

FRED WAH

MHT NINETY

On the weekend I got into anger talk about landscape and the hunger of narrative to eat answer or time but space works for me because place got to be more spiritual at least felt now this watery genetic I suspect passions like anger suprafixed to simply dwells I mean contained as we speak of it believe me I'd like to find a new word-track for feeling but language and moment work out simply as simultaneous occurrences so I don't think you should blame words for time-lapse tropism eg ethics is probably something that surrounds me like my house it's where I live.

Form

(Cont. from p. 4)

of The System.

Which brings us to it: how do we so live that we are as definitive as Socrates or Christ was? I say we don't know, that not one of us knows. And the proof for me is those who are only a step worse than all of us, the inhabitants of that truest proof of the polis we are members of, the slave labor fellow citizens. I say this: so long as there is anywhere in the world a slave labor camp, not one of us knows except, predictably, the members of that camp.

I put it this way, this sort of way, to emphasize why, I take it, we have not yet done - any of us - the job: to invert totality - to oppose it - by discovering the totality of any - every - single one of us. I said I could suggest some characteristics of such totality. One meets this Socrates thing another way: his use of the old Delphism, "Know thyself." I deliberately state that, despite the increase of the quantity of knowledge, population, and the polis from a city of Athens' size to the present World State, it is possible

to know all things by knowing yrself. And not because of the old dodge that the commons of a man never change. Not that, but something else: that the imperative that a society is never allowably more important than a man who does know himself (as Socrates surely did, or Christ) is permanently, and even presently, in the face of the slave labor camp, true.

But this is nothing. For having said it, you have not begun.



\*As this 1450 B.C. date has long been connected to the volcanic destruction of Thera (Santorini), by the late Spyridon Marinatos and others, it should be noted that at least four dating methods have now converged to revise the date backward to: 1626 B.C. (bristlecone pine); 1625 B.C. (radiocarbon of bean and barley from Akrotiri); 1645 B.C. plus/minus 20 years (sulfuric acid in Greenland ice cores); 1620s (oak growth in Irish bogs)-ed.

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This essay was found undated among Olson's papers. The reference to Ernst Zander is to "War as a Way Out?" *Contemporary Issues*, vol. 2, no. 7 (Autumn 1950); also in the archive is Olson's copy of Simone Weil's essay, "Beyond Personalism," *Cross Currents*, vol. 2, no. 3 (Spring 1952)--ed.



FUGGER NEWS-LETTER

*English on the Rhine*

"Some English ships are said to have left England six or seven months ago, and to have built a fort in Florida in India. Consequently, all English ships and subjects in Spain and Portugal have been detained." Cologne, October 24, 1585



## HELP!

Special thanks this issue to Fred Wah for help with design, to Robert Creeley and the Gray Chair for post, and Elizabeth Willis for help with graphics.

### This issue:

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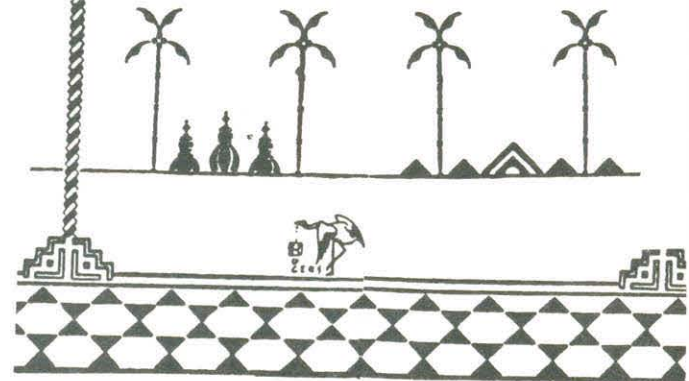
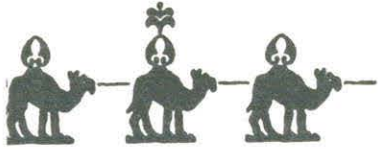


## further intent.

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July 4: *plants and animals*

Fall: *for the sexes*



## intent.

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