each individual.

the being of them is not a completed history to any one then listening to them. Sometimes then it comes out of them a louder repeating that before was not clear to anybody's hearing and then it is a completed being to some one listening to the repeating coming out of such a one.

This is then now a description of loving repeating being in some. This is then now a description of loving repeating being in one.

There are many that I know and they know it. They are all of them repeating and I hear it. More and more I understand it. I love it and I tell it. I love it and always I will tell it. They live it and I see it and I hear it. They repeat it and I hear it and I see it, sometimes then always I understand it, sometime then always there is a completed history of each one by it, sometime then I will tell the completed history of each one as by repeating I come to know it.

Every one always is repeating the whole of them. Every one is repeating the whole of them, such repeating is then always in them and so sometime some one who sees them will have a complete understanding of the whole of each one of them, will have a completed history of every man and every woman they ever come to know in their living, every man and every woman who were or are or will be living whom such a one can come to know in living.

This then is a history of many men and women, sometime there will be a history of every one.

As I was saying every one always is repeating the whole of them. As I was saying sometimes it takes many years of hearing the repeating in one before the whole being is clear to the understanding of one who has it as a being to love repeating, to know that always every one is repeating the whole of them.

This is then the way such a one, one who has it as a being to love repeating, to know that always every one is repeating the whole of them comes to a completed understanding of any one. This is now a description of such a way of hearing repeating.

Every one always is repeating the whole of them. Many always listen to all repeating that comes to them in their living. Some have it as being to love the repeating that is always in every one coming out from them as a whole of them. This is now a description of such a one and the completed understanding of each one who is repeating in such a one's living.

Every one always is repeating the whole of them. Always, one having loving repeating to getting completed understanding must have in them an open feeling, a sense for all the slightest variations in repeating, must never lose themselves so in the solid steadiness of all repeating that they do not hear the slightest variation. If they get deadened by the steady pounding of repeating they will not learn from each one even though each one always is repeating the whole of them they will not learn the completed history of them, they will not know the being really in them.

As I was saying every one always is repeating the whole of them. As I was saying sometimes it takes many years of listening, seeing, living, feeling, loving the repeating there is in some before one comes to a completed understanding. This is now a description, of such a way of hearing, seeing, feeling, living, loving, repetition.

Mostly every one loves some one's repeating. Mostly every one then, comes

7. The literary technique Stein uses has problems, as she recognizes: as with human relations, there may be boredom, lapse of attention, and estrangement.

concrete circles

to know then the being of some one by loving the repeating in them, the repeating coming out of them. There are some who love everybody's repeating, this is now a description of such loving in one.

Mostly every one loves some one's repeating. Every one always is repeating the whole of them. This is now a history of getting completed understanding by loving repeating in every one the repeating that always is coming out of them as a history of them. This is now a description of learning to listen to all repeating that every one always is making of the whole of them.

Now I will tell of the meaning to me in repeating, of the loving there is in me for repeating.

Always from the beginning there was to me all living as repeating. This is now a description of loving repeating as a being. This is now a history of learning to listen to repeating to come to a completed understanding.

To go on now giving all of the description of how repeating comes to have meaning, how it forms itself, how one must distinguish the different meanings in repeating. Sometimes it is very hard to understand the meaning of repeating. Sometime there will be a complete history of some one having loving repeating as being, to a completed understanding. Now there will be a little description of such a one.

Sometime then there will be a complete history of all repeating to completed understanding. Sometime then there will be a complete history of every one who ever was or is or will be living.

Sometimes there will be a complete history of some one having loving repeating to a completed understanding as being. Sometime then there will be a complete history of many women and many men.

Now there is to be some description of some one having loving repeating to a completed understanding as being. Then there will be a complete history of some.

More and more then there will be a history of many men and many women from their beginning to their ending, as being babies and children and growing young men and growing young women and young grown men and young grown women and men and women in their middle living and growing old men and growing old women and old men and old women.

More and more then there will be histories of all the kinds there are of men and women.

This is now a little description of having loving repeating as being. This is now a little description of one having loving repeating as being.

Loving repeating is one way of being. This is now a description of such being. Loving repeating is always in children. Loving repeating is in a way earth feeling. Some children have loving repeating for little things and story-telling, some have it as a more bottom being. Slowly this comes out in them in all their children being, in their eating, playing, crying, and laughing. Loving repeating is then in a way earth feeling. This is very strong in some. This is very strong in many, in children and in old age being. This is very strong in many in all ways of humorous being, this is very strong in some from their beginning to their ending. This is now some description of such being in one.

As I was saying loving repeating being is in a way earthy being. In some it is repeating that gives to them always a solid feeling of being. In some children there is more feeling in repeating eating and playing, in some in story-telling

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and their feeling. More and more in living as growing young men and women and grown young men and women and men and women in their middle living, more and more there comes to be in them differences in loving repeating in different kinds of men and women, there comes to be in some more and in some less loving repeating. Loving repeating in some is a going on always in them of earthy being, in some it is the way to completed understanding. Loving repeating then in some is their natural way of complete being. This is now some description of one.

There is then always repeating in all living. There is then in each one always repeating their whole being, the whole nature in them. Much loving repeating has to be in a being so that that one can listen to all the repeating in every one. Almost every one loves all repeating in some one. This is now some description of loving repeating, all repeating, in every one.

To begin again with the children. To begin again with the repeating being in them. To begin again with the loving repeating being in them. As I was saying some children have it in them to love repeating in them of eating, of angry feeling in them, many of them have loving repeating for story-telling in them, many of them have loving repeating being in them for any kind of being funny, in making jokes or teasing, many of them having loving repeating being in them in all kinds of playing. Mostly every one when they are children, mostly every one has then loving repeating being strongly in them, some have it more some have it less in them and this comes out more and more in them as they come to be young adolescents in their being and then grown young men and grown young women.

To begin again then with children in their having loving repeating being. Mostly all children have loving repeating as being in them but some have it much more and some have it much less in them. Loving repeating being is more of that kind of being that has resisting as its natural way of fighting than of that kind of being that has attacking as its natural way of winning. But this is a very complicated question. I know very much about these ways of being in men and women. I know it and can say it, it is a very complex question and I do not know yet the whole of it, so I can not yet say all I know of it.

As I was saying all little children have in them mostly very much loving repeating being. As they grow into bigger children some have it more some have it less in them. Some have it in them more and more as a conscious feeling. Many of them do not have it in them more and more as a conscious feeling. Mostly when they are growing to be young men and women they have not it in them to have loving repeating being in them as a conscious feeling.

Mostly every one has not it in them as a conscious feeling as a young grown man or young grown woman. Some have it in them, loving repeating feeling as steadily developing, this is now a history of one.

Many men and many women never have it in them the conscious feeling of loving repeating. Many men and many women never have it in them until old age weakening is in them, a consciousness of repeating. Many have it in them all their living as a conscious feeling as a humorous way of being in them. Some have it in them, the consciousness of always repeating the whole

8. One difference between people is that some love repetition more and some love it less. To love repetition is to love life and people.

of them as a serious obligation. There are many many ways then of having repeating as conscious feeling, of having loving repeating as a bottom being, of having loving repeating being as a conscious feeling.

As I was saying mostly all children have in them loving repeating being as important in them to them and to every one around them. Mostly growing young men and growing young women have to themselves very little loving repeating being, they do not have it to each other then most of them, they have it to older ones then as older ones have it to them loving repeating being, not loving repeating being but repeating as the way of being in them, repeating of the whole of them as coming every minute from them.

In the middle living of men and women there are very different ways of feeling to repeating, some have more and more in them loving repeating as a conscious feeling, some have less and less liking in them for the repeating in, to them, of mostly every one. Mostly every one has a loving feeling for repeating in some way. Some have not any such loving even in the repeating going on inside themselves then, not even for any one they are loving.

Some then have always growing in them more and more loving feeling for the repeating in every one. Many have not any loving for repeating in many of those around them.

There are then many ways of feeling in one about repeating. There are many ways of knowing repeating when one sees and hears and feels it in every one.

Loving repeating then is important being in some. This is now some description of the importance of loving repeating being in one.

Some find it interesting to find inside them repeating in them of some one they have known or some relation to them coming out in them, some never have any such feeling in them, some have not any liking for such being in them. Some like to see such being in others around them but not in themselves inside them. There are many ways of feeling in one about all these kinds of repeating. Sometime there will be written the history of all of them.

To begin again then with some description of the meaning of loving repeating being when it is strongly in a man or in a woman, when it is in them their way of understanding everything in living and there are very many always living of such being. This is now again a beginning of a little description of it in one.

Repeating of the whole of them is then always in every one. There are different stages in being, there is being babies and children and then growing young men or women and grown young men or women and men or women in middle living and in growing old and in ending. There are many kinds of men and women and soon now there will be a beginning of a history of all of them who ever were or are or will be living. There will be then here written a history of some of them. To begin again then with loving repeating being as a bottom nature in some. To begin again with the developing of it in one.

As I was saying children have it in them to have strongly loving repeating being as a conscious feeling in so far as they can be said to have such a thing in them. It gives to them a solid feeling of knowing they are safe in living. With growing it comes to be more in some, it comes to be less in others of them. Mostly there is very little conscious loving repeating feeling in growing young men and women.

In the beginning then, in remembering, repeating was strongly in the feel-

ing of one, in the feeling of many, in the feeling of most of them who have it to have strongly in them their earthy feeling of being part of the solid dirt around them. This is one kind of being. This is mostly of one kind of being, of slow-minded resisting fighting being. This is now a little a description of one.

Slowly then some go on living, they may be fairly quick in learning, some of such of them seem very quick and impetuous in learning and in acting but such learning has for such of them very little meaning, it is the slow repeating resisting inside them that has meaning for them. Now there will be a little: a description of loving repeating being in one of such of them.

The kinds and ways of repeating, of attacking and resisting in different kinds of men and women, the practical, the emotional, the sensitive, the every kind of being in every one who ever was or is or will be living, I know so much about all of them, many of them are very clear in kinds of men and women, in individual men and women, I know them so well inside them. repeating in them has so much meaning to knowing, more and more I know all there is of all being, more and more I know it in all the ways it is in them and comes out of them, sometime there will be a history of every one, sometime all history of all men and women will be inside some one.

Now there will be a little description of the coming to be history of all men and women, in some one. This is then to be a little history of such a one. This is then now to be a little description of loving repeating being in one.

Almost every one has it in them in their beginning to have loving repeating being strongly in them. Some of them have attacking being as the bottom nature in them, some of them have resisting being as the bottom nature in them. Some of both these kinds of them have more or less in all their living loving repeating being in them, it works differently in them to come out of them in these two kinds of them. Later there will be much description of the way it comes out from them and is in them in the different kinds of them. Now there is to be a little description of it in one having resisting as the way of winning fighting. This is now some description of such a one having loving repeating being developing into completed understanding. Now to slowly begin.

The relation of learning to being, of thinking to feeling, of realisation to emotion, all these and many others are very complicated questions. Sometimes there will be much description of them with the kinds of men and women with being in them, with mixtures in them, that complicates them. There will sometime be a history of every one. This is a sure thing.

Now again to begin. The relation of learning and thinking to being, of feeling to realising is a complicated question. There will now be very little talking of such way of being. As I was saying some have it in them to have slowly resisting as their natural way of being can have learning and thinking come quickly enough in them. This is then not bottom being in them. It is bottom being in some of such of them. This is very clear now in my knowing. Now to begin again with it as telling.

Some then who are of that kind of being who have slow resisting being as their way to wisdom have it in them to be quick in learning and in thinking and in acting. As I was saying in some this is not of the bottom nature in them, in some it is bottom nature in them for the slow resisting winning bottom to them was not put in the making of them, in some it is in them but dull and not mixing in their living, in some it is not sensitive to action in their living,

it is there in them going on inside them not connecting on with the rest of them. This is not just talking, this all has real meaning. These are all then of a kind of men and women who have resisting being as the real wisdom in them. In some of such of them they seem to be winning by acting by attacking they live so very successfully in living but nevertheless they are of the kind of them that have resisting winning as their real way of fighting although never in their living does this act in them. Careful listening to the whole of them always repeating shows this in them, what kind they are of men and women.

Concentric circles

To begin again. This is now some description of one having loving repeating as a way to wisdom, having slowly resisting winning as the bottom being. As I was saying learning in such a one and thinking about everything can be quick enough in the beginning.

The important thing then in knowing the bottom nature in any one is the way their real being slowly comes to be them, the whole of them comes to be repeating in them.

As I was saying some can have quick learning and nervous attacking or one or the other in them with slow resisting being in them as their natural way of winning. There is every kind of mixing. There is every degree of intensification. There is every degree of hastening the resisting into more rapid realization. There is every degree of hurrying. In short there are all degrees of intensification and rapidity in motion and mixing and disguising and yet the kind he is each one, the kind she is each one, comes to be clear in the repeating that more and more steadily makes them clear to any one looking hard at them. These kinds then are existing, the independent dependent, the dependent independent, the one with attacking as the way of winning, the other with resisting as the way of wisdom for them. I know then this is true of every one that each one is of one or the other kind of these two kinds of them. I know it is in them, I know many more things about these two kinds of them. Slowly they come to be clearer in every one, sometime perhaps it will be clear to every one. Sometime perhaps some one will have completely in them the history of every one of everything in every one and the degree and kind and way of being of everything in each one in them from their beginning to their ending and coming out of them.

This is then a beginning of the way of knowing everything in every one, of knowing the complete history of each one who ever is or was or will be living. This is then a little description of the winning of so much wisdom.

As I was saying the important thing is having loving repeating being, that is the beginning of learning the complete history of every one. That being must always be in such a one, one who has it in them sometime to have in them the completed history of every one they ever can hear of as having being.

There are so many ways of beginning this description, and now once more to make a beginning.

Always repeating is all of living, everything that is being is always repeating, more and more listening to repeating gives to me completed understanding. Each one then slowly comes to be a whole one to me, each one slowly comes to be a whole one in me, slowly it sounds louder and louder and louder inside me through my ears and eyes and feelings and the talking there is always in me the repeating that is the whole of each one I come to know around, and each one of them then comes to be a whole one to me, comes to be a whole

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one in me. Loving repeating is one way of being. This is now a description of such being.

Always from the beginning there was to me all living as repeating. This was not in me then a conscious being. Always more and more this is in me developing to a completed being. This is now again a beginning of a little description of such being.

In their beginning as children every one has in them loving repeating being. This is for them then their natural being. Later in conscious being some have much in them of loving repeating being, some have in them almost nothing of such feeling. There are then these two kinds of them. This is then one way of thinking of them.

There are two kinds of men and women, those who have in them resisting as their way of winning those who have in them attacking as their way of winning fighting, there are many kinds, many very many kinds of each of these two kinds of men and women, sometime there will be written a description of all the kinds of them. Now this division is accepted by me and I will now give a little more description of loving repeating being and then go on to describing how it comes to slowly give to me completed understanding, loving repeating being always in me acting, of this one and that one, and then there will be some description of resembling coming to be clear by looking at the repeating in men and women and then there will be more history of Martha Hersland and the best coming out of her all her living and the being in every one she came to know in living.

Always then from the beginning there was in me always increasing as a conscious feeling loving repeating being, learning to know repeating in every one, hearing the whole being of any one always repeating in that one every minute of their living. There was then always in me as a bottom nature to me an earthy, resisting slow understanding, loving repeating being. As I was saying this has nothing to do with ordinary learning, in a way with ordinary living. This will be clearer later in this description.

Many have loving repeating being in them, many never come to know it of them, many never have it as a conscious feeling, many have in it a restful satisfaction. Some have in it always more and more understanding, many have in it very little enlarging understanding. There is every kind of way of having loving repeating being as a bottom. It is very clear to me and to my feeling, it is very slow in developing, it is very important to make it clear now in writing, it must be done now with a slow description. To begin again then with it in my feeling, to begin again then to tell of the meaning to me in all repeating, of the loving there is in me for repeating.

Sometime every one becomes a whole one to me. For many years this was just forming in me. Now sometimes it takes many years for some one to be a whole one to me. For many years loving repeating was a bottom to me, I was never thinking then of the meaning of it in me, it had nothing then much to do with the learning, the talking, the thinking, nor the living then in me. There was for many years a learning and talking and questioning in me and not listening to repeating in every one around me. Then slowly loving repeating being came to be a conscious feeling in me. Slowly then every one sometime became a whole one to me.

Now I will tell of the meaning in me of repeating, of the loving repeating being there is now always in me.

In loving repeating being then to completed understanding there must always be a feeling for all changing, a feeling for living being that is always in repeating. This is now again a beginning of a description of my feeling.

Always then I am thinking and feeling the repeating in each one as I know them. Always then slowly each one comes to be a whole one to me. As I was saying loving repeating in every one, hearing always all repeating, coming to completed understanding of each one is to me a natural way of being.

There are many that I know and always more and more I know it. They are all of them repeating and I hear it. They are all of them living and I know it. More and more I understand it, always more and more it has completed history in it.

Every one has their own being in them. Every one is of a kind of men and women. Always more and more I know the whole history of each one. This is now a little a description of such knowing me. This is now a little a description of beginning of hearing repeating all around me.

As I was saying learning, thinking, living in the beginning of being men and women often has in it very little of real being. Real being, the bottom nature, often does not then in the beginning do very loud repeating. Learning, thinking, talking, living, often then is not of the real bottom being. Some are this way all their living. Some slowly come to be repeating louder and more clearly the bottom being that makes them. Listening to repeating, knowing being in every one who ever was or is or will be living slowly came to be in me a louder and louder pounding. Now I have it to my feeling to feel all living, to be always listening to the slightest changing, to have each one come to be a whole one to me from the repeating in each one that sometime I come to be understanding. Listening to repeating is often irritating, listening to repeating can be dulling, always repeating is all of living, everything in a being is always repeating, always more and more listening to repeating gives to me completed understanding. Each one slowly comes to be a whole one to me. Each one slowly comes to be a whole one in me.

In the beginning then learning and thinking and talking and feeling and loving and working in me mostly was not bottom being in me. Slowly it came out in me the feeling for living in repeating that now by listening and watching and feeling everything coming out of each one and always repeating the whole one gives to me completed understanding.

There was a time when I was questioning, always asking, when I was talking, wondering, there was a time when I was feeling, thinking and all the time then I did not know repeating, I did not see or hear or feel repeating. There was a long time then when there was nothing in me using the bottom loving repeating being that now leads me to knowing. Then I was attacking, questioning, wondering, thinking, always at the bottom was loving repeating being, that was not then there to my conscious being. Sometime there will be written a long history of such a beginning.

Always then there was there a recognition of the thing always repeating, the being in each one, and always then thinking, feeling, talking, living, was not of this real being. Slowly I came to hear repeating. More and more then I came to listen, now always and always I listen and always now each one comes to be a whole one in me.

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in  
repetition  
to be  
repeating  
listening

collective  
experience