IN A BOOK I wrote called How To Write I made a discovery which I considered fundamental, that sentences are not emotional and that paragraphs are. I found out about language that paragraphs are emotional and sentences are not and I found out something else about it. I found out that this difference was not a contradiction but a combination and that this combination causes one to think endlessly about sentences and paragraphs because the emotional paragraphs are made up of unemotional sentences.

I found out a fundamental thing about plays. The thing I found out about plays was this a combination and not a contradiction and it was something that makes one think endlessly about plays.

That something is this.

The thing that is fundamental about plays is that the scene as depicted on the stage is more often than not one might say it is almost always in syncopated time in relation to the emotion of anybody in the audience.

What this says is this.

Your sensation as one in the audience in relation to the play played before you your sensation I say your emotion concerning that play is always either behind or ahead of the play at which you are looking and to which you are listening. So your emotion as a member of the audience is never going on at the same time as the action of the play.

This thing the fact that your emotional time as an audience is not the same as the emotional time of the play is what makes one endlessly troubled about a play, because not only is there a thing to know as to why this is so but also there is a thing to know why perhaps it does not need to be so.

This is a thing to know and knowledge as anybody can know is a thing to get by getting.

And so I will try to tell you what I had to get and what perhaps I
have gotten in plays and to do so I will tell you all that I have ever felt
about plays or about any play.

Plays are either read or heard or seen.

And there then comes the question which comes first and which
is first, reading or hearing or seeing a play.

I ask you.

What is knowledge. Of course knowledge is what you know and
what you know is what you do know.

What do I know about plays.

In order to know one must always go back.

What was the first play I saw and was I then already bothered
bothered about the different tempo there is in the play and in yourself
and your emotion in having the play go on in front of you. I think I
may say I may say I know that I was already troubled by this in that my
first experience at a play. The thing seen and the emotion did not go
on together.

This that the thing seen and the thing felt about the thing seen
not going on at the same tempo is what makes the being at the theatre
something that makes anybody nervous.

The jazz bands made of this thing, the thing that makes you
nervous at the theatre, they made of this thing an end in itself. They
made of this different tempo a something that was nothing but a
difference in tempo between anybody and everybody including all
those doing it and all those hearing and seeing it. In the theatre of
course this difference in tempo is less violent but still it is there and it
does make anybody nervous.

In the first place at the theatre there is the curtain and the curtain
already makes one feel that one is not going to have the same tempo
as the thing that is there behind the curtain. The emotion of you on
one side of the curtain and what is on the other side of the curtain are
not going to be going on together. One will always be behind or in
front of the other.

Then also beside the curtain there is the audience and the fact
that they are or will be or will not be in the way when the curtain goes
up that too makes for nervousness and nervousness is the certain
proof that the emotion of the one seeing and the emotion of the thing
seen do progress together.

Nervousness consists in needing to go faster or to go slower so as
to get together. It is that that makes anybody feel nervous.

And is it a mistake that that is what the theatre is or is it not.

There are things that are exciting as the theatre is exciting but do
they make you nervous or do they not, and if they do and if they do
not why do they and why do they not.

Let us think of three different kinds of things that are exciting and
that make or do not make one nervous. First any scene which is a real
scene something real that is happening in which one takes part as an
actor in that scene. Second any book that is exciting, third the theatre
at which one sees an exciting action in which one does not take part.

Now in a real scene in which one takes part at which one is an
actor what does one feel as to time and what is it that does or does not
make one nervous.

And is your feeling at such a time ahead and behind the action the
way it is when you are at the theatre. It is the same and it is not. But
more not.

If you are taking part in an actual violent scene, and you talk and
they or he or she talk and it goes on and it gets more exciting and
finally then it happens, whatever it is that does happen then when it
happens then at the moment of happening is it a relief from the
excitement or is it a completion of the excitement. In the real thing it
is a completion of the excitement, in the theatre it is a relief from the
excitement, and in that difference the difference between completion
and relief is the difference between emotion concerning a thing seen
on the stage and the emotion concerning a real presentation that is
really something happening. I wish to illustrate this from a bit of The
Making of Americans.

This one, and the one I am now beginning describing is
Martha Hersland and this is a little story of the acting in her of her
being in her very young living, this one was a very little one then
and she was running and she was in the street and it was a muddy
one and she had an umbrella that she was dragging and she was
crying. I will throw the umbrella in the mud, she was saying, she
was very little then, she was just beginning her schooling, I will
throw the umbrella in the mud, she said and no one was near her
and she was dragging the umbrella and bitterness possessed her.
I will throw the umbrella in the mud, she was saying and nobody
heard her, the others had run ahead to get home and they had left
her, I will throw the umbrella in the mud, and there was
desperate anger in her, I have thrown the umbrella in the mud,
burst from her, she had thrown the umbrella in the mud and that
was the end of it all in her. She had thrown the umbrella in the mud and no one heard her as it burst from her, I have throwed the umbrella in the mud, it was the end of all that to her.\(^*\)

This then is the fundamental difference between excitement in real life and on the stage, in real life it culminates in a sense of completion whether an exciting act or an exciting emotion has been done or not, and on the stage the exciting climax is a relief. And the memory of the two things is different. As you go over the detail that leads to culmination of any scene in real life, you find that each time you cannot get completion, but you can get relief and so already your memory of any exciting scene in which you have taken part turns it into the thing seen or heard not the thing felt. You have as I say as the result relief rather than culmination. Relief from excitement, rather than the climax of excitement. In this respect an exciting story does the same only in the exciting story, you so to speak have control of it as you have in your memory of a really exciting scene, it is not as it is on the stage a thing over which you have no real control. You can with an exciting story find out the end and so begin over again just as you can in remembering an exciting scene, but the stage is different, it is not real and yet it is not within your control as the memory of an exciting thing is or the reading of an exciting book. No matter how well you know the end of the stage story it is nevertheless not within your control as the memory of an exciting thing is or as the written story of an exciting thing is or even in a curious way the heard story of an exciting thing is. And what is the reason for this difference and what does it do to the stage. It makes for nervousness that of course, and the cause of nervousness is the fact that the emotion of the one seeing the play is always ahead or behind the play.

Beside all this there is a thing to be realised and that is how you are being introduced to the characters who take part in an exciting action even when you are one of the actors. And this too has to be very much thought about. And thought about in relation to an exciting real thing to an exciting book, to an exciting theatre. How are you introduced to the characters.

There are then the three ways of having something he exciting, and the excitement may or may not make one nervous, a book being read that is exciting, a scene in which one takes part or an action in which one takes part and the theatre at which one looks on.

\(^*\) The Making of Americans (Harcourt, Brace & Co.), p. 232.
is what you know and I naturally tell you what I know, as I do so very essentially believe in knowledge.

So then once again what does the theatre do and how does it do it.

What happens on the stage and how and how does one feel about it. That is the thing to know, to know and to tell it as so.

Is the thing seen or the thing heard the thing that makes most of its impression upon you at the theatre. How much has the hearing to do with it and how little. Does the thing heard replace the thing seen.

Does it help or does it interfere with it.

And when you are taking part in something really happening that is exciting, how is it. Does the thing seen or does the thing heard effect you and effect you at the same time or in the same degree or does it not. Can you wait to hear or can you wait to see and which excites you the most. And what has either one to do with the completion of the excitement when the excitement is a real excitement that is excited by something really happening. And then little by little does the hearing replace the seeing or does the seeing replace the hearing. Do they go together or do they not. And when the exciting something in which you have taken part arrives at its completion does the hearing replace the seeing or does it not. Does the seeing replace the hearing or does it not. Or do they both go on together.

All this is very important, and important for me and important, just important. It has of course a great deal to do with the theatre a great great deal.

In connection with reading an exciting book the thing is again more complicated than just seeing, because of course in reading one sees but one also hears and when the story is at its most exciting does one hear more than one sees or does one not do so.

I am posing all these questions to you because of course in writing, all these things are things that are really most entirely really exciting. But of course yes.

And in asking a question one is not answering but one is as one may say deciding about knowing. Knowing is what you know and in asking these questions although there is no one who answers these questions there is in them that there is knowledge. Knowledge is what you know.

And now is the thing seen or the thing heard the thing that makes most of its impression upon you at the theatre, and does as the scene
It is in short the inevitable problem of anybody living in the composition of the present time, that is living as we are now living as we have it and now do live in it.

The business of Art as I tried to explain in Composition as Explanation is to live in the actual present, that is the complete actual present, and to completely express that complete actual present.

But to come back to that other question which is at once so important a part of any scene in real life, in books or on the stage, how are the actors introduced to the sight, hearing and consciousness of the person having the emotion about them. How is it done in each case and what has that to do with the way the emotion progresses.

How are the actors in a real scene introduced to those acting with them in that scene and how are the real actors in a real scene introduced to you who are going to be in an exciting scene with them. How does it happen, that is, as it usually happens.

And how are the actors in a book scene introduced to the reader of the book, how does one come to know them, that is how is one really introduced to them.

And how are the people on the stage that is the people the actors act how are they introduced to the audience and what is the reason why, the reason they are introduced in the way that they are introduced, and what happens, and how does it matter, and how does it affect the emotions of the audience.

In a real scene, naturally in a real scene, you either have already very well known all the actors in the real scene of which you are one, or you have not. More generally you have than you have not, but and this is the element of excitement in an exciting scene, it quite of course is the element of excitement in an exciting scene that is in a real scene, all that you have known of the persons including yourself who are taking part in the exciting scene, although you have most probably known them very well, what makes it exciting is that insofar as the scene is exciting they the actors in the scene including yourself might just as well have been strangers because they all act talk and feel differently from the way you have expected them to act feel or talk. And this that they feel act and talk including yourself differently from the way you would have thought that they would act feel and talk makes the scene an exciting scene and makes the climax of this scene which is a real scene a climax of completion and not a climax of relief.

That is what a real scene is. Would it make any difference in a real scene if they were all strangers, if they had never known each other.

Yes it would, it would be practically impossible in the real scene to have a really exciting scene if they were all strangers because generally speaking it is the contradiction between the way you know the people you know including yourself act and the way they are acting or feeling or talking that makes of any scene that is an exciting scene an exciting scene.

Of course there are other exciting scenes in peace and in war in which the exciting scene takes place with strangers but in that case for the purpose of excitement you are all strangers but so completely strangers, including you yourself to yourself as well as the others to each other and to you that they are not really individuals and inasmuch as that is so it has the advantage and the disadvantage that you proceed by a series of completions which follow each other so closely that when it is all over you cannot remember that is you cannot really reconstruct the thing, the thing that has happened. That is something that one must think about in relation to the theatre and it is a very interesting thing. Then in a case like that where you are all strangers in an exciting scene what happens as far as hearing and seeing is concerned. When in an exciting scene where you are all strangers you to yourself and you to them and they to you and they to each other and where no one of all of them including yourself have any consciousness of knowing each other do you have the disadvantage of not knowing the difference between hearing and seeing and is that a disadvantage from the standpoint of remembering. From that standpoint the standpoint of remembering it is a serious disadvantage.

But we may say that that exciting experience of exciting scenes where you have really no acquaintance with the other actors as well as none with yourself in an exciting action are comparatively rare and are not the normal material of excitement as it is exciting in the average person's experience.

As I say in the kind of excitement where you have had no normal introduction to the actors of the scene the action and the emotion is so violent that sight sound and emotion is so little realized that it cannot be remembered and therefore in a kind of a way it has really nothing to do with anything because really it is more exciting action than exciting emotion or excitement. I think I can say that these are not the same thing. Have they anything to do with the way the theatre gets you to know or not to know what the people on the stage are. Perhaps yes and perhaps no.

In ordinary life one has known pretty well the people with whom
one is having the exciting scene before the exciting scene takes place and one of the most exciting elements in the excitement be it love or a quarrel or a struggle is that, that having been well known that is familiarly known, they all act in acting violently act in the same way as they always did of course only the same was has become so completely different that from the standpoint of familiar acquaintance there is none there is complete familiarity but there is no proportion that has hitherto been known, and it is this which makes the scene the real scene exciting, and it is this that leads to completion, the proportion achieves in your emotion the new proportion therefore it is completion but not relief. A new proportion cannot be a relief.

Now how does one naturally get acquainted in real life which makes one have a familiarity with some one. By a prolonged familiarity of course.

And how does one achieve this familiarity with the people in a book or the people on the stage. Or does one.

In real life the familiarity is of course the result of accident, intention or natural causes but in any case there is a progressive familiarity that makes one acquainted.

Now in a book there is an attempt to do the same thing that is, to say, to do a double thing, to make the people in the book familiar with each other and to make the reader familiar with them. That is the reason in a book it is always a strange doubling, the familiarity between the characters in the book is a progressive familiarity and the familiarity between them and the reader is a familiarity that is a forcing process or an incubation. It makes of course a double time and later at another time we will go into that.

But now about the theatre.

It is not possible in the theatre to produce familiarity which is of the essence of acquaintance because, in the first place when the actors are there they are there and they are there right away.

When one reads a play and very often one does read a play, anyway one did read Shakespeare's play a great deal at least I did, it was always necessary to keep one's finger in the list of characters for at least the whole first act, and in a way it is necessary to do the same when the play is played. One has one's programme for that and beside one has to become or had become acquainted with the actors as an actor and one has one's programme too for that. And so the introduction to the characters on the stage has a great many different sides to it. And this has again a great deal to do with the nervousness of the theatre excitement.

Anybody who was as I was, brought up and at the time that I was brought up was brought up in Oakland and in San Francisco inevitably went to the theatre a lot. Actors in those days liked to go out to the Coast and as it was expensive to get back and not expensive to stay there they stayed. Besides that there were a great many foreign actors who came and having come stayed and any actor who stays acts and so there was always a great deal to see on the stage and children went, they went with each other and they went alone, and they went with people who were elder, and there was twenty-five cent opera to which anybody went and the theatre was natural and anybody went to the theatre. I did go a great deal in those days. I also read plays a great deal. I rather liked reading plays, I very much liked reading plays. In the first place there was in reading plays as I have said the necessity of going forward and back to the list of characters to find out which was which and then insensibly to know. Then there was the poetry and then gradually there were the portraits.

I can remember quite definitely in the reading of plays that there were very decidedly these three things, the way of getting acquainted that was not an imitation of what one usually did, but the having to remember which character was which. That was very different from real life or from a book. Then there was the element of poetry. Poetry connected with a play was livelier poetry than poetry unconnected with a play. In the first place there were a great many bits that were short and sometimes it was only a line.

I remember Henry the Sixth which I read and reread and which of course I have never seen played but which I liked to read because there were so many characters and there were so many little bits in it that were lively words. In the poetry of plays words are more lively words than in any other kind of poetry and if one naturally liked lively words and I naturally did one likes to read plays in poetry. I always as a child read all the plays I could get hold of that were in poetry. Plays in prose do not read so well. The words in prose are livelier when they are not a play. I am not saying anything about why, it is just a fact.

So then for me there was the reading of plays which was one thing and then there was the seeing of plays and of operas a great many of them which was another thing.

Later on so very much later on there was for me the writing of
played Indians would notice Indians. And then there was Lohengrin, and there all that I saw was the swan being changed into a boy, our insisting on seeing that made my father with us lose the last boat home to Oakland, but my brother and I did not mind, naturally not as it was the moment.

In spite of my having seen operas quite often the first thing that I remember as sound on the stage was the playing by some English actor of Richelieu at the Oakland theatre and his repeated calling out Nemours Nemours. That is the first thing that I remember hearing with my ears at the theatre and as I say nothing is more interesting to know about the theatre than the relation of sight and sound. It is always the most interesting thing about anything to know whether you hear or you see. And how one has to do with the other. It is one of the important things in finding out how you know what you know.

Then I enormously remember Booth playing Hamlet but there again the only thing I noticed and it is rather a strange thing to have noticed is his lying at the Queen's feet during the play. One would suppose that a child would notice other things in the play than that but is what I remember and I noticed him more than I did the play he saw, although I knew that there was a play going on there, that is the little play. It was in this way that I first felt two things going on at one time. That is something that one has to come to feel.

Then the next thing I knew was adolescence and going to the theatre all the time, a great deal alone, and all of it making an outside inside existence for me, not so real as books, which were all inside me, but so real that it the theatre made me real outside of me which up to that time I never had been in my emotion. I had largely been so in an active daily life but not in any emotion.

Then gradually there came the beginning of really realising the great difficulty of having my emotion accompany the scene and moreover I became fairly consciously troubled by the things over which one stumbles over which one stumbled to such an extent that the time of one's emotion in relation to the scene was always interrupted. The things over which one stumbled and there it was a matter both of seeing and of hearing were clothes, voices, what they the actors said, how they were dressed and how that related itself to their moving around. Then the bother of never being able to begin over again because before it had commenced it was over, and at no time had you been ready, either to commence or to be over. Then I began to vaguely wonder whether I could see and hear at the same

plays which was one thing and there was at that time no longer any seeing of plays. I practically when I wrote my first play had completely ceased going to the theatre. In fact although I have written a great many plays and I am quite sure they are plays I have since I commenced writing these plays I have practically never been inside of any kind of a theatre. Of course none of this has been intentional, one may say generally speaking that anything that is really inevitable, that is to say necessary is not intentional.

But to go back to the plays I did see, and then to go on to the plays I did write.

It was then a natural thing in the Oakland and San Francisco in which I was brought up to see a great many plays played. Beside there was a great deal of opera played and so all of it was natural enough and how did I feel about it.

Generally speaking all the early recollections all a child's feeling of the theatre is two things. One which is in a way like a circus that is the general movement and light and air which any theatre has, and a great deal of glitter in the light and a great deal of height in the air, and then there are moments, a very very few moments but still moments. One must be pretty far advanced in adolescence before one realizes a whole play.

Up to the time of adolescence when one does really live in a whole play up to that time the theatre consists of bright filled space and usually not more than one moment in a play.

I think this is fairly everybody's experience and it was completely mine.

Uncle Tom's Cabin may not have been my first play but it was very nearly my first play. I think my first play really was Pinafore in London but the theatre there was so huge that I do not remember at all seeing a stage I only remember that it felt like a theatre that is the theatre did. I doubt if I did see the stage.

In Uncle Tom's Cabin I remember only the escape across the ice, I imagine because the blocks of ice moving up and down naturally would catch my eye more than the people on the stage would.

The next thing was the opera the twenty-five cent opera of San Francisco and the fight in Faust. But that I imagine was largely because my brother had told me about the fight in Faust. As a matter of fact I gradually saw more of the opera because I saw it quite frequently. Then there was Buffalo Bill and the Indian attack, well of course anybody raised where everybody collected arrow heads and
time and which helped or interfered with the other and which helped
or interfered with the thing on the stage having been over before it
really commenced. Could I see and hear and feel at the same time
and did I.

I began to be a good deal troubled by all these things, the more
emotion I felt while at the theatre the more troubled I became by all
these things.

And then I was relieved.

As I said San Francisco was a wonderful place to hear and see
foreign actors as at that time they liked it when they got there and
they stayed and they played.

I must have been about sixteen years old and Bernhardt came to
San Francisco and stayed two months. I knew a little french of course
but really it did not matter, it was all so foreign and her voice being so
varied and it all being so French I could rest in it untroubled. And I
did.

It was better than the opera because it went on. It was better than
the theatre because you did not have to get acquainted. The manners
and customs of the French theatre created a thing in itself and it
existed in and for itself as the poetical plays had that I used so much
to read, there were so many characters just as there were in those
plays and you did not have to know them they were so foreign, and the
foreign scenery and actuality replaced the poetry and the voices
replaced the portraits. It was for me a very simple direct and moving
pleasure.

This experience curiously enough and yet perhaps it was not so
curious awakened in me a desire for melodrama on the stage, because
there again everything happened so quietly one did not have to get
acquainted and as what the people felt was of no importance one did
not have to realize what was said.

This pleasure in melodrama and in those days there was always
one theatre in a theatrically inclined town that played melodrama, this
pleasure in melodrama culminated for me in the civil war dramas of
that period and the best of them was of course Secret Service. Gillette
had conceived a new technique, silence stillness and quick movement.
Of course it had been done in the melodrama already by the villains
particularly in such plays as the Queen of Chinatown and those that
had to do with telegraph operators. But Gillette had not only done it
but he had conceived it and it made the whole stage the whole play
this technique silence stillness and quick movement. One was no

longer bothered by the theatre, you had to get acquainted of course
but that was quickly over and after that nothing bothered. In fact
Gillette created what the cinema later repeated by mixing up the
short story and the stage but there is yet the trouble with the cinema
that it is after all a photograph, and a photograph continues to be a
photograph and yet can it become something else. Perhaps it can but
that is a whole other question. If it can then some one will have to feel
that about it. But to go on.

From then on I was less and less interested in the theatre.

I became more interested in opera, I went one went and the
whole business almost came together and then finally, just finally, I
came not to care at all for music and so having concluded that music
was made for adolescents and not for adults and having just left
adolescence behind me and beside I knew all the operas anyway by
that time I did not care any more for opera.

Then I came to Paris to live and there for a long time I did not go
to the theatre at all. I forgot the theatre, I never thought about the
theatre. I did sometimes think about the opera. I went to the opera
once in Venice and I liked it and then much later Strauss' Elektra
made me realize that in a kind of a way there could be a solution of the
problem of conversation on the stage. Beside it was a new opera and
it is quite exciting to hear something unknown really unknown.

But as I say I settled down to Paris life and I forgot the theatre
and almost forgot opera. There was of course Isadora Duncan and
then the Russian ballet and in between Spain and the Argentine and
bullfights and I began once more to feel something about something
going on at a theatre.

And then I went back, not in my reading but in my feeling to the
reading of plays in my childhood, the lots of characters, the poetry and
the portraits and the scenery which was always of course and ought
always to be of course woods that is forests and trees and streets and
windows.

And so one day all of a sudden I began to write Plays.

I remember very well the first one I wrote. I called it What
Happened, a Play, it is in Geography and Plays as are all the plays I
wrote at that time. I think and always have thought that if you write a
play you ought to announce that it is a play and that is what I did.
What Happened, A Play.

I had just come home from a pleasant dinner party and I realized
then as anybody can know that something is always happening.
Something is always happening, anybody knows a quantity of stories of people's lives that are always happening, there are always plenty for the newspapers and there are always plenty in private life. Everybody knows so many stories and what is the use of telling another story. What is the use of telling a story since there are so many and everybody knows so many and tells so many. In the country it is perfectly extraordinary how many complicated dramas go on all the time. And everybody knows them, so why tell another one. There is always a story going on.

So naturally what I wanted to do in my play was what everybody did not always know and always tell. By everybody I do of course include myself by always I do of course include myself.

And so I wrote, What Happened, A Play.

Then I wrote Ladies Voices and then I wrote a Curtain Raiser. I did this last because I wanted still more to tell what could be told if one did not tell anything.

Perhaps I will read some of these to you later.

Then I went to Spain and there I wrote a lot of plays. I concluded that anything that was not a story could be a play and I even made plays in letters and advertisements.

I had before I began writing plays written many portraits. I had been enormously interested all my life in finding out what made each one that one and so I had written a great many portraits.

I came to think that since each one is that one and that there are a number of them each one being that one, the only way to express this thing each one being that one and there being a number of them knowing each other was in a play. And so I began to write these plays. And the idea in What Happened, A Play was to express this without telling what happened, in short to make a play the essence of what happened. I tried to do this with the first series of plays that I wrote.

A tiger a rapt and surrounded overcoat securely arranged with spots old enough to be thought useful and witty quite witty in a secret and in a blinding flurry.*

* Geography and Plays (Four Seas Co.), p. 205.

Acts TWO

(Three)

Four and nobody wounded, five and nobody flourishing, six and nobody talkative, eight and nobody sensible.

One and a left hand lift that is so heavy that there is no way of pronouncing perfectly.

A point of accuracy, a point of a strange stove, a point that is so sober that the reason left is all the chance of swinging.

(The same three.)

A wide oak a wide enough oak, a very wide cake, a lightning cocky, a single wide open and exchanged box filled with the same little sac that shines.

The best the only better and more left footed stranger.

The very kindness there is in all lemons oranges apples pears and potatoes.

(The same three.)

A same frame a sadder portal, a singular gate and a bracketed mischance.

A rich market where there is no memory of more moon than there is everywhere and yet where strangely there is apparel and a whole set.

A connection, a clam cup connection, a survey, a ticket and a return to laying over.

ACT THREE

(Two.)

A cut, a cut is not a slice, what is the occasion for representing a cut and a slice. What is the occasion for all that.

A cut is a slice, a cut is the same slice. The reason that a cut is a slice is that if there is no hurry any time is just as useful.*

I have of course always been struggling with this thing, to say what you nor I nor nobody knows, but what is really what you and I and everybody knows, and as I say everybody hears stories but the thing that makes each one what he is is not that. Everybody hears stories and knows stories. How can they not because that is what anybody does and what everybody tells. But in my portraits I had tried to tell what each one is without telling stories and now in my early

* Geography and Plays, p. 206.
plays I tried to tell what happened without telling stories so that the essence of what happened would be like the essence of the portraits, what made what happened be what it was. And then I had for the moment gone as far as I could then go in plays and I went back to poetry and portraits and description.

Then I began to spend my summers in Bilignin in the department of the Ain and there I lived in a landscape that made itself its own landscape. I slowly came to feel that since the landscape was the thing, I had tried to write it down in Lucy Church Amiability and I did but I wanted it even more really, in short I found that since the landscape was the thing, a play was a thing and I went on writing plays a great many plays. The landscape at Bilignin so completely made a play that I wrote quantities of plays.

I felt that if a play was exactly like a landscape then there would be no difficulty about the emotion of the person looking on at the play being behind or ahead of the play because the landscape does not have to make acquaintance. You may have to make acquaintance with it, but it does not with you, it is there and so the play being written the relation between you at any time is so exactly that that it is of no importance unless you look at it. Well I did look at it and the result is in all the plays that I have printed as Operas and Plays.

MARIUS. I am very pleased I am indeed very pleased that it is a great pleasure.

MARTHA. If four are sitting at a table and one of them is lying upon it it does not make any difference. If bread and pomegranates are on a table and four are sitting at the table and one of them is leaning upon it it does not make any difference.

MARTHA. It does not make any difference if four are seated at a table and one is leaning upon it.

MARYAS. If five are seated at a table and there is bread on it and there are pomegranates on it and one of the five is leaning on the table it does not make any difference.

MARTHA. If on a day that comes again and if we consider a day a week day it does come again if on a day that comes again and we consider every day to be a day that comes again it comes again then when accidentally when very accidentally every other day and every other day every other day and every other day that comes again and every day comes again when accidentally every other day comes again, every other day comes again and every other and every day comes again and accidentally and every day and it comes again, a day comes again and a day in that way comes again.

MARYAS. Accidentally in the morning and after that evening and accidentally every evening and after that every morning and after that accidentally every morning and after that accidentally and after that every morning.

MARYAS. After that accidentally. Accidentally after that.

MARYAS. Accidentally after that. After that accidentally.

MARYAS. And More Maryas and more Martha.

MARTHA. MARYAS. And More Martha and more Maryas.

MARYAS. And More Martha and more Maryas.

MARYAS. And More and more and more Martha and MARYAS. more Maryas.

MARYAS. MARIUS. It is spoken of in that way.

MARYAS. MABEL. It is spoken of in that way.

MARYAS. MARYAS. MARIUS. It is spoken in that way and it is spoken of in that way.

MARYAS. MABEL. MABEL. It is spoken of in that way.

MARYAS. MABEL. MABEL. I speak of it in that way.

MARYAS. MARIUS. I have spoken of it in that way and I speak it in that way. I have spoken of it in that way.

MARYAS. MABEL. MABEL. I speak of it in that way.

The landscape has it formation and as after all a play has to have formation and be in relation one thing to the other thing and as the story is not the thing as any one is always telling something then the landscape not moving but being always in relation, the trees to the hills the hills to the fields the trees to each other any piece of it to any sky and then any detail to any other detail, the story is only of

importance if you like to tell or like to hear a story but the relation is there anyway. And of that relation I wanted to make a play and I did, a great number of plays.

**SAY IT WITH FLOWERS**

a play
George Henry, Henry Henry and Elisabeth Henry.
Subsidiary characters.
Elisabeth and William Long.
Time Louis XI
Place Gisors.
Action in a cake shop and the sea shore.
Other interests.

The welcoming of a man and his dog and the wish that they would come back sooner.
George Henry and Elisabeth Henry and Henry ruminating.
Elisabeth and William Long.
Waiting.
Who has asked them to be amiable to me.
She said she was waiting.
George Henry and Elisabeth Henry and Henry Henry.
Who might be asleep if they were not waiting for me.
She.

Elisabeth Henry and Henry Henry and George Henry.
She might be waiting with me.
Henry Henry absolutely ready to be here with me.
Scenery.
The home where they were waiting for William Long to ask them to come along and ask them not to be waiting for them.
Will they be asleep while they are waiting.
They will be pleased with everything.
What is everything.
A hyacinth is everything.
Will they be sleeping while they are waiting for everything.

**PLAYS**

William Long and Elisabeth Long were so silent you might have heard an egg shell breaking. They were busy all day long with everything.
Elisabeth and William Long were very busy waiting for him to come and bring his dog along.
Why did they not go with him.
Because they were busy waiting.*

**LOUIS XI AND MADAME GIRAUD**

Scene II

Louis the XI loved a boat
A boat on the Seine
Sinks and leaves.
Leaves which have patterns
They wish delight.
Make it be loaned
To administer their confinement
They will go away
Without which it will matter.

Louis XI

Has won gold for France
And in this way,
He has settled she and a girl
He and a wife
He and a friend
They and their mother
The mother and the son Percy.†

**MADAME RECAMIER**

Yvonne Marin

Out loud is when the mother wishes
When the brother fishes
When the father considers wishes
When the sister supposes wishes
She will change to say I say I say so.
Let her think of learning nothing.

* Operus and Plays, p. 331.
† Operus and Plays, p. 352.
Let her think of seeing everything
Let her think like that.
Florence Descotes

Never to be restless
Never to be afraid
Never to ask will they come
Never to have made
Never to like having had
Little that is left then
She made it do
One and two
Thank her for everything.
Madame Recamier

It is not thoughtless to think well of them.
Louis Raynal

A place where she sits
Is a place where they were*.

The only one of course that has been played is Four Saints. In Four Saints I made the Saints the landscape. All the saints that I made and I made a number of them because after all a great many pieces of things are in a landscape and all the saints together made my landscape. These attendant saints were the landscape and it the play really is a landscape.

A landscape does not move nothing really moves in a landscape but things are there, and I put into the play the things that were there.

Magpies are in the landscape that is they are in the sky of a landscape, they are black and white and they are in the sky of the landscape in Bilignin and in Spain, especially in Avila. When they are in the sky they do something that I have never seen any other bird do they hold themselves up and down and look flat against the sky.

A very famous French inventor of things that have to do with stabilisation in aviation told me that what I told him magpies did could not be done by any bird but anyway whether the magpies at Avila do it or do not at least they look as if they do do it. They look exactly like the birds in the Annunciation pictures the bird which is the Holy Ghost and rests flat against the side sky very high.

* Operas and Plays, p. 365.

There were magpies in my landscape and there were scarecrows. The scarecrows on the ground are the same thing as the magpies in the sky, they are a part of the landscape.

They the magpies may tell their story if they and you like or even if I like but stories are only stories but that they stay in the air is not a story but a landscape. That scarecrows stay on the ground is the same thing it could be a story but it is a piece of the landscape.

Then as I said streets and windows are also landscape and they added to my Spanish landscape.

While I was writing the Four Saints I wanted one always does want the saints to be actually saints before them as well as inside them, I had to see them as well as feel them. As it happened there is on the Boulevard Raspail a place where they make photographs that have always held my attention. They take a photograph of a young girl dressed in the costume of her ordinary life and little by little in successive photographs they change it into a nun. These photographs are small and the thing takes four or five changes but at the end it is a nun and this is done for the family when the nun is dead and in memoriam. For years I had stood and looked at these when I was walking and finally when I was writing Saint Therese in looking at these photographs I saw how Saint Therese existed from the life of an ordinary young lady to that of the nun. And so everything was actual and I went on writing.

Then in another window this time on the rue de Rennes there was a rather large porcelain group and it was of a young soldier giving alms to a beggar and taking off his helmet and his armour and leaving them in the charge of another.

It was somehow just what the young Saint Ignatius did and anyway it looked like him as I had known about him and so he too became actual not as actual as Saint Therese in the photographs but still actual and so the Four Saints got written.

All these things might have been a story but as a landscape they were just there and a play is just there. That is at least the way I feel about it.

Anyway I did write Four Saints an Opera to be Sung and I think it did almost what I wanted, it made a landscape and the movement in it was like a movement in and out with which anybody looking on can keep in time. I also wanted it to have the movement of nuns very busy and in continuous movement but placid as a landscape has to be.
because after all the life in a convent is the life of a landscape, it may look excited a landscape does sometimes look excited but its quality is that a landscape if it ever did go away would have to go away to stay.

Anyway the play as I see it is exciting and it moves but it also stays and that is as I said in the beginning might be what a play should do.

Anyway I am pleased. People write me that they are having a good time while the opera is going on a thing which they say does not very often happen to them at the theatre.

So you do see what I have after all meant.

And so this is just at present all I know about the theatre.