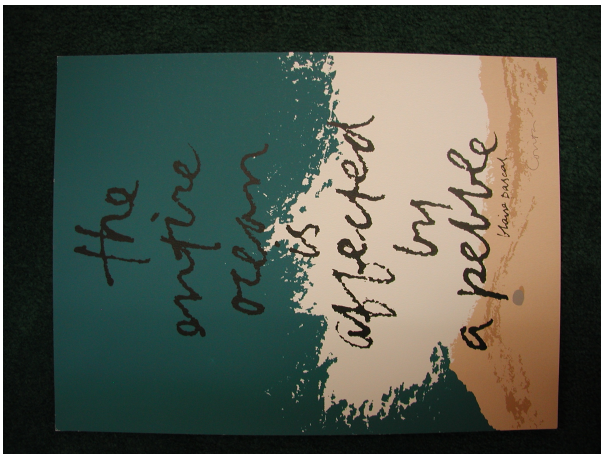
- *The Future is Purchased by the Present* (h) " by (w) "



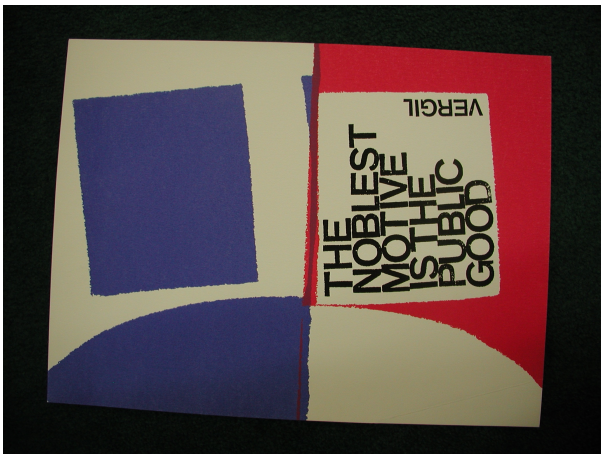
The future is purchased by the present.
Samuel Johnson

- *the entire ocean is affected by a pebble* (h) " by (w) "



the entire ocean is affected by a pebble.
Blaise Pascal

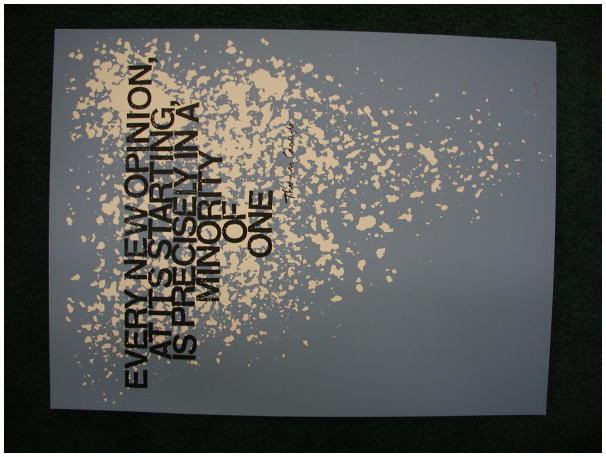
- *the noblest motive is the public good* (h) " by (w) "



the noblest motive is the public good.
Vergil

\- *every new opinion, at its starting, is*

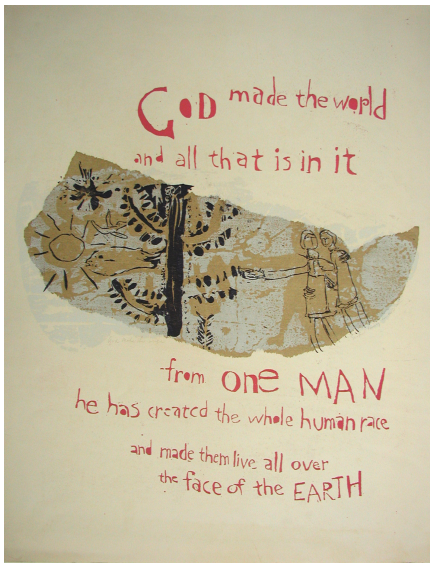
(h) " by (w) "



every new opinion, at its starting, is precisely in a minority of one.
Thomas Carlyle

\- *god made the world*

(h) " by (w) "



God made the world and all that is in it from one MAN he has created the whole human race and made them live all over the face of the EARTH

---

51 \- 01 *admirable exchange*

(h) 13" by (w) 7.5 "



---

51 - 02 *christ suffering over jerusalem* (h) " by (w) "



christmas

---

51 - 03 *from one man* (h) " by (w) "

GLORY
IN THE BEGINNING
WAS THE WORD
AND THE
WORD WAS WITH GOD
AND THE WORD WAS
GOD
AND THE WORD WAS MADE FLESH
AND DWELT AMONG US

---

52 - 01 *at cana of galilee* (h) 30" by (w) 20 "



---

52 - 02 *seat of wisdom* (h) " by (w) "



52 - 03 *the lord is with thee* (h) " by (w) "



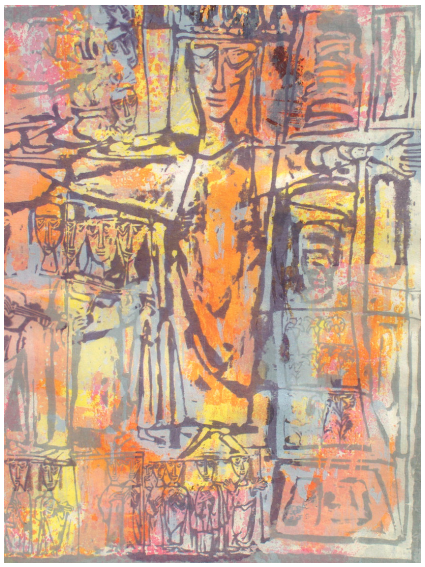
52 - 04 *this beginning of miracles* (h) 15.5" by (w) 19.75 "



53 - 01 *as a cedar of lebanon - dark* (h) " by (w) "



53 - 02 *as a cedar of lebanon - light* (h) 21.75" by (w) 18 "



53 - 03 *as a cedar of lebanon - red* (h) 22" by (w) 18 "



53 - 04 *fiat* (h) " by (w) "



---

53 - 05 *untitled (small I\figure like #2)* (h) " by (w) "

---

54 - 01 *a sword to pierce* (h) 21.5" by (w) 15.5 "



---

54 - 2 *benedictio* (h) " by (w) "



Benedictio

---

54 - 03 *christ and mary* (h) 12.5" by (w) 18.25 "



Sacred Heart of Jesus
May Mary's Heart Immaculate be forever praised
I place my trust in thee
I will bless every home where an image of my heart shall be honored

---

54 - 04 *dauntless banners* (h) " by (w) "



---

54 - 05 *our lady of consolation* (h) " by (w) "

---

55 - 01 *all the nations shall come* (h) 18" by (w) 22.875 "



Hail unfailing treasure house of life
Hail
Hail heavens ladder
God calls [?]
Hail forth [?]
Hail O star that bore the sun
Hail

---

55 - 02 *christmas banner* (h) " by (w) "

---

55 - 03 *david* (h) 23 3/8"" by (w) 19" "



55 - 04 *figures of the morning of time* (h) 23" by (w) 11 "



55 - 05 *figures of the morning of time - orange* (h) 23" by (w) 11 "

55 - 06 *figures of the morning of time - brown* (h) 23" by (w) 11 "



55 - 07 *guardian angel* (h) " by (w) "



55 - 08 *have you still no faith* (h) 17.25" by (w) 20 "



55 - 09 *jacob and the angel* (h) " by (w) "



---

55 - 10 *let all the world keep holiday* (h) " by (w) "



Hail unfailing treasure house of life
Hail
God came down
Hail forth ____
Hail O star that bore the sun

---

55 - 11 *pentecost* (h) " by (w) "



---

55 - 12 *resurrection* (h) 23" by (w) 17.5 "



---

55 - 13 *the sacrifice - brown* (h) " by (w) "

---

55 - 14 *the sacrifice - black* (h) 17" by (w) 23 "



---

55 - 15 *the sacrifice - purple* (h) " by (w) "

---

55 - 16 *visitation* (h) 22.5" by (w) 16.6 "



---

55 - 17 *woman at the well* (h) " by (w) "



---

55 - 18 *word picture: gift of tongues* (h) 18" by (w) 24 "



When the day of Pentecost came round, while they were all gathered together in purpose of unity
all at once a sound came from Heaven
like that of a strong wind

---

56 - 01 *angel* (h) 24" by (w) 17.75 "



---

56 - 02 *christmas page* (h) 16.5" by (w) 22.5 "

Being minded to save the world the maker of all came unto me willing
I and shepherd because GOD to us and for us did he appear a man
and having called like unto like as God hears
Alleluia

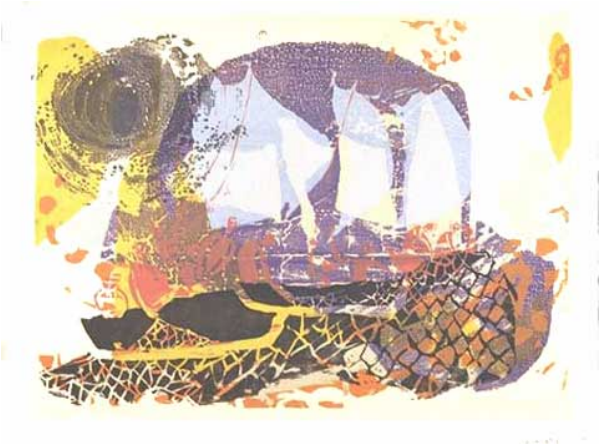
56 - 03 *in the beginning* (h) 24" by (w) 19 "



56 - 04 *madonna* (h) 22.25" by (w) 16.5 "



56 - 05 *miraculous draught of fishes* (h) 18" by (w) 24 "



56 - 06 *nativity* (h) 18" by (w) 23 "



---

56 - 07 *queen of apostles* (h) 23.25" by (w) 17.625 "



Queen of Apostles

---

56 - 08 *saint joseph* (h) " by (w) "



---

56 - 09 *tobias*

(h) 7.25" by (w) 13.5 "



THEN IT WAS THAT TOBIAS TOOK OUT THE FISH'S GALL AND RUBBED IT ON HIS FATHER'S EYES + HOW THEY PRAISED GOD, HE AND HIS WIFE AND ALL WHO KNEW THEM!

---

56 - 10 *woman clothed with the sun*

(h) " by (w) "

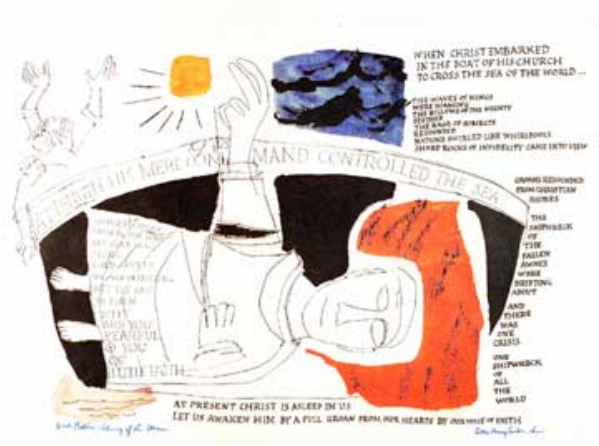


A woman clothed with the sun

---

56 - 11 *word picture: christ calming the storm*

(h) 13" by (w) 17.5 "



When Christ embarked in the boat of his church to cross the sea of the world...

the waves of kings were foaming the billows of the mighty seethed the rage of subjects resounded nations swirled like whirlpools sharp rocks of infidelity came into view

groans resounded from Christian shores
the shipwreck of the fallen aways were drifting about
and there was one crisis
one shipwreck of all the world

at present Christ is asleep in us
let us awaken him by a full groan from out hearts by our voice of faith

At length his mere command controlled the sea so the disciples came to the Lord and woke him saying Lord save us we are perishing but he said to them why are you fearful O you of little faith

---

57 - 01 *christ coming on a cloud* (h) " by (w) "



---

57 - 02 *cure of the blind man* (h) 19" by (w) 24 "

I see the people they look to me like trees that move about



---

57 - 03 *custodiat* (h) 19.5" by (w) 24 "

custodiat



---

57 - 04 *From one man* (h) 17" by (w) 21 "

God made the world and all that is in it from one man he has created the whole human race and made them live all over the face of the earth



---

57 - 05 *lady of light (top)* (h) 24" by (w) 17 "



---

57 - 05 *lady of light (bottom)* (h) " by (w) "



57 - 06 *mayflowers* (h) 17" by (w) 23 "



57 - 07 *st. louis* (h) 18" by (w) 23 "



57 - 08 *st. thomas a beckett* (h) 17.75" by (w) 23.125 "



57 - 09 *st. thomas more* (h) 15.5" by (w) 21.5 "

"The king's good servant but God's first."



---

57 - 10 *seven swords - blue* (h) 19" by (w) 24 "



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57 - 11 *seven swords - yellow* (h) " by (w) "

---

57 - 12 *wedding blessing*

(h) 19.5" by (w) 24 "

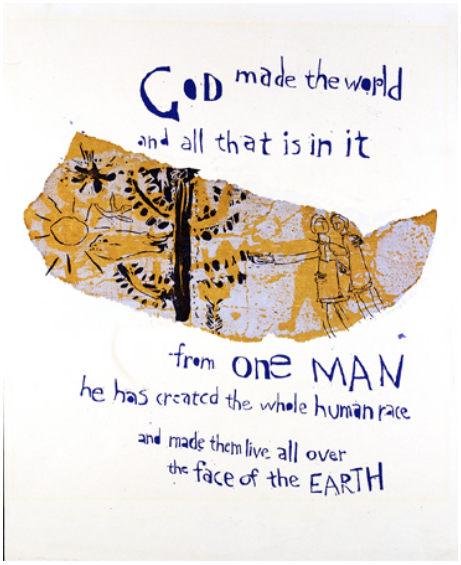


The GOD of Abraham of Jacob of Isaac Be with you and fulfill his blessing in you so that you may see your children's children to that third and 4th generation and thereafter
Life everlasting life without end by the help of our Lord Jesus Christ Who is God living and reigning with the Father and the Holy Ghost forever Amen

---

57 - 13 *god made the world*

(h) 22.625" by (w) 17.75 "

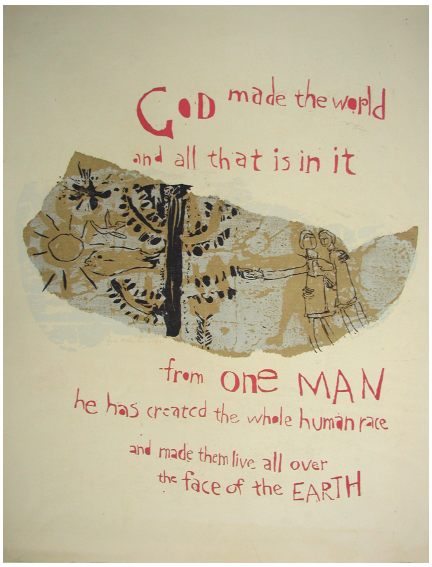


God made the world and all that is in it from one MAN he has created the whole human race and made them live all over the face of the EARTH

---

57 - 13 *god made the world*

(h) " by (w) "



God made the world and all that is in it from one MAN he has created the whole human race and made them live all over the face of the EARTH

---

57 - 14 *illustrious everyone* (h) " by (w) "

illustrious everyone illustrious the mystery of motion in all beings
even the tiniest insect illustrious the attribute of speech
the senses the body illustrious
the passing light illustrious

good for all

---

58 - 01 *a covert of cypress for its walls* (h) 22.875" by (w) 31.125 "

Not for sale



---

58 - 02 *a great tree* (h) 24" by (w) 19.125 "

it is like a grain of mustard seed that a man has taken and planted in his garden where it has grown into a great tree
from down and small the roots hold brown and greatness rises up
all alleluia decked with birds and emerald fringe the giant sings a seed no more



---

58 - 03 *apocalypse 12:15-18* (h) " by (w) "



58 - 04 *come out lazarus* (h) 14" by (w) 11 "



58 - 05 *parable of the sower* (h) " by (w) "



58 - 06 *psalm 84* (h) " by (w) "

justice and peace shall kiss



---

58 - 07 *st. paul* (h) " by (w) "



---

58 - 08 *she brought forth a son* (h) " by (w) "



---

58 - 09 *song of songs 2:12* (h) " by (w) "



58 - 10 *then feathers all* (h) 24" by (w) 18.5 "

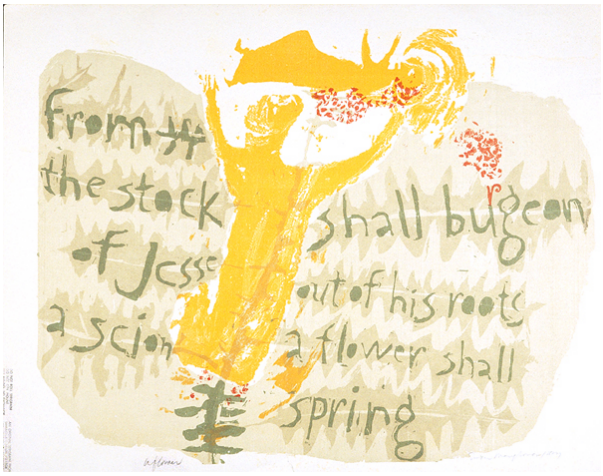


then feathers all
flown creatures hold peace their own and some
in tent in early air
at angel's cry painting the sun
what it never was before
the letter invites
come gather come at god's great feast

58 - 11 *treasure hidden in a field* (h) 19.5" by (w) 24 "



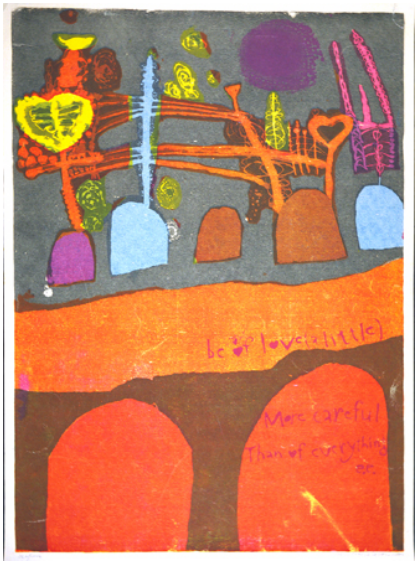
59 - 01 *a flower* (h) 19" by (w) 24 "



from the stock of jesse a scion shall burgeon out of his roots a flower shall spring

---

59 - 02 *be of love (a little more careful)* (h) 31.625" by (w) 23.625 "



be ❤f l❤ve (a little) more careful than ❤f everything e.e

be of love (a little) more careful than of everything

---

59 - 03 *festival - green* (h) " by (w) "

sing to the lord a new song,
play skillfully shouting with joy

59 - 04 *festival - blue and pink* (h) " by (w) "

---

59 - 05 *in the river* (h) " by (w) "

---

59 - 06 *manna in the desert* (h) 23.125" by (w) 31.75 "



---

59 - 07 *nested a moment on the incredible* (h) 24" by (w) 33 "



---

59 - 08 *psalm 22 (a book)* (h) " by (w) "

if I should walk in the valley of darkness no evil would I fear

---

59 - 09 *psalm 35 words* (h) 34.25" by (w) 22 .5 "

up to the heavens to the clouds like the deep sea



---

59 - 10 *psalm 64* (h) 24" by (w) 30 "



the desert pastures are blooming
the hills are clothed in gladness
the mountains are clad with herds
the valleys covered with grain
psalm 64

---

59 - 11 *red sea* (h) 24" by (w) 33 "



who cleft the red sea asunder for his mercy is everlasting

---

59 - 12 *sacrifice of abraham* (h) " by (w) "

59 - 13 *sliver of the moon* (h) 15.375" by (w) 23 "



night that ends so soon in the ford there still remains one sliver of the moon

---

59 - 14 *still falls the rain* (h) 22" by (w) 30 "



---

59 - 15 *stone into a fountain* (h) 35 1/8" by (w) 23 1/8 "



---

59 - 16 *the desert pastures are blooming* (h) " by (w) "

---

59 - 17 *the hills are clothed in gladness* (h) " by (w) "

---

59 - 18 *the mountains are clad with herds* (h) " by (w) "

---

59 - 19 *the valleys are covered with grain* (h) " by (w) "

---

59 - 20 *three days and three nights* (h) " by (w) "

---

59 - 21 *towers* (h) 19" by (w) 24 "



---

59 - 22 *if I be lifted up #1* (h) 13.5" by (w) 10 "

---

59 - 23 *if I be lifted up #2* (h) 13.5" by (w) 10 "

---

60 - 01 *all things in quiet silence* (h) " by (w) "

---

60 - 02 *annunciation* (h) " by (w) "



Annunciation
words of the angel

You are not nearer God than we
and we are far at best
ver (?) through you hands most wonderfully
his glory's manifest.
From woman's seed one may grow
so rise, so shimmers Mary (?),
I am the day, I am the dew,
You, Lady, are the Tree.

Pardon now my love's journey's done,
I had forgot to say
what he who sat arise the sun,
grand in his gold may,
told me to tell you, pensive one
(Grace has bewildered me).
I, the beginner, have begun
You, Lady, are the Tree.

I spread my wings out wide and rose,
the space around grew less,
your little house quite overflows

60 - 03 *as smoke is blown off* (h) 23" by (w) 36.25 "



60 - 04 *as the mountains* (h) " by (w) "

60 - 05 *assumption* (h) 31.375" by (w) 23.125 "



---

60 - 06 *black but beautiful* (h) 35" by (w) 23 "



---

60 - 07 *blue eggs* (h) " by (w) "



cluster of bugle blue eggs thin
this other Question what is spring?
growth in everything

---

60 - 08 *bringing bars of silver* (h) 23" by (w) 33.25 "



---

60 - 09 *christmas* (h) 10" by (w) 7.75 "



---

60 - 10 *christ's heart* (h) 10.5" by (w) 7.5 "

INRI
COR JESU



---

60 - 11 *dart into his hand* (h) 23" by (w) 34 "



---

60 - 12 *drop down dew* (h) 23" by (w) 35.5 "



---

60 - 13 *genesis* (h) 11.5" by (w) 35.25 "



---

60 - 14 *girl is green* (h) 10.5" by (w) 7.75 "



The girl is green. She possesses eyes of green, hair of green. Her woodland rosebud is not pink not white but green. She comes in the green air! The earth turns green. Her bright gauzy dress is neither white nor blue but green. She comes in the green sea! The sky turns green. Life continually opens the door of green for her.

Jimenez

---

60 - 15 *gloria* (h) " by (w) "



GLORIA
In the beginning
was the word
and the
word was with GOD
and the word was GOD
and the word was made flesh
and dwelt among us

---

60 - 16 *happy fireworks* (h) " by (w) "



---

60 - 17 *immaculate heart* (h) 23" by (w) 35 "



---

60 - 18 *jacob's ladder* (h) 16" by (w) 12 "



---

60 - 19 *jonas* (h) 23" by (w) 31 "

---

60 - 20 *mary's heart* (h) 7.75" by (w) 10.5 "



May Mary's Heart Immaculate Be For Ever Praised

---

60 - 21 *moon by night* (h) 23" by (w) 35 "



the sun shall not harm you by day
nor the moon by night

---

60 - 22 *night in the midst of her course* (h) 23.20" by (w) 34.5 "



---

60 - 23 *passion* (h) " by (w) "



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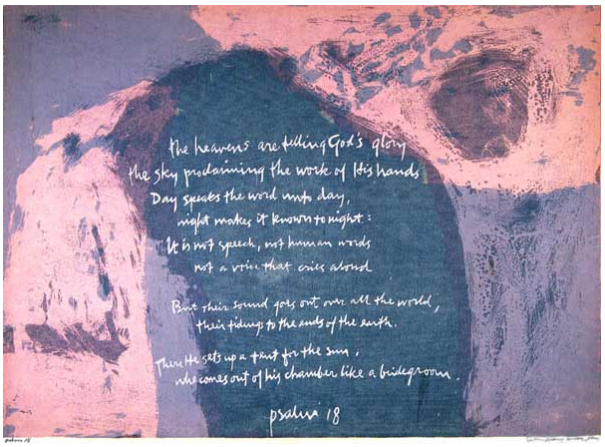
60 - 24 *plan of his heart* (h) 22.5" by (w) 34.5 "



INRI

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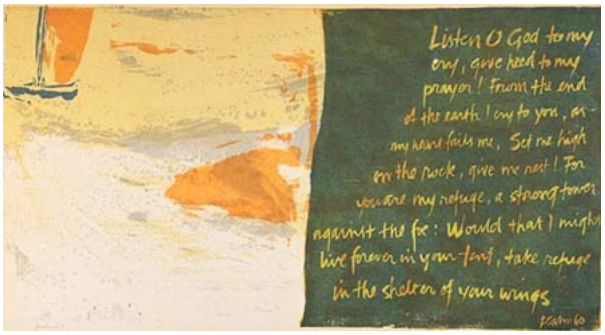
60 - 25 *psalm 18* (h) 22.5" by (w) 30.5 "



The heavens are telling God's glory
the sky proclaiming the work of His hands
Day speaks the word unto day,
night makes it known to night:
It is not speech, not human words
not a voice that cries aloud
But their sounds goes out over all the world,
their tidings to the ends of the earth.
There He sets up a tent for the sun,
who comes out of his chamber like a bridegroom.
psalm 18

---

60 - 26 *psalm 60* (h) 13.25" by (w) 23 "



Listen O God to my cry, give heed to my prayer! From the end of the earth I cry to you, as my heart fails me, set me high on the rock, give me rest! For you are my refuge, a strong tower against the foe: Would that I might live forever in your tent, take refuge in the shelter of your wings.

Psalm 60

---

60 - 27 *red moon* (h) 15" by (w) 23 "



What a red moon and whose is it children

---

60 - 28 *sea of galilee* (h) " by (w) "

60 - 29 *shout for joy* (h) " by (w) "

---

60 - 30 *spring* (h) 12" by (w) 15.75 "



i thank you God for most this amazing day: for the leaping greenly spirit of trees and a blue tone dream of sky; and for everything which is natural which is infinite which is yes.

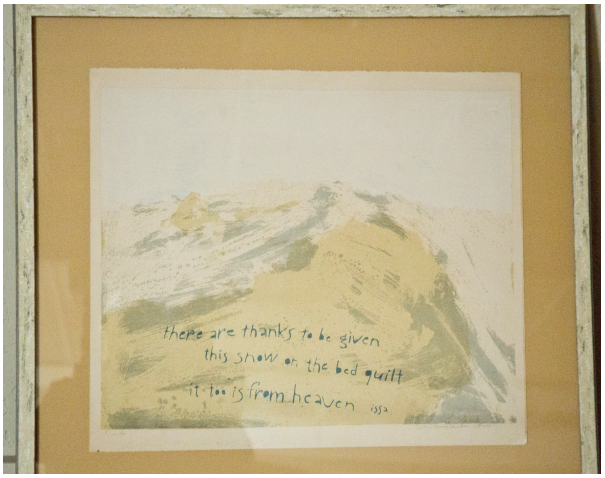
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60 - 31 *sun's birthday* (h) 11.5" by (w) 35 "



---

60 - 32 *thanks* (h) " by (w) "



there are thanks to be given
this snow on the bed quilt
it too is from heaven
issa

---

60 - 33 *thy almighty word lept down* (h) 23" by (w) 35 "



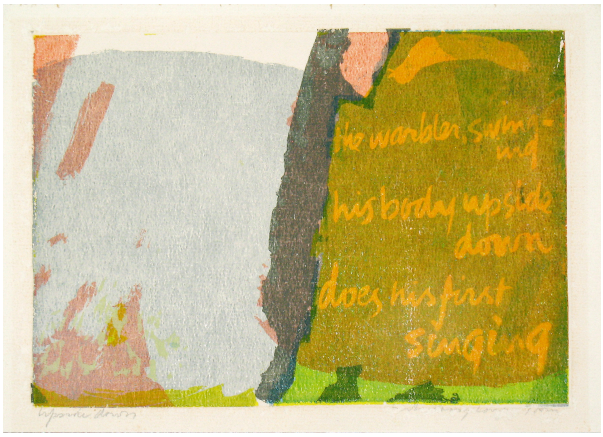
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60 - 34 *tree* (h) 12.5" by (w) 15.5 "

you, lady, are the tree.

---

60 - 35 *upside down* (h) 7.5" by (w) 10.5 "



the warbler, swinging his body upside down does his first singing

---

60 - 36 *walk of the morning* (h) 7.75" by (w) 10.625 "



in the white and walk of the morning
H.

---

60 - 37 *why is a daisy* (h) 21" by (w) 26 "



why is a daisy
half hour of looking answers
yet answering not

mk

---

60 - 38 *words of the angel* (h) " by (w) "

---

60 - 39 *words full* (h) 11.5" by (w) 15.75 "

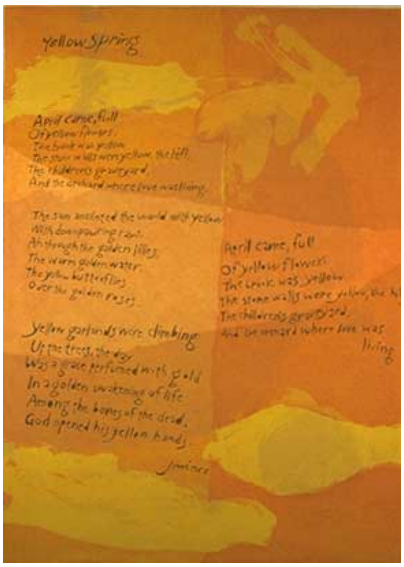


word full's destiny Gabriel's message from God Mary full of grace

m. kent

---

60 - 40 *yellow spring* (h) 35" by (w) 23 "



April came, full of yellow flowers, The brook was yellow The stone walls were yellow, the hill, The children's graveyard, And the orchard where love was living.

The sun annointed the world with yellow With down pouring rays, Ah through the golden lilies, The warm golden water, The yellow butterflies Over the golden roses

April came, full of yellow flowers The brook was yellow The stone walls were yellow, the hill, The children's graveyard, And the orchard where love was living.

Yellow garlands were climbing Up the trees, the day Was a grace perfumed with gold In a golden awakening of life Among the bones of the dead. God opened his yellow hands.

Jimenez

---

60 - 41 *yes* (h) " by (w) "



love's to giving as to keeping's give
as yes is to if, love is to yes

---

61 - 01 *bird flaming into the sun* (h) 11.5" by (w) 20.75 "



---

61 - 02 *das karrusel* (h) 23" by (w) 35 "



---

61 - 03 *each a heart* (h) 23" by (w) 34 "



it could be seen very nicely that dove have each a ❤ , each one is always seeing that they could not be apart. A little lake makes fountains and fountains have no flow. And a dove has need of flying and water can be low, let me go. Any week is what they seek when they have to halve a beak. I like a painting on a wall of doves and what they do. They have hearts They are apart Little doves are winsome but not when they are little and left.

G. S.

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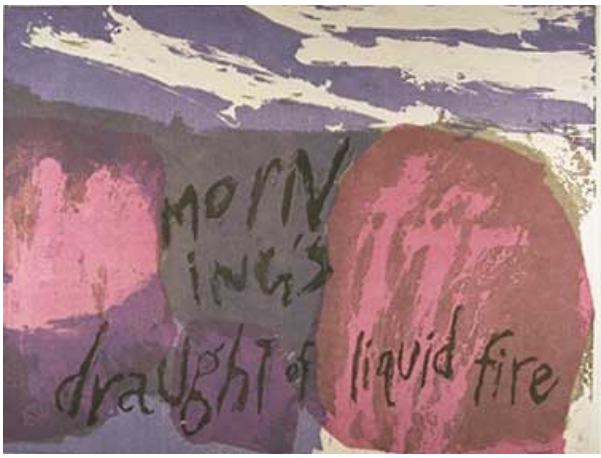
61 - 04 *envelopes* (h) 23" by (w) 35 "



the envelopes are on all the fruit trees

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61 - 05 *liquid fire* (h) 23" by (w) 35 "



mornings draught of liquid fire

61 - 06 *little doves* (h) 24" by (w) 19 "

it could be seen very nicely that doves have each a heart
(drawn heart) each one is always seeing that they could be apart,a little lake
makes fountains and fountains have no flow. And a dove has need of flying(drawn doves diving) and water can be low. Let me go.
any week is what they seek when they have to halve a beak. I like painting on
a wall of doves and what they do." Lower Right: "They have hearts, they are
a part.. little doves are winsome but not when they are little and left."
g.s.

---

61 - 07 *magpie in the sky* (h) 35" by (w) 23 "



---

61 - 08 *mid all these good gifts* (h) 23" by (w) 35 "



the sky gathered again and the sun grew round that very day
dylan thomas

---

61 - 09 *october* (h) " by (w) "

---

61 - 10 *opposite side* (h) 11.5" by (w) 31 "



who knows what is on the opposite side of each hour!
how many times has the dawn been behind a mountain!
how many times has the royal conflagration of a horizon held thunder in its golden heart!
that rose was poison.
that sword gave life.
I thought a blossoming meadow was at the end of a road and I discovered a morass.
I dreamed of the glory of the human and found myself in the divine.
jiminez

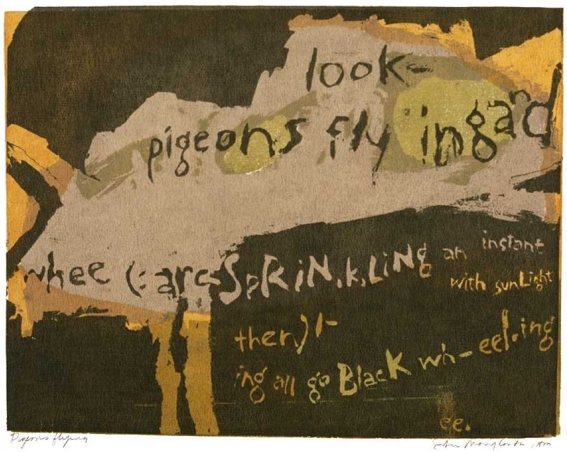
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61 - 11 *pigeons on the grass, alas* (h) 15" by (w) 11.5 "



---

61 - 12 *pigeons flying* (h) 11.5" by (w) 17 "



look—pigeons fly ingand
whee (: arc sprin,k,ling an instant with sunlight then) i-ing all go Black wh-eel-ing

---

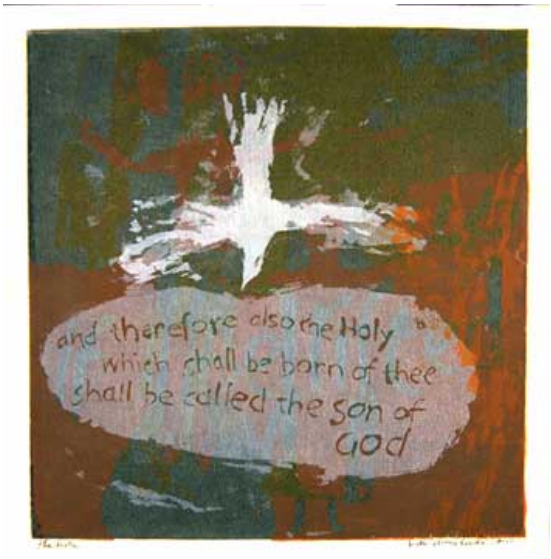
61 - 13 *round corners* (h) 11.5" by (w) 35 "



at the round earths imagin'd corners blow

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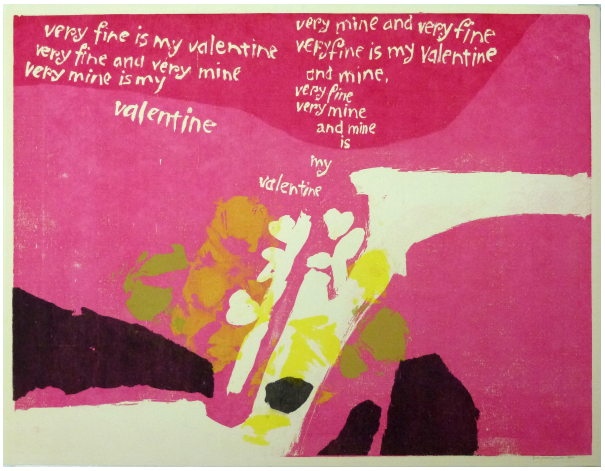
61 - 14 *the holy* (h) 12" by (w) 12 "



and therefore also the Holy which shall be born of thee shall be called the Son of God

---

61 - 15 *very fine* (h) " by (w) "



very fine is my valentine
very fine and very mine
very mine is my valentine
very mine and very fine
very fine is my valentine
and mine
very fine.
very mine
and mine is
my valentine

---

61 - 16 *vision of ezechiel 1:4* (h) 23" by (w) 34.5 "



I looked round me to find that a storm wind has sprung up from the north, driving a great cloud before it and this cloud had fire caught up in it, that fringed it with radiance

---

62 - 01 *a bird* (h) 7" by (w) 9.5 "

INRI

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62 - 02 *a purely sensible judgement* (h) 5.25" by (w) 13.5 "



look
see

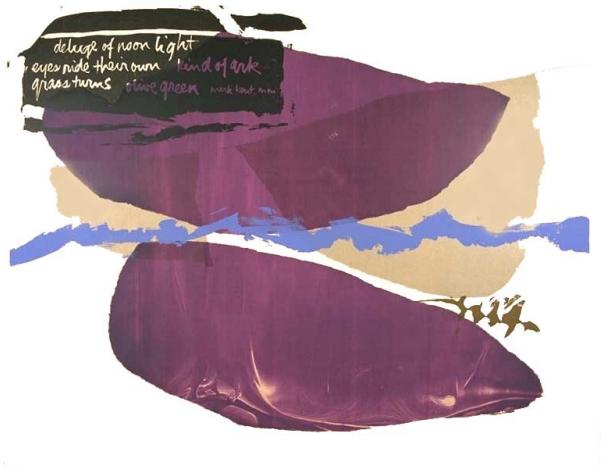
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62 - 03 *about the resurrection* (h) 25.5" by (w) 30.5 "



---

62 - 04 *ark* (h) 25.5" by (w) 30.75 "



deluge of noon light
eyes ride their own kind of ark
grass turns olive green
mark kent, mm

---

62 - 05 *bajo el sol* (h) 5.75" by (w) 15.5 "



todo el valle
está danzando
en un corro bajo el sol,
y al que no entra se le hace

tierra, tierra
el corazón

al nistral

---

62 - 06 *be forever praised* (h) 11.75" by (w) 15.25 "



---

62 - 07 *blue zenith* (h) 5.75" by (w) 15.5 "

---

62 - 08 *butterfly* (h) 25.5" by (w) 30.625 "



---

62 - 09 *celebration for easter* (h) 25.5" by (w) 30.625 "



---

62 - 10 *christ drew in the sand* (h) 25.5" by (w) 30.375 "



but you, i beg you, check your wrath and scorn for man needs help from every creature born but Jesus stooped down and with his finger drew figures on the ground.

Bertolt Brecht understands some things very well.

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62 - 11 *earth as a sign* (h) 25.5" by (w) 30.5 "



---

62 - 12 *earth's groping towards* (h) 23.75" by (w) 31.5 "



not of all my eyes see wandering on the world, is anything a milk to the mind so, so sighs deep
Poetry to it, as a tree whose boughs break in the sky. say it is ash boughs: whether on a December day and furled fast or they in clammyish lashtender combs creep Apart wide and new—nestle at heaven most high. They touch heaven, tabour on it; how the talons sweep The smoldering enormous winter welkin! May Mells blue and snow through them, a fringe a fray of greenery: it is old earth's greenery: it is old earth's groping towards they steep Heaven whom she childs us by

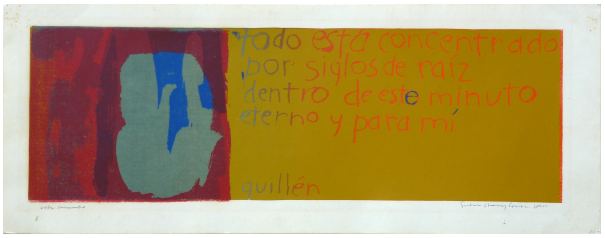
Hopkins

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62 - 13 *earthworld* (h) 5.75" by (w) 15.5 "

---

62 - 14 *este minuto* (h) 5.75" by (w) 15.5 "



todo esta concentrado por siglos de raiz
dentro de este minuto
eterno y para mi
quillen

---

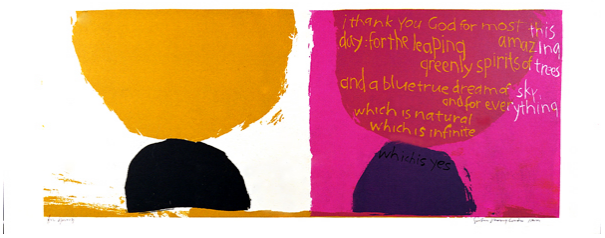
62 - 15 *50 anemone parts* (h) 12.75" by (w) 15.5 "



50 anemone parts

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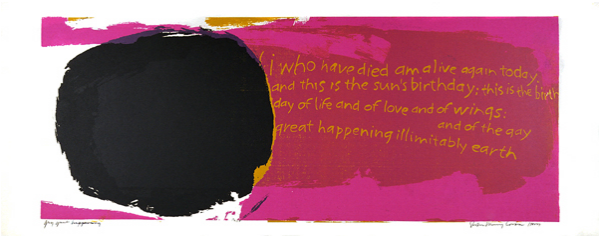
62 - 16 *for spring* (h) 10.25" by (w) 25.5 "



i thank you God for most this amazing day : for the leaping greenly spirits of trees and a blue true dream of sky, and for everything which is natural which is infinite which is yes

---

62 - 17 *gay great happenings* (h) 10.25" by (w) 25.5 "



i who have died am alive again today. and this is the sun's birthday; this is the birth day of life and of love and of wings: and of the gay great happening illimitably earth

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62 - 18 *god is blue* (h) 30.5" by (w) 25.5 "

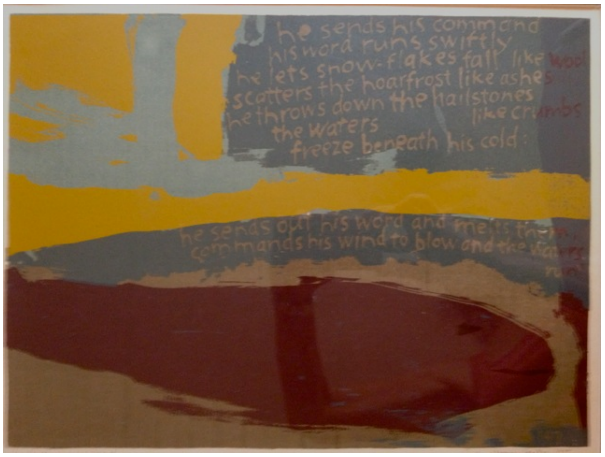


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62 - 19 *green greenfinch* (h) 5.75" by (w) 15.5 "



62 - 20 *he sends out his word* (h) 10.25"" by (w) 14" "



He sends His command
His word runs swiftly
He lets snow-flakes fall like wool
scatters the hoarfrost like ashes
He throws down the hailstones like crumbs
the waters freeze beneath His cold:
He sends out His word and melts them.
commands His wink to blow and the waters run

---

62 - 21 *heart of the city* (h) 25.5" by (w) 30.5 "

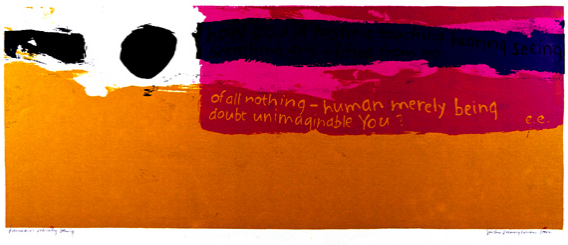


Sleeping waters. dense verdure stones of gold silver sky!
from the water issues dense verdure, from the verdure like giant spears of wheat the towers that etch their gold against the silver of the sky. There are four tiers the river, above that the trees, the city tower and the sky upon which it rests And all reposing on the water. A fluid foundation, water of centuries. mirror of beauty The city painted on the sky in the motionless light, all is motionless motionless water motionless poplars quiet towers on quiet sky. And it is all the world, beyond there is nothing. I am alone before the city, and God entire breathes between it and me all of its glory
Its towers rise to the glory of God to his glory the poplars to his glory the heavens and the waters rest in his glory. Time retires, the eternal unfolds its bowels. cares and anxieties are washed in the motionless waters, in the motionless poplars in the towers painted against the sky sea of high worlds. Repose reposes on the beauty of the heart of God, which thus opens to us the treasures of his glory. I desire nothing, my will reposes, my will reclines its head upon th lap of God and sleeps and dreams... Resting it dreams of all this vision of deep beauty Beauty! Beauty! the comfort of the sorrowing souls.

sick for loving without hope. Blessed Beauty, answer to the riddle! You shall slay the Sphinx you rest on self without other foundation glory of God, thou art enough for self What do those towers desire? What desires that sky what the verdure and the waters? Nothing

---

62 - 22 *human merely being* (h) 10.25" by (w) 25.5 "



How could tasting touching hearing seeing breathing any—lifted from no
of all nothing—human merely being doubt unimaginable You?
ee

62 - 23 *in a wide sweep* (h) 25.5" by (w) 30.5 "



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62 - 24 *love and a butterfly* (h) 25.5" by (w) 30.625 "

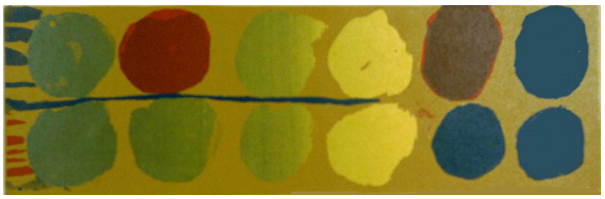
but you, i beg you, check your wrath and scorn for man needs help from every creature born

but Jesus stooped down and with his fingers drew figures on the ground

Bertolt Brecht understands some things very well

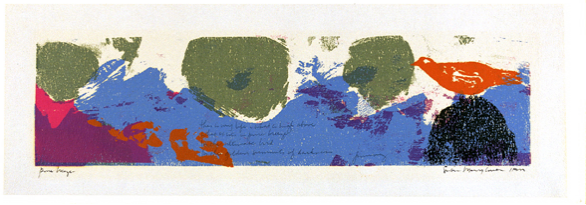
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62 - 25 *plumed passion flower* (h) 7" by (w) 15.25 "



---

62 - 26 *pure breeze* (h) 6" by (w) 17 "



This is my life what is high above
what exists is pure breeze
In the ultimate bird
In the golden summits of darkness

-Jimenez

---

62 - 27 *red roses* (h) 5.75" by (w) 15.5 "



on his chest a thousand red roses

---

62 - 28 *sing distant bird* (h) 14" by (w) 14 "



62 - 29 *starfish* (h) 11.25" by (w) 14.5 "



---

62 - 30 *the heavens are yours* (h) 25.5" by (w) 30.5 "



I will sing forever the mercies of the Lord
The heavens are yours and the sea
you founded the earth and what fills it
you created the north and the south
mighty is your arm your hand is strong
your right hand held high
justice and right are your throne's foundation
mercy and truth go before you
that people is blessed who know the glad cry
they rejoice all the day in your name

---

62 - 31 *the moon is* (h) 13" by (w) 15.625 "



among the clouds, the moon is a shepherdess of silver who, through pathways of stars, drives her white gleaming flocks

---

62 - 32 *the word pitched his tent* (h) 30" by (w) 36 "



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62 - 33 *to all of my calling your name* (h) 25.5" by (w) 30.5 "



to all of my calling your name

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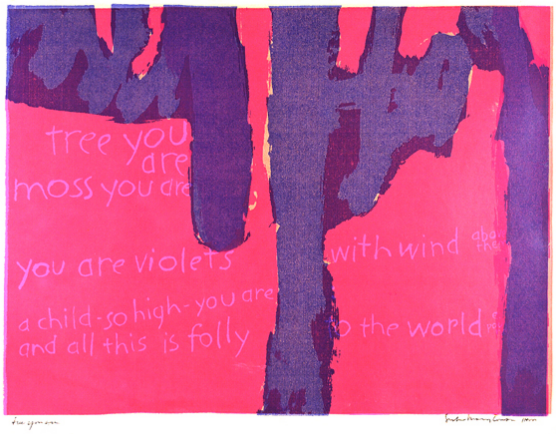
62 - 34 *tons of fire* (h) 25.5" by (w) 30.5 "



In 9 days the Holy Spirit came down to the Apostles they had tons of fire

---

62 - 35 *tree you are* (h) 12.875" by (w) 15.25 "



tree you are
moss you are
you are violets with wine above them
a child—so high—you are
and all this is folly to the world.
E. Pound

---

62 - 36 *walking over the sea* (h) 25.5" by (w) 30.5 "



He came toward them walking over the sea

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62 - 37 *wishbone* (h) 10.25" by (w) 13.75 "



62 - 38 *wonderbread* (h) 30.5" by (w) 25.5 "

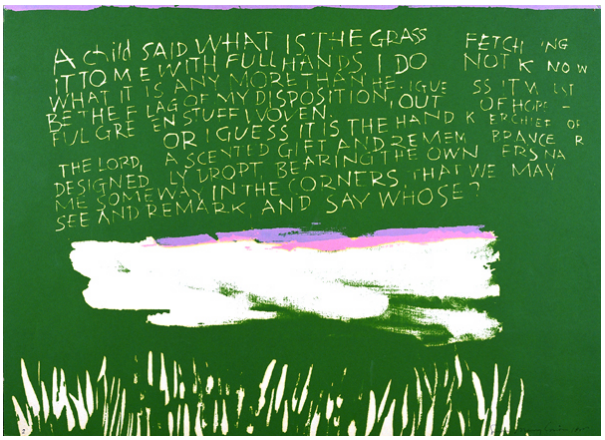


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62 - 39 *word, that heard* (h) " by (w) "

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63 - 01 *a child said what is the grass #1 or #2* (h) 11.5" by (w) 16 "



A child said what is the grass fetching it to me with full hands. I do not know what it is any more than he. I guess it must be the flag of my disposition, out of hopeful green stuff woven.

Or I guess it is the handkerchief of the Lord, a scented gift and remembrance designedly dropt bearing the owners name someway in the corners, that we may see and remark and say whose?

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63 - 02 *Whitman's "song of myself"* (h) " by (w) "

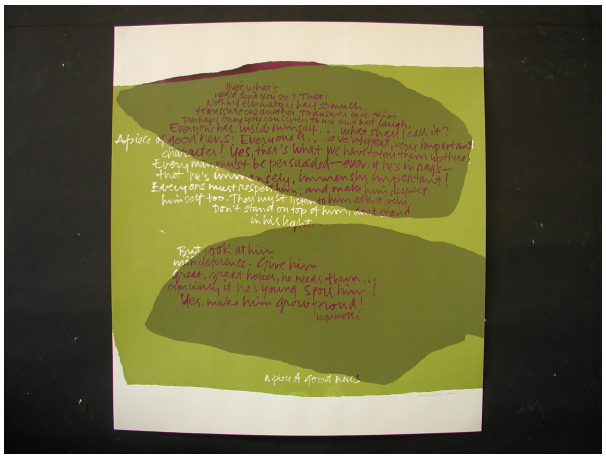
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63 - 03 *and wine to make glad the heart of man* (h) 25.5" by (w) 30.5 "



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63 - 04 *(a piece of good news #1 #2)* (h) 25.5" by (w) 23 "



that's what's needed don't you see? That! Nothing else matters half so much. To reassure one another. To answer each other. Perhaps only you can listen to me and not laugh. Everyone has, inside himself...what shall I call it? A piece of good news! Everyone is ...a very great, very important character! Yes, that what we have to tell them up there! Every man must be persuaded—even if he's in rags—that he's immensely, immensely important! Everyone must respect him; and make him respect himself too. They must list to him attentively. Don't stand on top of him, don't stand in his light.

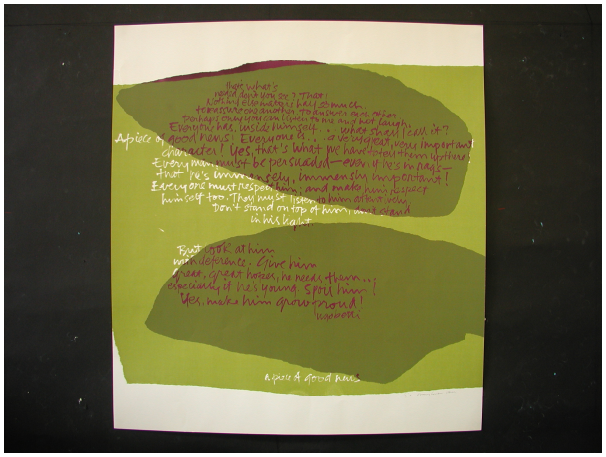
But look at him with deference. Give him great hopes, he needs them...especially if he's young. Spoil him! Yes, make him grow proud!

Ugo Betti

a piece of good news

---

63 - 04 *a piece of good news #1* (h) 25.5" by (w) 23 "



that's what's needed don't you see? That! Nothing else matters half so much. To reassure one another. To answer each other. Perhaps only you can listen to me and not laugh. Everyone has, inside himself...what shall I call it? A piece of good news! Everyone is ...a very great, very important character! Yes, that what we have to tell them up there! Every man must be persuaded—even if he's in rags—that he's immensely, immensely important! Everyone must respect him; and make him respect himself too. They must list to him attentively. Don't stand on top of him, don't stand in his light.

But look at him with deference. Give him great hopes, he needs them...especially if he's young. Spoil him! Yes, make him grow proud!

Ugo Betti

a piece of good news

---

63 - 05 *(ugo betti "burnt flower bed")* (h) " by (w) "

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63 - 05 *a piece of good news #2* (h) " by (w) "

63 - 06 *be a crimson cresseted east* (h) 25.5" by (w) 30.625 "

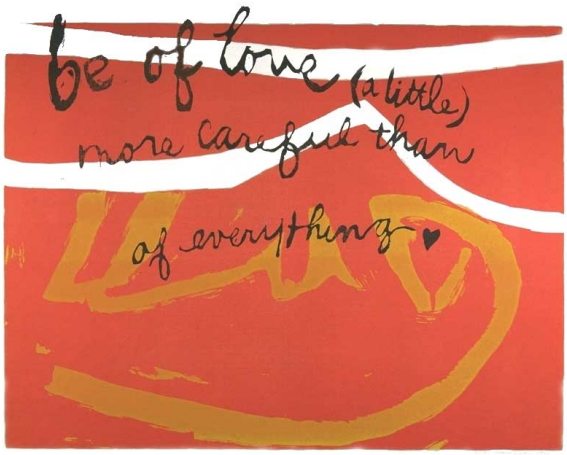


63 - 07 *be a dayspring to the dimness of us* (h) 25.5" by (w) 30.5 "

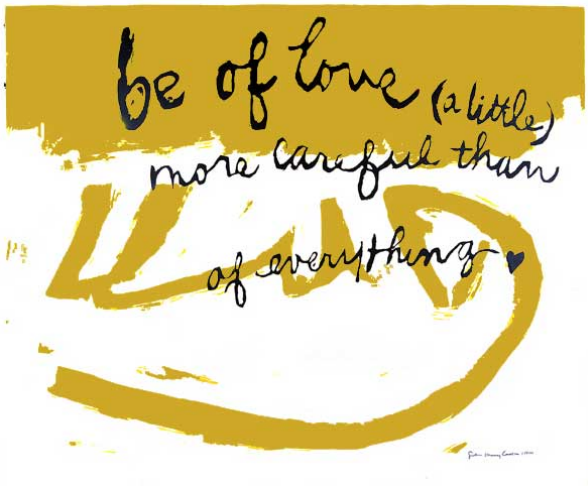


63 - 08 *be of love #1* (h) 25.5" by (w) 30.5 "

be of love (a little) more careful than of everything



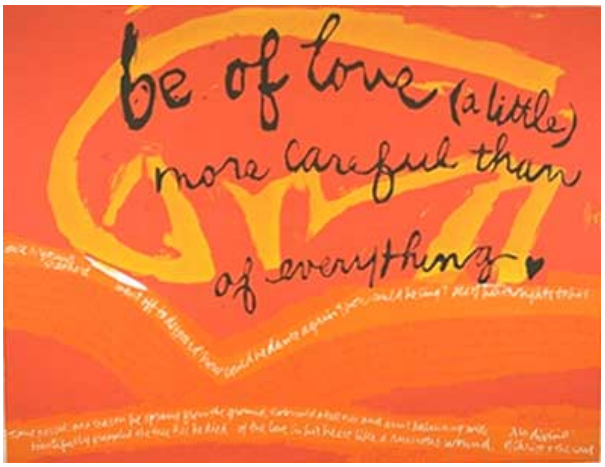
63 - 09 *be of love #2* (h) 25.5" by (w) 30.5 "



be of love (a little) more careful than of everything

---

63 - 10 *be of love #3 Madrigal* (h) 24.25" by (w) 30 "



be of love (a little) more careful than of everything

Once a young shepard went off to despond: How could he dance again? How could he sing? All of his thoughts to his shepardess cling, with love in his heart like a ruinous wound. The root of his sorrow? No, never the wound: the lad was a lover and welcomed the dart that lodged where it drank the red race of his heart—but spurned by his fairest, went off to despond For only to think he was spurne, and by one radiant shepardess, drove him afar; cost him a dru___ in foreigner's war, with love in his heart like a ruinous wound. The shepard boy murmured: O murrain decend in the traitor estranging any anger and me! Charming her vision stares stonily on the love in my heart like a ruinous wound. Times passed: On a season he sprang from the ground, swarmed a tall tree and arms balancing wide beautifully grappled the tree till he died of the love in his heart like a ruinous wound. Madrigal alo divino: of Christ and the Soul.

St. John of the Cross

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63 - 11 *be of love #4* (h) 25" by (w) 30.5 "



Be of love (a little) more careful than of everything

63 - 11 *be of love #4* (h) 25" by (w) 30.5 "



Be of love (a little) more careful than of everything

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63 - 12 *be of love #5* (h) 25.5" by (w) 30.5 "



be of love (a little) more careful than of everything

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63 - 12 *be of love #5* (h) 25.5" by (w) 30.5 "



be of love (a little) more careful than of everything

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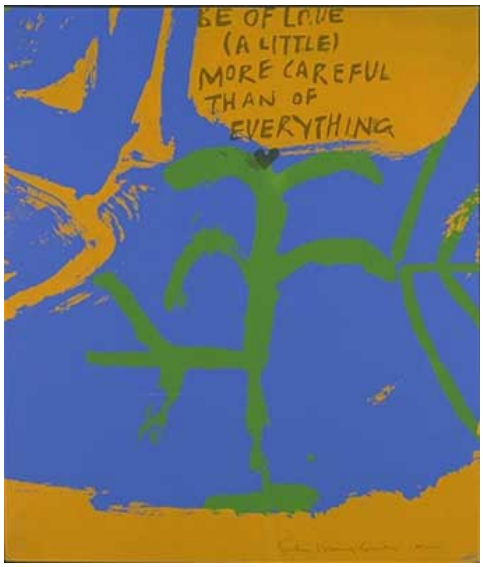
63 - 13 *be of love #6* (h) " by (w) "

63 - 14 *be of love #7* (h) " by (w) "

63 - 15 *be of love #8* (h) " by (w) "

63 - 16 *be of love #9* (h) " by (w) "

63 - 17 *be of love #10* (h) 11" by (w) 9.625 "



Be of love (a little) more careful than of everything

63 - 18 *be of love #11* (h) " by (w) "

63 - 19 *be of love #12* (h) " by (w) "

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63 - 20 *be of love #13* (h) " by (w) "

---

63 - 21 *be of love #14* (h) " by (w) "



be of love (a little) more careful than of anything

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63 - 22 *be of love #15* (h) " by (w) "

63 - 23 *be of love #16* (h) 11" by (w) 9.5 "

63 - 24 *be of love #17* (h) 11" by (w) 9.5 "

63 - 25 *celebration of the ordinary #1* (h) " by (w) "



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63 - 26 *celebration of the ordinary #2* (h) 29 5/8"" by (w) 35.75" "



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63 - 27 *freeway flowers* (h) 29.5" by (w) 34 "



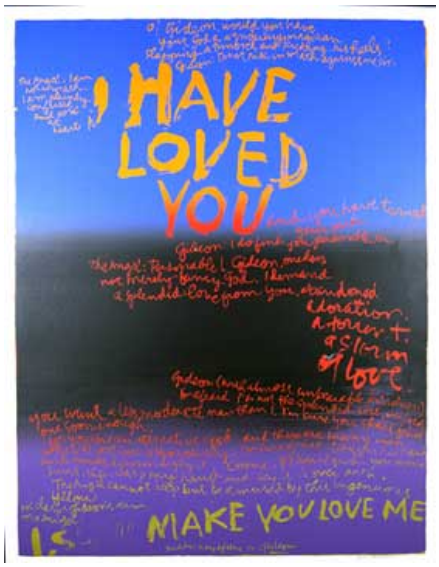
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63 - 28 *hi* (h) 25.5" by (w) 30.625 "



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63 - 29 *I have loved you #1* (h) 30.5" by (w) 23.75 "



O! Gideon would you have your God a wandering magician slapping a timbrel and kicking his heel? Gideon: Do not rise in wrath against me, sir.
The angel: I am not in wrath. I am plainly confused. And sore at heart

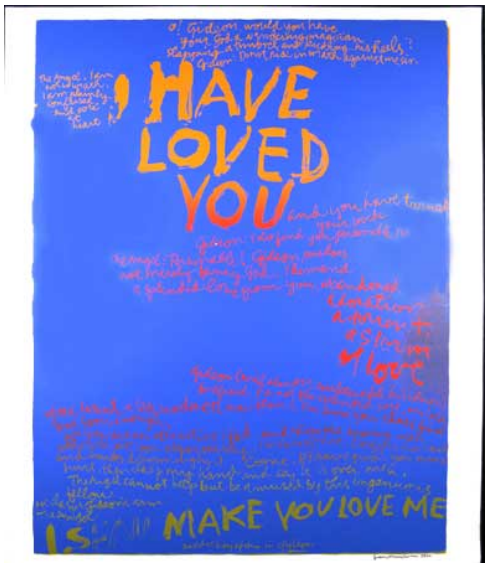
I HAVE LOVED YOU and you have turned your back.

Gideon: I do not find you personable, sir.
The angel: Personable! Gideon, one does not merely fancy God. I demand a splendid love from you, abandon, adoration, a torrent, a storm of love.

Gideon (with almost unbearable kindness) I'm afraid I'm not the splendid sort, my Lord. You want a less moderate man than I. I'm sure you shall find one soon enough, for you are an attractive God, and there are many men who will love you vigorously. I'm sure of that. (He offers his hand and smiles disarmingly.) Come. If I have given you some hurt, then clasp my hand and say it is over with. The Angel cannot help but be amused by this ingenious fellow. He clasps Gideon's arm. The Angel: I SHALL MAKE YOU LOVE ME.

---

63 - 30 *I have loved you #2* (h) 30.625" by (w) 25.5 "



O! Gideon would you have your God a wandering magician slapping a timbrel and kicking his heel? Gideon: Do not rise in wrath against me, sir.
The angel: I am not in wrath. I am plainly confused. And sore at heart

I HAVE LOVED YOU and you have turned your back.

Gideon: I do not find you personable, sir.
The angel: Personable! Gideon, one does not merely fancy God. I demand a splendid love from you, abandon, adoration, a torrent, a storm of love.

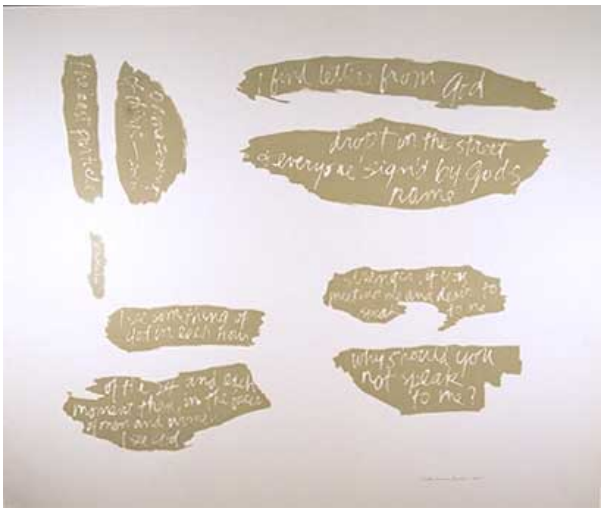
Gideon (with almost unbearable kindness) I'm afraid I'm not the splendid sort, my Lord. You want a less moderate man than I. I'm sure you shall find one soon enough, for you are an attractive God, and there are many men who will love you vigorously. I'm sure of that. (He offers his hand and smiles disarmingly.) Come. If I have given you some hurt, then clasp my hand and say it is over with. The Angel cannot help but be amused by this ingenious fellow. He clasps Gideon's arm. The Angel: I SHALL MAKE YOU LOVE ME.

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63 - 31 *I have loved you #3* (h) " by (w) "

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63 - 32 *I see God #1* (h) 25.625" by (w) 30.625 "



I find letters from God dropt in the street & every one signed by God's name.
Stranger, if you passing, meet me and desire to speak to me
why should you not speak to me? I see something of God in each hour
of the 24 and each moment then, in the faces of men and women I see God
O amazement of things --even the least particle
Whitman

---

63 - 33 *I see God #2* (h) 25.625" by (w) 30.625 "



I find letters from God dropt in the street and every one signed by God's name
I see something of God in each hour of the 24 and each moment then, in the faces of men and women I see God
Stranger, if you passing, meet me and desire to speak to me why should you not speak to me?
O amazement of things—even the least particle

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63 - 34 *let him easter in us #1* (h) 30.5" by (w) 25.625 "



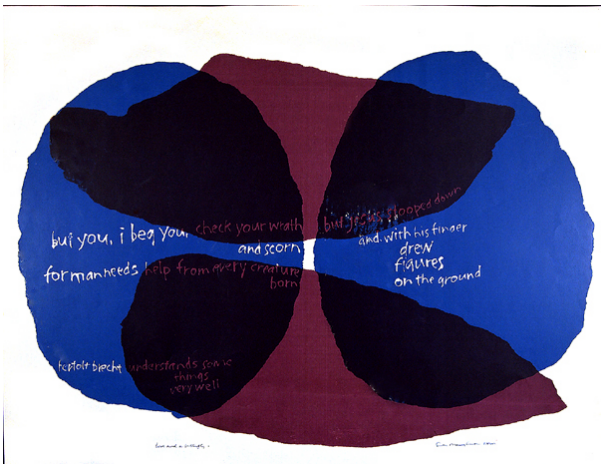
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63 - 35 *let him easter in us #2* (h) 30.625" by (w) 25.625 "



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63 - 36 *love and a butterfly #2* (h) 25.5" by (w) 30.625 "



But you, I beg you, check your wrath and scorn for man needs help from every creature born but Jesus stooped down and with his finger drew figures on the ground

Bertolt Brecht understands some thing very well.

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63 - 37 *love in his heart* (h) 16.25" by (w) 30.625 "



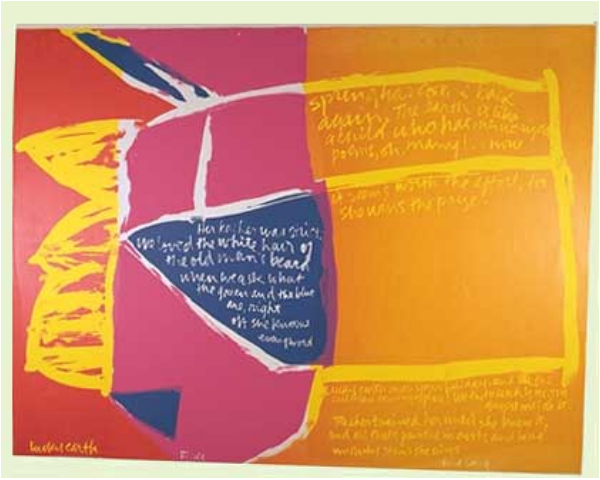
be of love (a little) more careful than of anything
e.e. cummings

Once a young shepard went off to despond: How could he dance again? How could he sing? All of his thoughts to his shepardess cling, with love in his heart like a ruinous wound. The root of his sorrow? No, never the wound: the lad was a lover and welcomed the dart that lodged where it drank the red race of his heart—but spurned by his fairest, went off to despond For only to think he was spurne, and by one radiant shepardess, drove him afar; cost him a dru___ in foreigner's war, with love in his heart like a ruinous wound. The shepard boy murmured: O murrain decend in the traitor estranging any anger and me! Charming her vision stares stonily on the love in my heart like a ruinous wound. Times passed: On a season he sprang from the ground, swarmed a tall tree and arms balancing wide beautifully grappled the tree till he died of the love in his heart like a ruinous wound. Madrigal alo divino: of Christ and the Soul.

St. John of the Cross

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63 - 38 *lucky earth* (h) 25.5" by (w) 30.5 "



Spring has come back again. The earth is like a child who has memorized poems, oh many!...now it seem worth the effort for she wins the prize. Her teacher was strict. We loved the white hair of the old man's beard when we asked what the green and the blue are, right off she knows every word.

Lucky earth, with your holiday, and all the children coming to play! We tried to catch you. The gayest will do it. Teacher trained her until she knew it, and all that's printed in roots and long unruly stems she sings in a song. Rilke

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63 - 39 *luke 2.14, 51* (h) 30" by (w) 36 "



go slo

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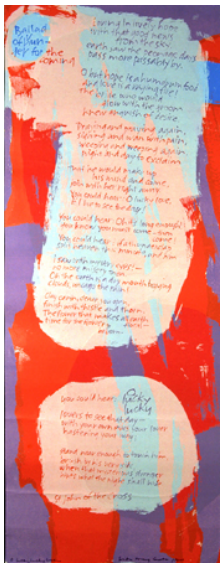
63 - 40 *manifest as language* (h) 30.5" by (w) 25.5 "



The relation with man is the real simile of the relation with God; in it true address receives true response except that in God's response everything, the universe, is made manifest as language. Buber

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63 - 41 *o lucky lucky lovers* (h) 29" by (w) 10.75 "



Ballad V of hunger for the coming

Living in lively hope with that good news from the sky, earth saw peonage days pass more passably by. O but hope is a humdrum food and love is a raging fire! The bride who would glow with the groom knew anguish of desire. Praying and praying again, sighing and wan with pain, weeping and weeping again, night and day to exclaim

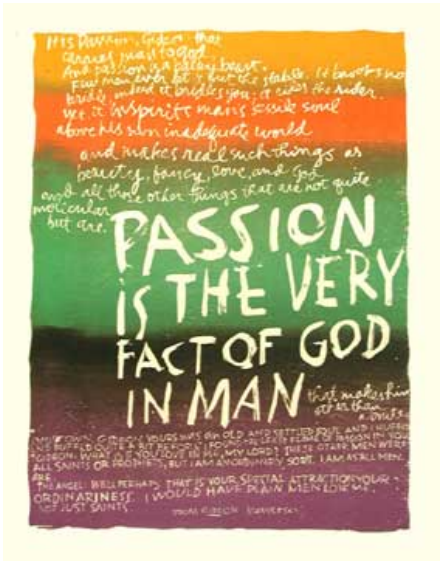
That he would make up his mind and come join her right away. You could hear: O lucky love, if I live to see the day! You could hear: Oh it's long enough! You know you must come—the come! You could hear: if a thunder clap split heaven this minute, and him I saw with my very eyes!—no more misery then. Oh the earth is dry mouth begging. Clouds, uncage the rain!

Clay earth, cleave you open, finish with thistle and thorn. The flower that makes all earth floral—time for the flower to be born.

You could hear: O lucky lucky lovers to see that day—with your own eyes your lover hastening your way; stand near enough to touch him, brush by his very side, when that mysterious stranger hints what the night shall hide. St. John of the Cross

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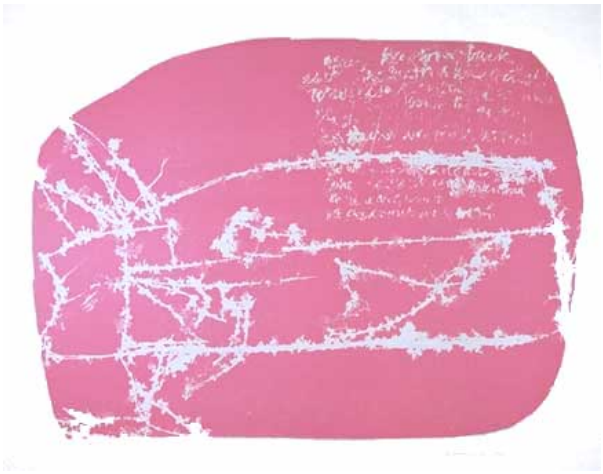
63 - 42 *passion is the very fact of god in man* (h) 39.25" by (w) 29.625 "



It is passion Gideon that carries man to God, And passion is a bulky beast. Few men ever let it out the stable. It brooks no bridle; indeed it bridles you; it rides the rider. Yet, it inspirits man's sessile soul above his own inadequate world and makes real such things as beauty, fancy, love and God and all those other things that are not quite molecular but are.
Passion is the very fact of God in man
that makes him other than a brute. I must own, Gideon, yours was an old unsettled soul and I huffed and puffed quite a bit before I found the least flame of passion in you. Gideon: what is it you love in me, my Lord? These other men were all saints or prophets, but I am an ordinary sort. I am as all men are. The angel: well perhaps that is your special attraction your ordinariness. I would have have plain men love me, not just saints. From *Gideon* [Chayefsky]

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63 - 43 *quaint moonmarks* (h) 29.625" by (w) 39 "



Let him Oh! with his air of angels then lift me, lay me! only I'll
Have an eye to the sakes of him, quaint moonmarks, to his pelted plumage under
Wings: so some great stormfowl, whenever he has walked his while

The thunder-purple seabeach plumèd purple-of-thunder,
If a wuthering of his palmy snow-pinions scatter a colossal smile
Off him, but meaning motion fans fresh our wits with wonder.

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63 - 44 *realler and more thrilling #1* (h) 25.5" by (w) 30 5/8 "



The fields, the flowers the animals, men and angels, wine, companionship, poetry, the singing voice---all were beautiful. Most rapturous of all was human love. He saw the evening world as very good, but saw beyond it something realler and more thrilling. We fall in love, we others with our particular star, he with the infinite galaxies of night.

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63 - 45 *shades of wonder* (h) 25.5" by (w) 30.625 "



There was a child went forth every day, and the first object he look'd upon that object he became, and that object became part of himself for the day or a certain part of the day or for many years or stretching cycles of years. The early lilacs became part of this child and grass and white and red morning glories and white and red clover and the song of the phoebe-bird

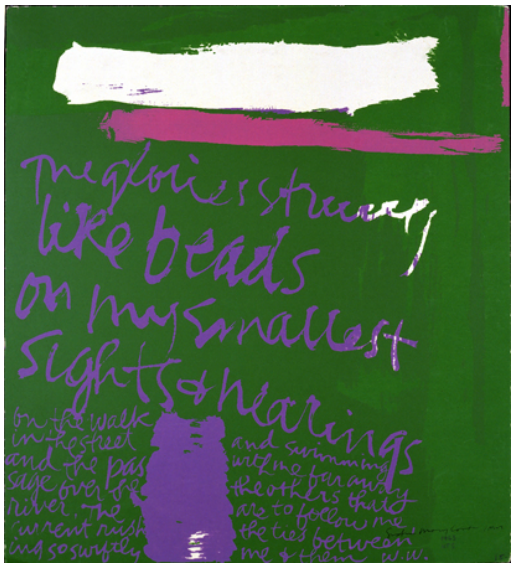
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63 - 46 *that evil is never the climax of history* (h) 30.25" by (w) 22.75 "



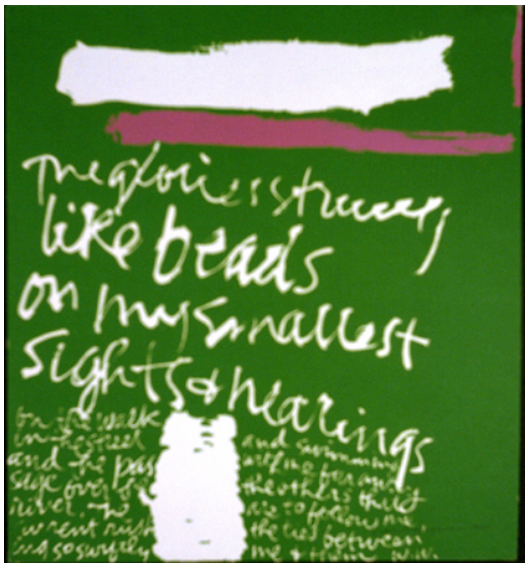
The Lord's anger lasts a moment his love goes on forever
There is an evil which most of us condone and are even guilty of: indifference to evil. We remain neutral, impartial and not easily moved by the wrongs done unto other people.
Indifference to evil is more insidious than evil itself; it is more universal, more contagious, more dangerous. A silent justification it makes possible an evil erupting as an exception, becoming the rule and being in turn accepted.
The knowledge of evil is something which the first man acquired. It was not something that the prophets had to discover. Their great contribution to humanity was the discovery of the evil of indifference. One may be decent and sinister, pious and sinful. I am brother's keeper. The prophet is the person who suffers the harm done to others.
Wherever a crime is committed, it is as if the prophet were the victim and the prey. The prophet's angry words cry. The wrath of God is a lamentation. All prophecy is one great exclamation: God is not indifferent to evil!
He is personally affected by what man does to man. He is a God of pathos. This is one of the meanings of the anger of God: the end of indifference! The message of wrath is frightful indeed. But for those who have been driven to the brink of despair by the sight of what malice and ruthlessness can do, comfort will be found in thought that evil is not the end, that evil is never the climax of history. Abraham

63 - 47 *the glories strung like beads #1* (h) 12.875" by (w) 11.6875 "



The glories strung like beads on my smallest sights and hearings on the walk in the street and the passage over the river. The current rushing so swiftly and swimming with me far away the others that are to follow me, the ties between me & them. W. W.

63 - 48 *the glories strung like beads #2* (h) 13" by (w) 11.75 "



The glories strung like beads on my smallest sights and hearings on the walk in the street and the passage over the river. The current rushing so swiftly and swimming with me far away the others that are to follow me, the ties between me & them. W. W.

63 - 49 *the heart of the rose and we are one* (h) 11" by (w) 29 "



the heart of the rose and I we are one
E. Sitwell

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63 - 50 *this joy* (h) 25.5" by (w) 30.625 "



What is all this juice and all this joy

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63 - 51 *yobel* (h) 30.625" by (w) 25.5 "



yobel (stylized 2's and 5's)

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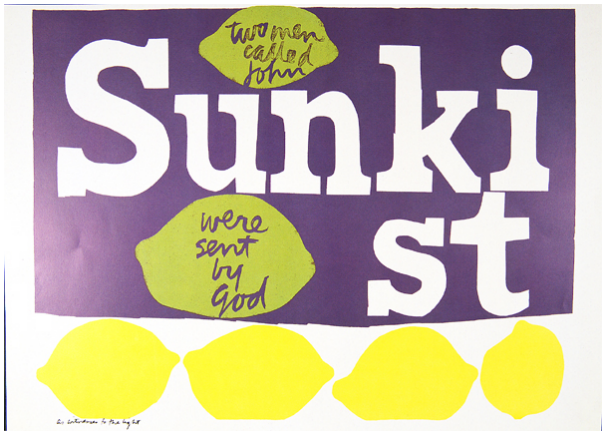
63 - 52 *you air that serves me* (h) 25" by (w) 30.5 "



You air that serves me with breath to speak
You objects that call from diffusion my meanings and give them shape
You light that wraps me and all things in delicate equable showers!
You paths worn in the irregular hollows by the roadsides! I believe you are latent with unseen existences, you are so dear to me. You flagged walks of the cities! You strong curbs at the edges! You rows of houses! You window-pierced facades! You roofs! You porches and entrances! You copings and iron guards!

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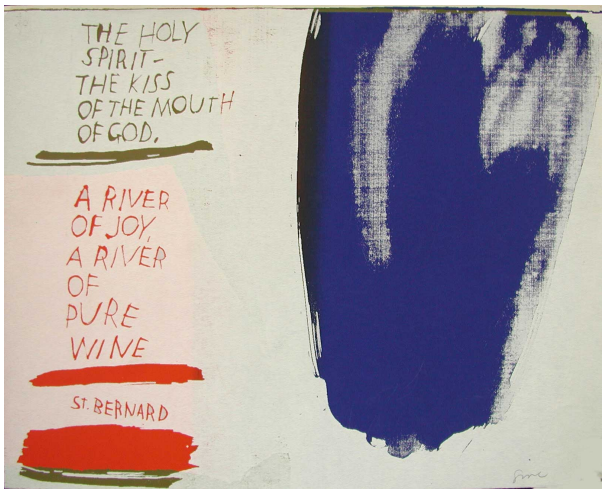
64 - 01 *as witness to the light for john 23 and* (h) 29.5" by (w) 36 "



Sunkist
two men called John were sent by God

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64 - 02 *a river of joy* (h) 11" by (w) 14 "



The holy spirit—the kiss of the mouth of god.
a river of joy, a river of pure wine
St. Bernard

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64 - 03 *barely space to put your feet* (h) " by (w) "

It is childish to hope that whoever gives us specific duties will turn around and relieve us of them, will make the decision for us and then arrange the conditions necessary to carry out the decision. No it is up to each one of us alone: to choose, and then to act. Not tomorrow, not sometime in the future, but now. On a narrow ledge where there's barely space to put your feet.

Ugo Betti

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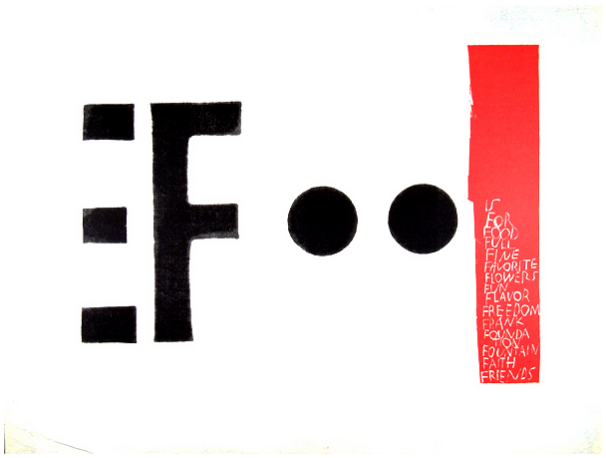
64 - 04 *fish* (h) 24" by (w) 36 "



What was Jesus doing while Simon and his partners were pulling in the nets? Was Jesus standing on his dignity St. Luke carefully avoids any answer in words. Luke's account switches swiftly from Jesus to the fish. All those fish! Almost pouring into Simon's boat—no one on that boat—including Jesus was safe from those slippery flopping fish. Fish by fish they filled the deck Simon's boat was so full of fish the boat would have sunk if one more fish were added. Jesus was knee deep in fish fish squished against his feet Fish fought his legs for space but I think Jesus was too busy helping pull the nets on board to notice. He came to help not be waited on in Sunday clothes we sort of shrink from a Jesus whose hands and clothes fairly reek with fish smell. But does he? Simon earned his bread by fishing Jesus didn't turn up his nose at Simon's job—rather he pitched in to help Simon. Mark Kent

---

64 - 05 *f is for food* (h) 19.75" by (w) 36 "



F is for food full fine favorite flowers fun flavor freedom frank foundation fountain faith friends

64 - 06 *for eleanor* (h) 29.625" by (w) 39 "



The big G stands for goodn[ess]

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64 - 07 *in* (h) 36" by (w) 24 "



IN
when I choose a word it means just what I choose it to mean.
Lewis Carroll

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64 - 08 *i thirst* (h) 23.75" by (w) 35.875 "



["New Testament" in Aramaic]

Every soul is like a tiny drop with out which the whole world would thirst. Ugo Betti

Cold clear well water Olympia

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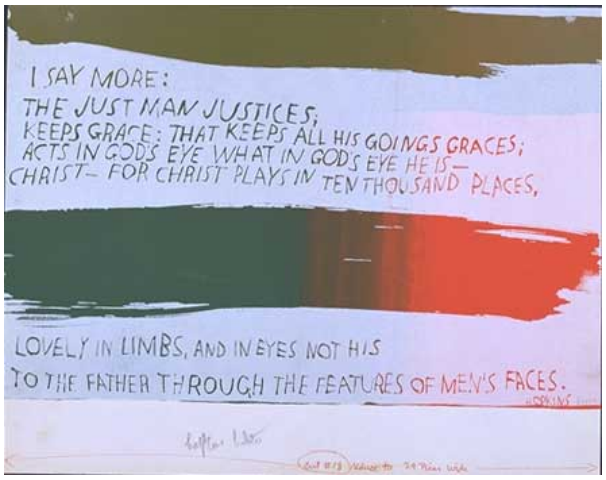
64 - 09 *life of jfk* (h) 22" by (w) 21.75 "

LIFE
it can be said of him, as of few men in like position, that he did not fear the weather and did not trim his sals but instead challenged the wind itself to improve its direction and to cause it to blow more softly and kindly over the world and its people. The New Yorker
November 22, 1963
and the glow from that fire can truly light the world

(obscured: what will be the cover of next [wee]k's life?)

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64 - 10 *lovely in limbs* (h) 12.375" by (w) 15.75 "



I say more: The just man justices; keeps grace: that keeps all his goings graces; acts in God's eye what in God's eye he is — Christ — for Christ plays in ten thousand places. Lovely in limbs, and eyes not his to the Father through the features of men's faces.

---

64 - 11 *mary does laugh* (h) 29.75" by (w) 39.25 "



Mary does laugh; and she sings and runs and wears bright orange today she'd probably do her shopping at the Market Basket.

---

64 - 12 *member of our race*

(h) 11.75" by (w) 14.54 "



Such is the reality of God's love or more precisely, of the love of God —Become—Man, of this God who is eaten and who is drunk,who is a member of our race.

---

64 - 13 *our father*

(h) 29.5" by (w) 36 "



Give us everyday flavo[r] 1 2 3 square meals

---

64 - 14 *parable of the artichoke*

(h) 24" by (w) 36 "



Will survive hot, dry weather, poor soil yields carbohydrates as inulidies levulose upon hydrolysis starch hydrolysed to dextrose tubers yield rich on early removal of tops when left undisturbed in their wood. A mystery
Sam Eisenstein

Parable of the artichoke
Usually cynara scolymus, sometimes cariofo domestico or spinoso for soup with iron, mineral salts and iodine boiled, baked, fried, stuffed and salad
Whole, halved or quartered, hot with mayonnaise or butter a globe whole. Helianthus tuberosus (or girasole, from whence the mistake for Jerusalem) a sunflower for sheep, cattle, hogs, pickles
deep the Jerusalem artichoke requires deep, rich soil, ample moisture

More flakes

---

64 - 15 *peace* (h) " by (w) "

Each of us is the only person who can give the other what each of us wants to have. Peace.

Ugo Betti

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64 - 16 *peache bread* (h) 24" by (w) 36 "



BREAD PEACHE
Mama, sell me to Dona Julita because she has delicious food.
Carolina Maria de Jesus

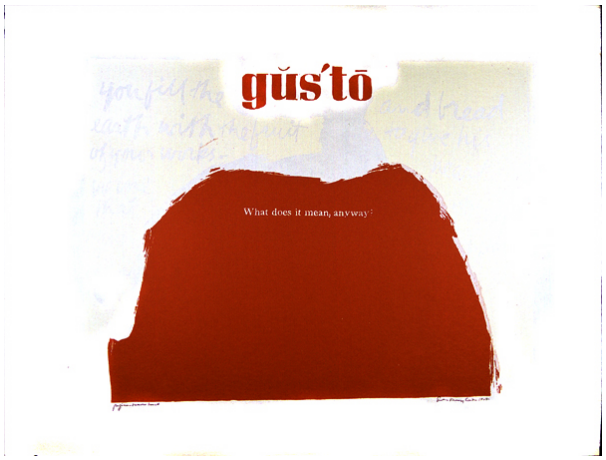
At noon when the sun burns most hotly the entire town begins to be redolent of pine and warm bread. The whole town opens its mouth. It is like one great mouth which is eating one great loaf of bread. Bread intrudes into everything. Jimenez

For us Christ became bread
the only real thing is hunger
fish wheat figs vineyards flour leaven living water bread wine corn wine in sacks marriage feasts and banquets

Unfortunately many Americans live on the outskirts of hope— some because of their poverty, and some because of their color, and all too many because of both. Our task is to help replace their despair with opportunity. L.B.Johnson

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64 - 17 *rejoices man's heart* (h) 29.75" by (w) 39 "



gus' to
What does it mean, anyway?

You fill the earth with the fruit of your works—wines that rejoices man's heart and bread to give his ♥ strength

---

64 - 18 *someday is now* (h) 24" by (w) 36 "



America's experience is that social concern itself is inevitable. Responsibility for one another is what we mean when we say we are one nation under God. U.S. Pavilion, World's Fair

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed and all flesh shall see it together. Martin Luther King

SAF WA

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64 - 19 *song about the greatness* (h) 29.75" by (w) 36 "



MAKES MEATBALLS SING
let the ocean thunder with all its waves
the world and all who dwell there
the rivers clap their hands
the mountains shout together with joy before the lord
for he comes

---

64 - 20 *song with an apple* (h) " by (w) "



world's finest
GUARD ME OH LORD
AS THE APPLE OF YOUR EYE

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64 - 21 *sunkist* (h) " by (w) "

SUNKIST
another way of saying "blessings"
God
of all gold
shine us in
lot of you
you us
with love light
Sunkist oranges
sunkist lemons
sunkist grasses
sunkist good and wines
to warm man's heart and
you ❤ him from inside out
to glow him in rich light
sunkist people
morningized with sunglory
free
new life
springing up
all green and gorgeous
...work shines with wonder and fatigue
sun god
love kist

---

64 - 22 *tender be - part one - sr. william* (h) 28" by (w) 34.5 "



So yes, I think Mary laughed out loud -—she laughed whole heartedly, without rancor, and with great compassion, and with real reverence. If she were here today in her physical nature she would surely laugh. She would laugh at our wreaths; she would laugh at our pop art; she would laugh — compassionately —at the consternation of some of us at this riot of sound and color, at our uncertainty about its suitability for a day of religious celebration. Frankly, I think May would want this day, that she would like to think that it was well explained by calling it her day. She is the cause of our joy — and I hope that we bring her joy by praising her with our hearts on high. If we were only loud and bright, perhaps we could hope only for the indulgent smile of the mother of very small children. Our colors, however are the colors of the market place, the colors of life-giving food, and our sounds are the sounds of the here and now, and they are meant to say: mother, I am concerned for my brother, who is your son. My brother starves, he weeps, he dies. He is myself. Today is a loud call to our mother asking her to teach us what she knows of filling the emptiness, drying the tears, and easing the death of our brother. We ask to be taken out of ourselves (this is the whole burden of "Pacem in Terris").

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64 - 23 *tender be - part two - sr. william* (h) 29.75" by (w) 39 "



Rest at pale evening...A slim tree... Night coming tenderly Black like me. L. Hughes
I am the man, I suffered, I was there. I am the hounded slave, I wince at the bite of dogs I do not ask the wounded person how he feels, I myself become the wounded person. All these I feel or am. W. Whitman

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64 - 24 *that they may have life* (h) 38.75" by (w) 30 "



ENRICHED BREAD
It's bad you don't know what to do when you've got five children standing around crying for something to eat and you don't know where to get it, and you don't know which way to start to get it. I just get nervous or something.
Kentucky miner's wife

There are so many hungry people that God cannot appear to them except in the form of bread.
Gandhi

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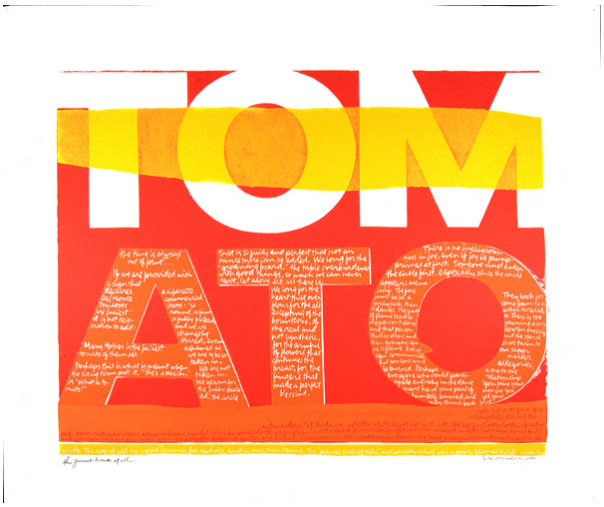
64 - 25 *the best to you each morning* (h) 29.75" by (w) 39 "



the best to you each morning

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64 - 26 *the juiciest tomato of all* (h) 29.75" by (w) 36 "



TOMATO The time is always out of joint....If we are provided with a sign that declares Del Monte tomatoes are juiciest it is not desecration to add: "Mary Mother is the juciest tomato of them all." Perhaps this is what is meant when the slang term puts it, "She's a peach," or "What a tomato!" A cigarette commercial states: "So round, so firm, so fully packed" and we are strangely stirred, even ashamed as we are to be so taken in. We are not taken in. We yearn for the fully packed, the circle that is so juicy and perfect that not an ounce more can be added. We long for the "groaning board," the table overburdened with good things, so much we can never taste, let alone eat, all there is. We long for the heart that overflows for the all-accepting of the bounteous, of the real and not synthetic, for the armful of flowers that continues the breast, for the fingers that make a perfect blessing. There is no irreligousness in joy, even if joy is pump-primed at first. Someone must enter the circle first, especially since the circle appears menacing. The fire must be lit, a lonely task, then it dances. The spark of flame teaches one person to dance and that person teaches others, and then everyone can be a flame. Every one can communicate. But someone must be burned. Perhaps everyone who would participate entirely in the dance must have have some part of himself burned, and may shrink back. They look for some familiar action to relate to. There is too yawning a gulf between oneself and the spirit, so we turn to our supermarkets, allegories; a one-to-one relationship. You pay your money, you get your food, you

64 - 27 *the rights of all men* (h) " by (w) "



The rights of all men are diminished when the rights of one man are threatened.
J.F.K. ❤

One does not have to look for distress it is screaming at you.
S. BECKETT

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64 - 28 *understanding* (h) 24" by (w) 35.75 "



In consideration of the fact...that all those who stand before us in this tribunal and elsewhere, have struggled hard to produce that dark uneven bread whereby they exist...and that the good ingredients and the bad which this bread contains are not easily distinguishable because perhaps these men, while they breathed and walked upon the earth, were unable to be different from what they have been...in consideration of the fact...that they have suffered greatly, dragging with them a most heavy burden... for these reasons in the name of God; in the name of the law, we declare that these men...have themselves pronounced their just and proper sentence. They pronounce it every day, in the lives they lead and the torments that they suffer. We declare that by themselves they have found their certainty. And perhaps from the hands of the judge, they will need to have something also, something higher: understanding understanding. Ugo Betti

---

64 - 29 *we want to be beautiful* (h) " by (w) "

Truly, there's nothing sadder than a human being who feels worthless. Because we all aspire to be just the opposite, to be important, to be worthy of esteem. I can put it even better: Beautiful. We want to be beautiful.
Ugo Betti

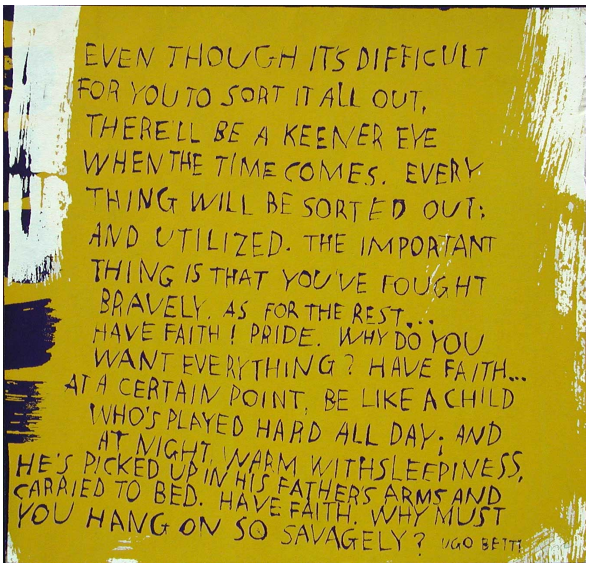
64 - 30 *wide open* (h) 29.5" by (w) 36 "



OPEN WIDE "In that the King out of Glory may enter in the exits from poverty to the children of the poor."

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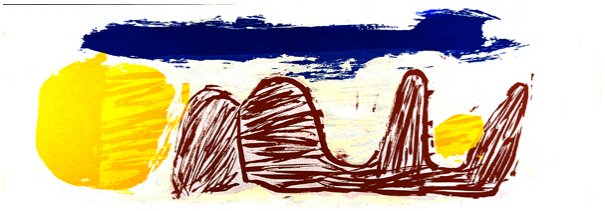
64 - 31 *you hang on so savagely* (h) 10.5" by (w) 11 "



Even though it's difficult for you to sort it all out. there'll be a keener eye when the time comes. every thing will be sorted out: and utilized. The important thing is that you've fought bravely. As for the rest...have faith! Pride. Why do you want everythinhg? Have faith...At a certain point, be like child who's played hard all day; and at night, warm with sleepiness, he's picked up in his father's arms and carried to bed. Have faith. Why must you hang on so savagely? Ugo Betti

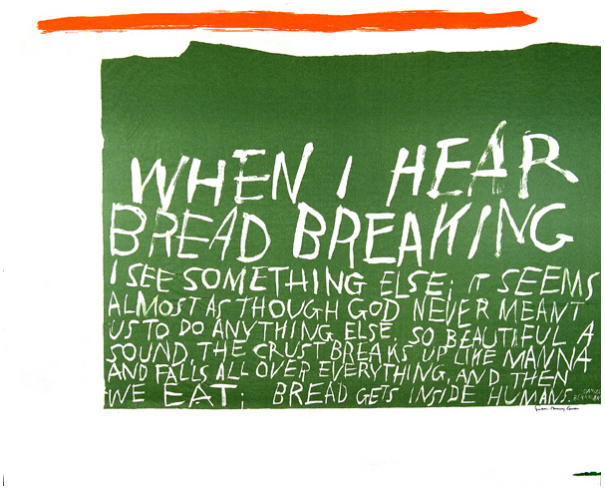
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64 - 32 *great pumpkin* (h) 15" by (w) 39 "



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65 - 01 *bread breaking* (h) 28.25" by (w) 35 "



When I hear bread breaking I see something else; it seems almost as though God never meant us to do anything else. So beautiful a sound the crust breaks up like manna and falls all over everything, and then we eat; bread gets inside humans. Daniel Berrigan

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65 - 02 *enriched bread* (h) 29.75" by (w) 36.25 "

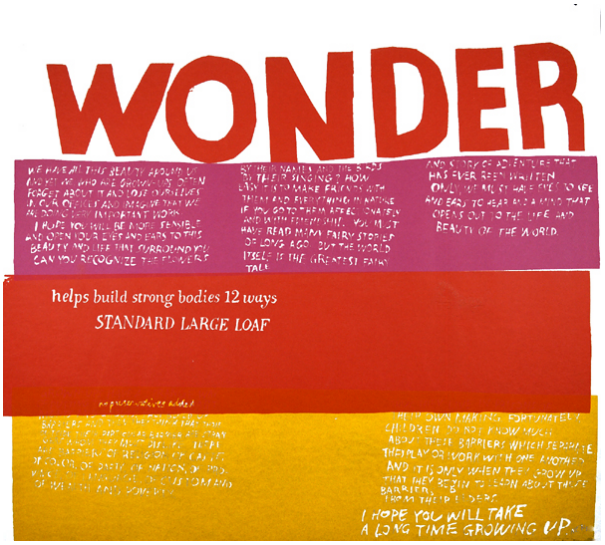


ENRICHED BREAD
WONDER
Great ideas, it has been said, come into the world as gently as doves. Perhaps then, if we listen attentively, we shall hear, amid the uproar of empires and nations, a faint flutter of wings, the gentle stirring of life and hope. Some will say this hope lies in a nation; others in a man. I believe rather that it is awakened, received, nourished by millions of solitary individuals whose deeds and works everyday negate frontiers and the crudest implications of history.
As a result, there shines forth fleetingly the ever threatened truth that each and every man, on the foundation of his own sufferings and joys, builds for all. Camus

Help build strong bodies 12 ways
Standard large loaf
no preservatives added

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65 - 03 *growing up* (h) 27.5" by (w) 30.5 "



We have all this beauty around us and yet we, who are grown-ups, often forget about it and lose ourselves in our offices and imagine that we are doing very important work. I hope you will be more sensible and open your eyes and ears to this beauty and life that surround you. Can you recognize the flowers by their names and the birds by their singing? How easy it is to make friends with them and everything in nature if you go to them affectionately and with friendship. You must have read many fairy stories of long ago. But the world itself is the greatest fairy tale and story of adventure that has ever been written only, we must have eyes to see and ears to hear and a mind that opens out to the life and beauty of the world. Grown-ups have a strange way of putting themselves in compartments and groups. They build up barriers and then they think that those outside their particular barrier are strangers whom they must dislike. There are barriers of religion, caste, of color, of party, of nation, of province, of language, of custom and of wealth and poverty. Thus, they live in prisions of their own making. Fortunately, children do not know much about these barriers which separate. They play or work with one another and it is only when they grow up that they begin to learn about these barriers from their elders. I hope you will take a long time growing up. WONDER helps build strong bodies 12 ways STANDARD LARGE LOAF no preservative added

---

65 - 04 *if* (h) 23" by (w) 35.25 "



We are Christians... What does it mean to be a Christian? What does it mean to be human? We sincerely know. We are like Saul and Barnabas, standing at the brink, taking leave of the past. Heavy of heart before the unknown. Our God, now as then, does not show His hand. History is always larger than the men who are called to live in time; it confounds and bewilders them. It is too large to be encompassed, too dark for our eyes, too hot to handle. The lack of resources before the job to be done is simply appalling. Yet men take ship; in spite of all, men believe. Which is to say that the dizzying gap that separates the task at hand, and the skills men can offer, is closed only by men of faith.

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65 - 05 *magpie in the sky #1* (h) 26.75" by (w) 34 "



come alive, magpie

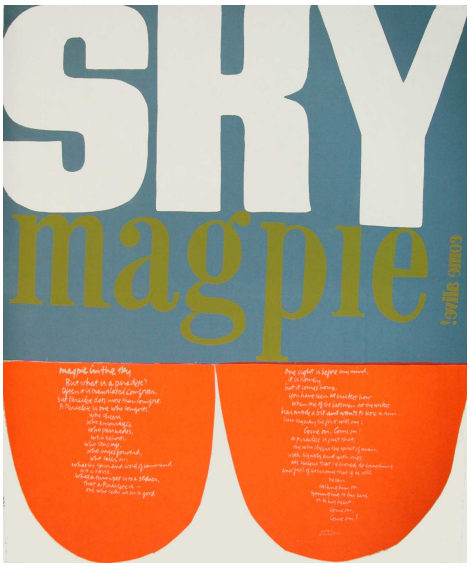
magpie in the sky

But what is a paraclete?
often it is translated comforter,
but paraclete does more than comfort.
A paraclete is one who comforts,
who cheers,
who encourages,
who persuades,
who exhorts,
who stirs up,
who urges forward,
who calls on;
what the spur and word of command
is to a horse,
what a trumpet is to a soldier,
that a Paraclete is--
one who calls us on to good.

one sight is before my mind
it is homely, but it comes home
you have seen at cricket how

---

65 - 06 *magpie in the sky #2* (h) 28.75" by (w) 35 "



SKY
magpie
come alive!
come alive, magpie

magpie in the sky

But what is a paraclete?
often it is translated comforter,
but paraclete does more than comfort.
A paraclete is one who comforts,
who cheers,
who encourages,
who persuades,
who exhorts,
who stirs up,
who urges forward,
who calls on;
what the spur and word of command
is to a horse,
what a trumpet is to a soldier,
that a Paraclete is--
one who calls us on to good.

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65 - 07 *my people* (h) 23" by (w) 35 "



EXTRA Los Angeles Times EIGHT MEN SLAIN: GUARD MOVES IN

the body of Christ is no more comfortable now than it was when it hung from the cross.
Those who live in the well organized, well ordered, nourished, clean, calm and comfortable middle class part of Christ's body can easily forget that the body of Christ, as it now exists, is mostly disorganized, devoid of order, concerned with the material needs, hungry, dirty, not motivated by reason, fermenting in agonizing uncertainty and certianly most uncomfortable.

Youth is a time of rebellion. Rather than squelch the rebellion, we might better enlist the rebels to join that greatest rebel of his time--Christ himself.

Maurice Ouellet

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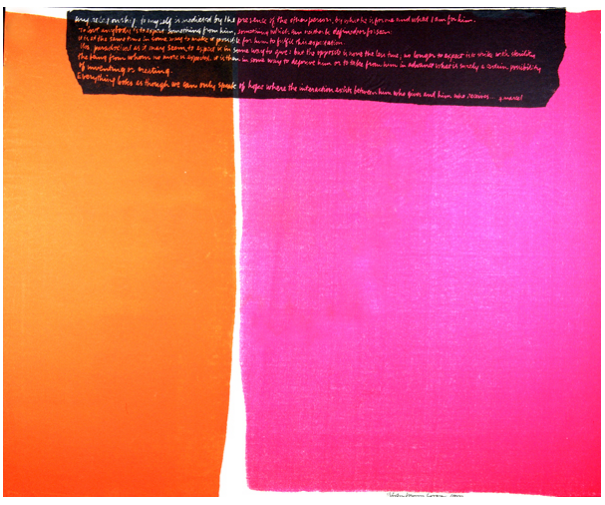
65 - 08 *no one walks waters* (h) 28 3/4" by (w) 34 3/4 "



"No one walks waters. Isn't that Jesus though the only God-Love we know is human love."

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65 - 09 *only speak of hope* (h) 28.5" by (w) 35 "



My relationship to myself is mediated by the presence of the other person, by what he is for me and what I am for him. To love anybody is to expect something from him, something which can neither be defined nor be seen; it is at the same time in some way to make it possible for him to fulfill this expectation. Yes, paradoxical as it may seem, to expect is in some way to give: but the opposite is none the less true; no longer to expect is to strike with sterility the being from whom no more is expected. It is then in some way to deprive him or to take from him in advance what is surely a certain possibility of inventing or creating. Everything looks as though we can only speak of hope where the interaction exists between him who gives and him who receives... g. marcel

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65 - 10 *people like us yes* (h) 23" by (w) 35 "



people like us YES

workpower

the body of Christ is no more comfortable now than it was when it hung from the cross.

those who live in the well organized, well ordered, nourished, clean, calm and comfortable middle class part of Christ's body can easily forget that the body of Christ, as it now exists, is mostly disorganized

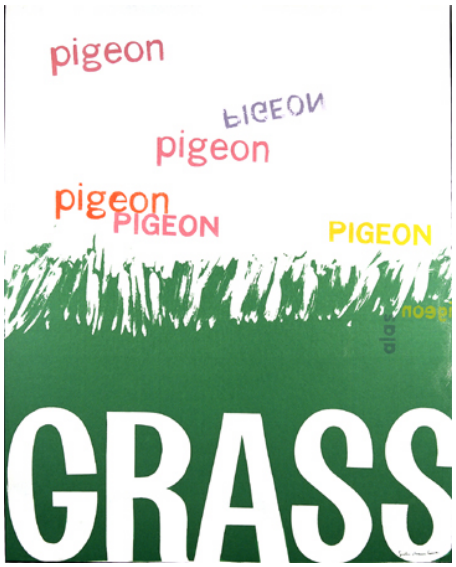
devoid of order, concerned with the material needs, hungry, dirty, not motivated by reason, fermenting in agonizing uncertainty and certainly most uncomfortable.

Youth is a time of rebellion.
Rather than squelch the rebellion,
we might better enlist the rebels to join
that greatest rebel of his time--Christ himself.

Maurice Ouellet

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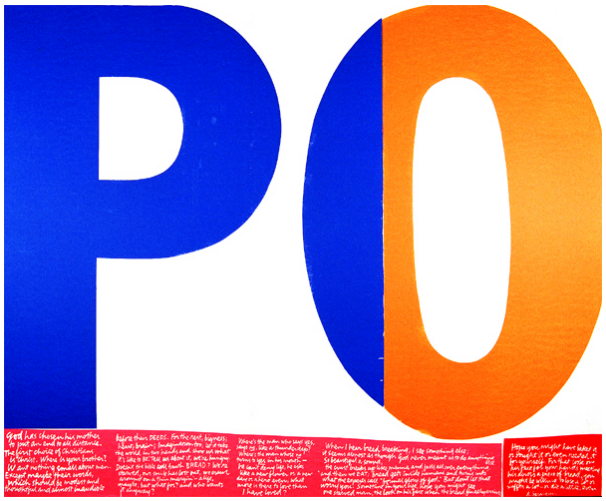
65 - 11 *pigeons* (h) 27.5" by (w) 35 "



pigeon pigeon... (mirrored text)
alas
GRASS

---

65 - 12 *power up (A)* (h) 28.75" by (w) 35 "



P O
God has chosen his mother to put an end to all distance. The first choice of Christians is Christ. Where is your brother? Want nothing small about men. Except maybe their words, which should be modest and thoughtful and almost inaudible before their DEEDS. For the rest, bigness; heart, brain; imagination too; let it take the world in two hands and show us what it's like to BE! Tell us about it, we're hungry. Doesn't the Bible call truth BREAD? We're starved, our smile has lost out, we crawl aroung on a thin margin--a life, maybe, but what for? and who wants it anyway? Where's the man who says yes, and says no, like a thunderclap? Where's the man whose no turns to yes in his mouth--he can't deny life, he asks like a new flower or a new day or a hero even; what more is there to love than I have loved?

When I hear bread breaking, I see something else; it seems almost as though God never meant us to do anything else. So beautiful a sound, the crust breaks like manna and falls all over everything, and then we EAT; bread gets inside humans and turns into what the experts call "formal glory of God." But don't let that worry you. Sometime in your life, hope you might see one starved man, the look on his face when the bread finally arrives. Hope you might have baked it or bought it or even needed it for your self. For the look on his face for your hands meeting his across a piece of bread, you might be willing to lose a lot or suffer a lot--or die a little, even

65 - 13 *power up (B)* (h) 28.5" by (w) 35 "



W E

"Formal glory" well yes. Maybe what we're trying to understand is what they're trying to say, who knows? I don't think they understand--or every theologian would be working part time in a breadline. Who knows who might greet them there or how their words might change afterwords like stones into bread? Most theologians have never broken bread for anyone in their lives. Do you know, I think they think Christ is as well fed as his statues are?
But I don't know. Man keeps breaking in.
Take your typical man "across" the world. Let him in. Look at him, he isn't white, he probably isn't clean. He certainly isn't fed or American, or Catholic. So then what? What's left? Well, maybe now we're getting somewhere; Christ is ALL that's left if you're looking for a mystery. He's real as a man. Don't just stand there! Sit him down. Offer him some bread! He'll understand that; bread comes across. So does Christ; Luke says so--in the breaking of the bread. What a beautiful sound--try and see!
I keep thinking of that poor man. And his face, when someone on Earth shows up against all odds to treat him like a human being. But that isn't all, or even half the truth. The half, or more, is what he sees is you.
D.B.
And that's a mercy, because Christ is merciless about the poor. He

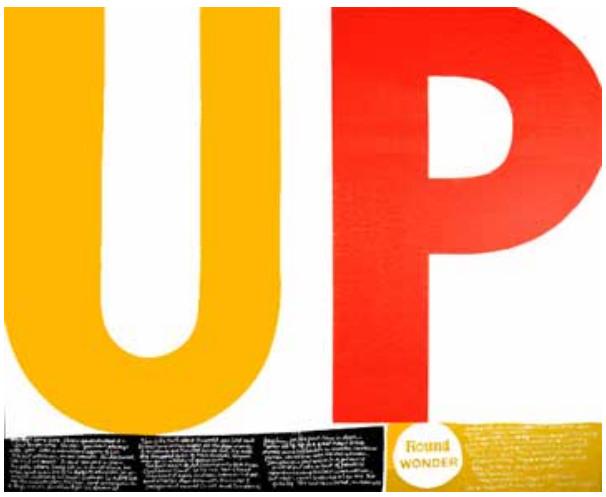
65 - 14 *power up (C)* (h) 28.5" by (w) 35 "



E R

Why we're the poor. The reel plays backward, everything's reversed when the gospel is in the air. The clothes fly off Dives, he's negro, he's nothing, he's got his hand out forever. Empty as a turned up skull. Watch the reel now--it's important to see which way the bread is passing. To you, to me! We're in luck. This is our day. The poor have it hard, the saying goes. Well, we're the hardest thing they have. Do you know I think sometime if we poor rich are ever going to grow up into faith, it will only be because poor men are around--everywhere, always, everywhere, drunks, winos, junkeys, the defeated, the ne'er do wells, those who didn't make it on to our guarded spoiled playground. And those who never wanted to play our game and whose rags are therefore a kind of riches we will never wear. All of them, a special Providence, a holy rain and sun, falling equably on the unjust, the smooth con men, the well oiled Cadillac humans and inhumans, the purblind, those who made it, the Christians and their impure Gods in cupboards and backs and nuclear silos, the white unchristian west, all of us. Who but for the poor would never know who we are, or where we came from or where we are (just possibly) going,-- inspite of tons of catechisms and the ten edition of the Handbook for Instant Salvation and the best of sellers, I Kept You Know Who Out and Found God.
On the cloud of unknowing: hog blind as bats. Then a poor man (they

65 - 15 *power up (D)* (h) 28.5" by (w) 35 "

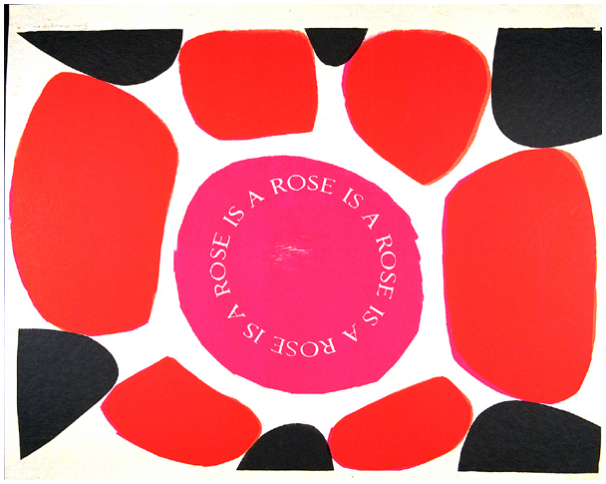


U P

always some more. Christ guaranteed it--I don't know why. The poor you have always with you. Like a marvelous legacy of God. His best possession in our hands. Undeserved, like the Eucharist. O send someone in from the gate where Dives sits on a dung heep in his sores, send even one of the dogs to whimper for us--would Lazarus of his heart's goodness let a dog lick up the crumbs from the floor, and carry even in a dog's mouth something for the damned.

This is the truth about the world, our Lord said. Everthing comes right, all the deep wrongs of existence are turned inside out, the rich are stripped even of their shrouds, the poor men go in wedding garments. The first way to defeat Christianity is to strike Christian blind. Let the rich really think they have made it and can hang on to it all, and wheeler deal even with the angel of judgement named Christ, and (imagine) face him for the first time in death--when all of life is a great tragic Greek chorale sung by Christs in masks, sometimes faries, sometimes racked women. Sometimes a foul wino in a pismire sings it out like a bird of paradise remembering his last incarnation, but never, never looks up when Mr. Big goes by. The untranslated, unbearable unbearable cry, pure judgement, pure anger, pure rejection. Reality! Reality!
O the poor will line up before the Judge with Torrid Eyes, a handful of

65 - 16 *rose* (h) 23.75" by (w) 29.5 "



A rose is a rose is a rose is a rose is

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65 - 17 *tiger* (h) 23" by (w) 35 "



Love is here to stay and that's enough -
put a tiger in your tank.
Air conditioner
mon amour
Hiroshima (mirrored text)

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65 - 18 *yes people like us* (h) 35" by (w) 28.75 "



YES
PEOPLE LIKE US
Uncommon advertising for the common good
golden wheat
WONDER
if you don't have a relative in the business,
who can you turn to for a tune-up?
goingspaces

65 - 19 *an invincible summer* (h) 15" by (w) 35 "

Soft Whirled
WONDER

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65 - 20 *bread of self being* (h) 14.5" by (w) 35 "



Day to day and moment by moment a person goes through life looking uncertainly to the eyes of others, watching for that flicker of "Yes" which confirms the essence of his own being. It is from one man to another that the bread of self-being is passed.
Buber
Enriched BREAD THESS

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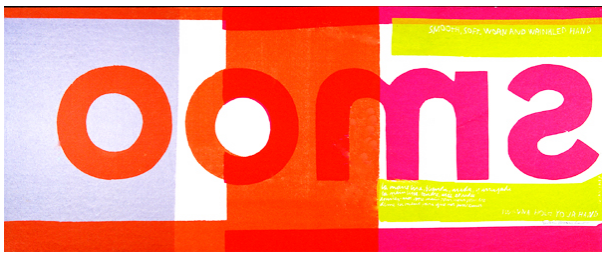
65 - 21 *hope* (h) 14.5" by (w) 35 "



Save one=love one
and alphabetics
stand outside stains
everything begins
again with a cool
two fingers over
two eyes
opening the third
to what eternally happens. The third stands with me and confuses my immediate vision turns my shoulder
Into a hill and pours he like salt into my own wounds. This third eyes does not read, recognizes no atoms, confers with the second and the first. But my eyes clear again too soon to burn.
Sam Eisenstein
The secret is to risk disaster, hope for triumph and describe the forms of the incarnation.
Ned O'Gorman

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65 - 22 *i wanna hold your hand* (h) 14.375" by (w) 35 "



Smooth, soft, worn, and wrinkled hand
s m o o
L a mano lisa, blanda, usada y arrugada
la main lisse, tendre, usee, et ridee
donnez-moi ...
deme su mano pare que nos juntemos

I WANNA HOLD YOUR HAND
Suzan Entz

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65 - 23 *peace on earth* (h) 15" by (w) 35 "



ALIVE

Where there is a deep all embracing love of man, of the created world, of living and intimate things, there will be re-spect for life, for freedom, for truth, for justice, and there will be humble love of God.

But where there is no love of man no love of life-so long as you see your fellow man as a being essentially to be feared, mistrusted, hated, or destroyed, there can be no peace on earth. Merton

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65 - 24 *about dragons* (h) 12" by (w) 29.75 "



And if only we arrange our life according to that principle which counsels us that we must always hold to the difficult, then that which now seems to us the most alien will become what we most trust and find most faithful. How should we be able to forget those ancient myths that are at the beginning of all peoples, the myths about dragons that at the last moment turn into princesses; perhaps all the dragons of our lives are princesses who are only waiting to see us once beautiful and brave. Perhaps everything terrible is in its deepest being something helpless that wants help from us.
Rilke

---

65 - 25 *a man is why he loves* (h) 18" by (w) 23 "



YEA
When under the embrace of April rain the Earth trembles and whispers lovers wild to the touch of spring green hand-ling of the world's want of endless heart dimension
Home is only width of world and length enough to shout gentle things between the bold
and young of yes who reach each to each to ease the sting
of spring and green with held hands
In a word the world waits with Christ-wide empty arms to summon love to April and heart-bruised handling of yes to yes a winter into evergreen everywhere
A man is why he loves.
Gerald Huckaby

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65 - 26 *bread and toast* (h) 26" by (w) 36 "



You may say I've never had the sense of being helped by an invisible Christ, but I have often been helped by other human beings
that is rather like the woman in the first war who said that if there were a bread shortage it would not bother her house because they always ate toast.
c.s. lewis
EXTRA SOFT

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65 - 26 *bread and toast* (h) 16.75" by (w) 26.5 "



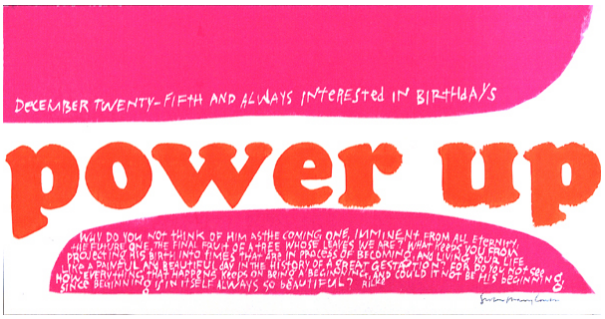
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c.s. lewis
EXTRA SOFT

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65 - 27 *calm always* (h) 18" by (w) 24 "

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65 - 28 *december 25* (h) 9.25" by (w) 18 "



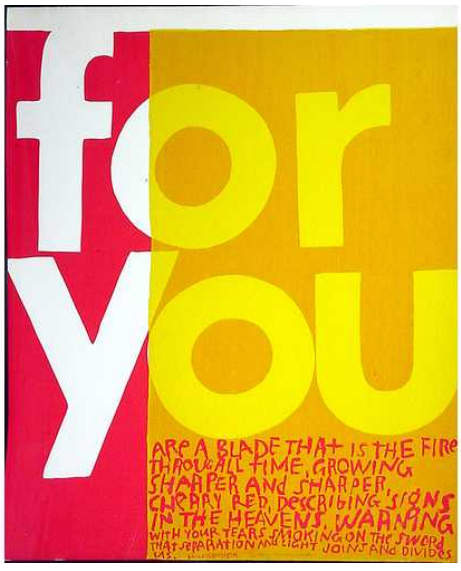
power up

December twenty-fifth and always interested in birthdays

Why do you not think of him as the coming one? Imminent from all eternity, the future one, the final fruit of a tree whose leaves we are? What keeps you from projecting his birth into times that are in the process of becoming, and living your life like a painful and beautiful day in the history of a great gestation? For do you not see how everything that happens keeps on being a beginning, and could it not be his beginning, since beginning is in itself always so beautiful? Rilke

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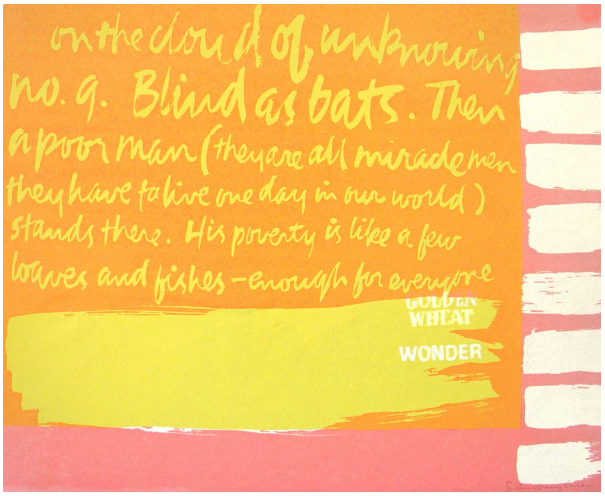
65 - 29 *describing signs* (h) 22.5" by (w) 18.75 "



for you
are a blade that is the fire through all time, growing sharper and sharper, cherry red, describing signs in the heavens. Warning with your tears smoking on the sword that separation and light joins and divides us. Sam Eisenstein

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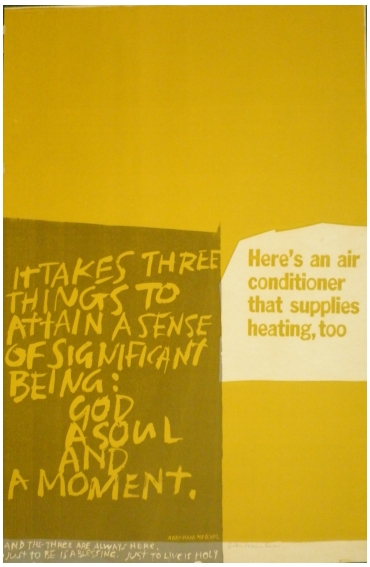
65 - 30 *enough for everyone* (h) 17.5" by (w) 14.5 "



on the cloud of unknowing
no. 9. Blind as bats. Then a poor man (they are all miracle men they have to live one day in our world) stands there. His poverty is like a few loaves and fishes—enough for everyone
WHAT
WONDER

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65 - 31 *just to live is holy* (h) 13" by (w) 8.5 "



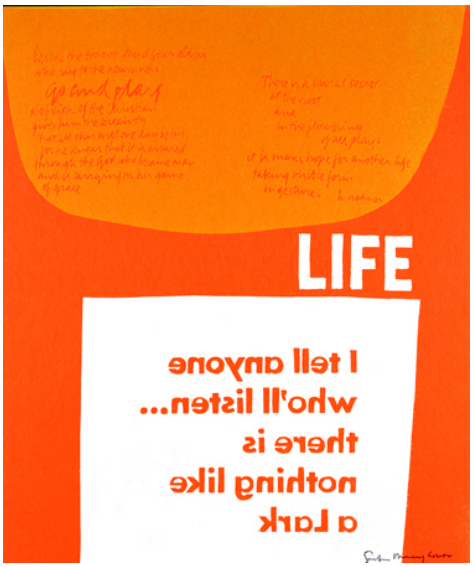
Here's an air conditioner that supplies heating, too.

IT TAKES THREE THINGS TO ATTAIN A SENSE OF SIGNIFICANT BEING:
GOD A SOUL AND A MOMENT
Abraham Heschel

AND THE THREE ARE ALWAYS HERE.
JUST TO BE IS A BLESSING. JUST TO LIVE IS HOLY

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65 - 32 *life* (h) 17.5" by (w) 12.25 "



Life
I tell anyone
who'll listen...
there is nothing like a Lark

Before the throne stand four elders who say to the new comers: Go and play
the faith of the Christian gives him the certainty that this will one day be his, for he knows that it is assured through the God that became man and is carrying on his game of grace.
There is a sacral secret at the root and in the flowering of all play: it is man's hope for another life taking visible form in gesture.
h. rahner

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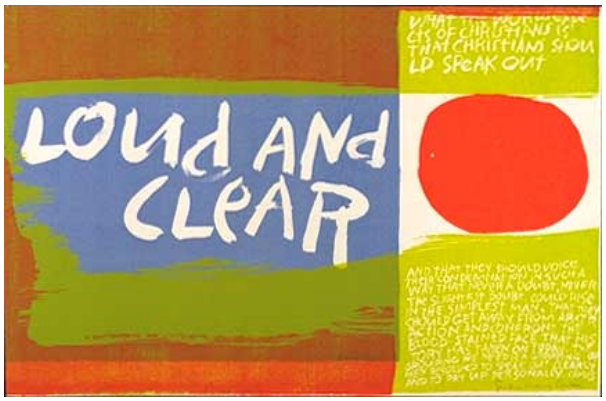
65 - 33 *look* (h) 18" by (w) 24 "



LOOK
Love is here to stay and that's enough

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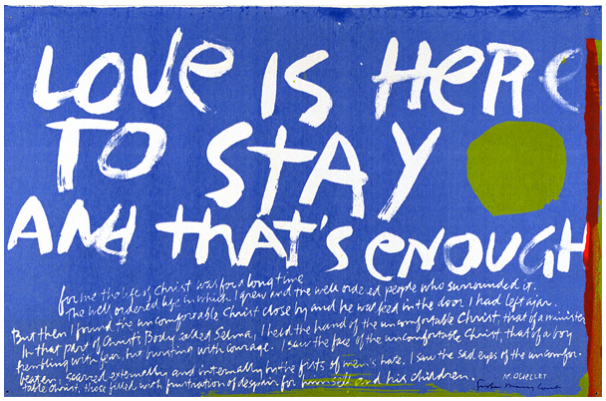
65 - 34 *loud and clear* (h) 11.875" by (w) 17.5 "



LOUD AND CLEAR
what the world expects of Christians is that Christians should speak out and that they should voice their condemnation in such a way that never a doubt, never the slightest doubt, could rise in the simplest man. That they should get away from abstraction and confront the blood-stained face that history has taken on today. The grouping we need is a grouping of men resolved to speak out clearly and to pay up personally.
Camus

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65 - 35 *love is here to stay* (h) 11.125" by (w) 17.75 "



Love is here to stay and that's enough
for me the life of Christ was for a long time the well ordered life in which I grew and the well ordered people who surrounded it. But then I found the uncomfortable Christ close by and he walked in the door I had left ajar. In that part of Christ's Body called Selma, I held the hand of the uncomfortable Christ, that of a boy trembling with fear, but bursting with courage. I saw the face of the uncomfortable Christ, that of a boy beaten, scarred externally and internally by the fists of men's hate. I saw the sad eyes of the uncomfortable Christ, those filled with frustration of despair for himself and his children.
M. Ouellet

65 - 36 *one great loaf* (h) 17" by (w) 23 "



And I begin to be in death. And you - no swans for guides, no gingerbread house No metamorphosis or curse attending, but a plain country road and smoke going up like no one's hope. But hope, a human at hope's end, knocks, listens, this side or that, a door. Possible, the sing-song goes, probable, not yet, and sesame. When I pass into your lives or you in mine, the still life trembles - still birth or quick? God knows. We know only in loss. My son lies like an oak recumbent, not yet rotten of whom a house is made. People and children I stand here breaking a loaf to beggar men, hearing the whine of ineffectuals, hearing like the pulled bow of the universe, the tide and fury -
Paul said--Broken Bread, a broken house-- one great loaf, rent and eaten, RESURRECTION.

from To the Women of Immaculate Heart, a poem and no persuasion
Mary speaks Good Friday night
Daniel Berrigan
guts
people
like us

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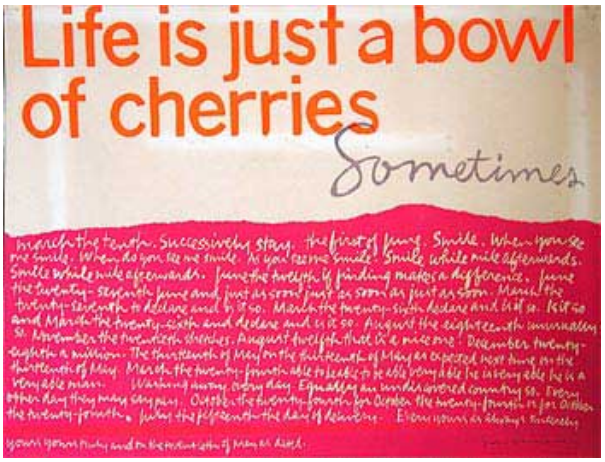
65 - 37 *place all around us* (h) 14" by (w) 17.5 "



There is so much coldness because we do not dare to be as cordial as we are
just as the wave cannot exist for itself but must always participate in the swell of the ocean so we can never experience our lives by ourselves but must always share the experience of life that takes place all around us.
A SCHWEITZER

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65 - 38 *sometimes* (h) 18" by (w) 24 "



Life is just a bowl of cherries sometimes
March the tenth. Successively stay. the first of june. Smile. When you see me smile. When do you see me smile. As you see me smile. Smile while mile afterwards. Smile while mile afterwards. June the twelfth if finding makes a difference. June the twenty-seventh June and just as soon just as soon as just as soon. March the twenty-seventh to declare and is it so. March the twenty-sixth declare and is it so. August the eighteenth unusually so. November the twentieth stretches. August twelfth that is a nice one. December twenty-eighth a million. The thirteenth of May on the thirteenth of May as expected next time on the thirteenth of May. March the twenty-fourth able to be able to be able very able he is very able he is a very able man. Wishing away every day. Equally an undiscovered country so. Every other day they may say pan October the twenty-fourth for October the twenty-fourth or for October the twenty-fourth. Why the fifteenth the day of delivery. Every yours as always sincerely yours. Yours truly, and on the twentieth of May as dated.

65 - 39 *sunkist* (h) 14.5" by (w) 17.5 "



mmmarvelous Sunkist taste!

When the day is clear as perfect ice
the beach is found in the brilliance of
sky and water and wed...
marriage of impossible light
wind
showers the shrieking gull
riding the crests of invisible mountains
the water is washed of spray
the sand, of other sand
the very air is washed

I am in the wind
flesh to wind wed
in the sun I am
mind to light wed
when the infrequent silence dawns...
taken world
Joseph Pintauro

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65 - 40 *the crusty loaf* (h) 20" by (w) 23 "



The crusty loaf with the tender heart...good enough to eat all by itself! True communion among nations cannot be built on universal terror or fear of mutual destruction. It must be built on the love that embraces all and his its roots in the God who is love. Paul VI

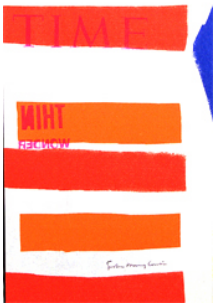
In April, 1945, toward the end of humanity's most terrible war, but before any man had seen the atomic age, the architects of peace met in San Francisco to complete the design of a new dwelling house for the family of man. I was there during those golden weeks and no one who was will ever forget them. It was a beginning. It was the morning--fresh with the hope of a new day. But now the house is battered. It resounds endlessly with family quarrels. There are cracks in the walls, and inside the coldwinds of war and danger and strife from every quarter of the globe rattle the doors and windows. And, as usual is such cases, quite a number of the tenants are behind on the rent. But the house is still standing, and I am far from downhearted.We will meet our problems and in time we will solve them in a way which is tolerable to the community of nations and to our own purposes. But it will be a slow business. And we are not going to score a touchdown on every play. A. Stevenson

To my knowledge one of the wisest mottoes for every one of us is enshrined in the UNESCO charter. It says, " Since wars begin in the minds of men, it is in the minds of men that the defences of peace

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65 - 41 *time* (h) 26.375" by (w) 9.5 "

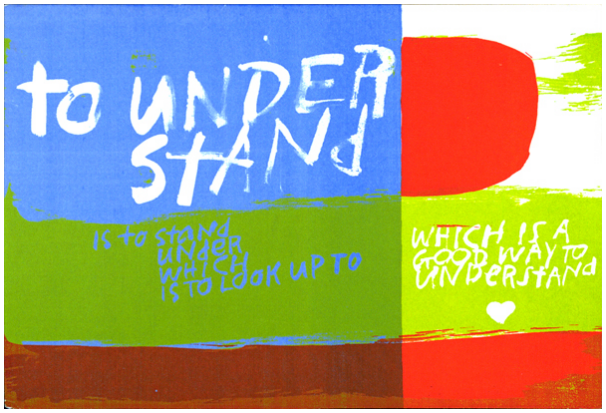




Eternity is in love with the productions of
TIME
thin
wonder

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65 - 42 *to understand* (h) 11.5" by (w) 17 "



to understand is to stand under which is to look up to which is a good way to understand
smc

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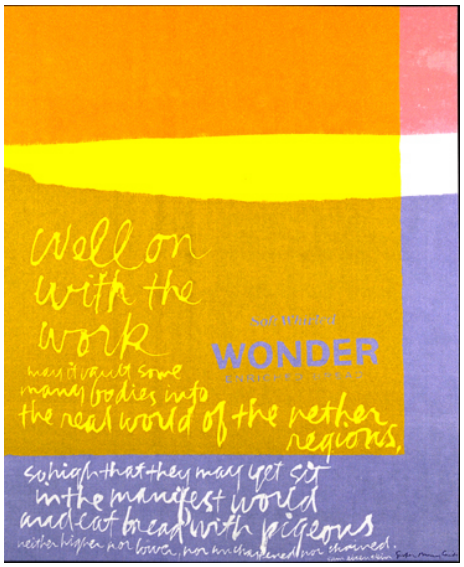
65 - 43 *watermelon* (h) 18" by (w) 24 "



very fine is my valentine
very fine and very mine
very mine is my valentine
very mine and very fine
NO MAN IS A WATERMELON
very fine is my valentine
and mine very fine very mine and fine is my valentine
G. Stein

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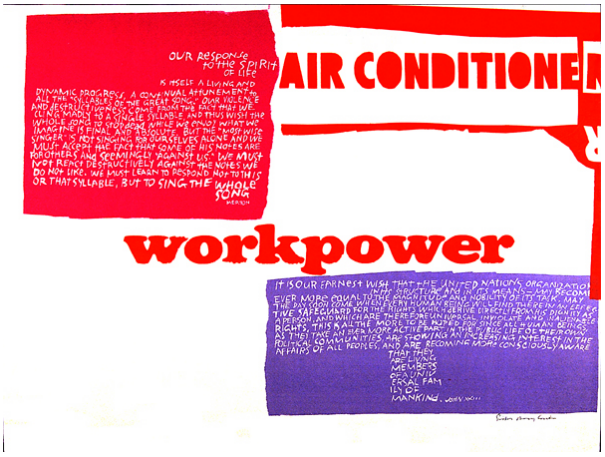
65 - 44 *well, on with the work* (h) 17.5" by (w) 14.25 "



well on with the work may it vault so many bodies into the real world of the nether regions, so high that they may sit in the manifest world and eat bread with pigeons neither higher nor lower, nor unchastened nor chained.
Sam Eisenstein

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65 - 45 *workpower, air conditioner* (h) 17" by (w) 23 "

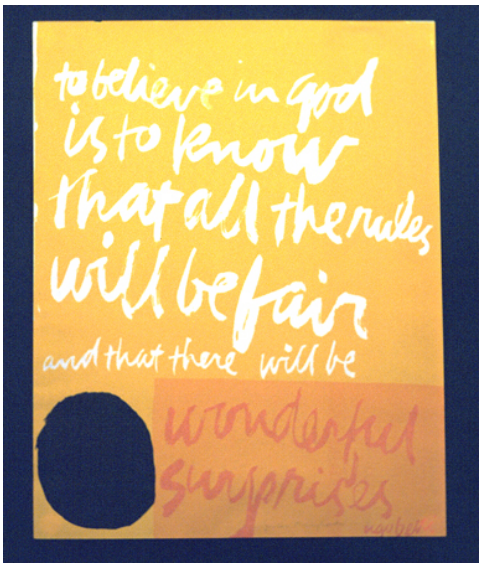


Our response to the spirit of life is itself a living and dynamic progress, a continual attunement to all the "syllables of the great song." Our violence and the destructiveness come from the fact that we cling madly to a single syllable, and thus wish the whole song to stop dead while we enjoy what we imagine is final and absolute. But the "most wise singer" is not singing for ourselves alone and we must accept the fact that some of his notes are for others and seemingly "against us." We must not reach destructively against the notes we do not like. We must learn to respond not to this or that syllable, but to sing the whole song.
Merton

it is our earnest wish that the United Nations Organization--in its structure and its means--may become ever more equal to the magnitude and nobility of its task. May the day soon come when every human being will find there in an effective safeguard for the rights which derive directly from his dignity as a person, and which are therefore universal, inviolate and inalienable--as they take an ever more active part in the public life of their own political communities, and showing an increasing interest in the affairs of all peoples, and are becoming more consciously aware that they are living members of a universal family of mankind.
John XXIII

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65 - 46 *to believe in god (print 1)* (h) 13.375" by (w) 17 "



To believe in God is to know that all the rules will be fair and that there will be wonderful surprises.

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65 - 47 *perhaps that is His purpose (print 2)* (h) 13.375" by (w) 17 "



I believe that God has intentionally made us not docile, for that He would find useless...
...but differenent from Himself and a little too proud... so that we may stand against Him, thwart Him, amaze Him...perhaps that is His purpose.

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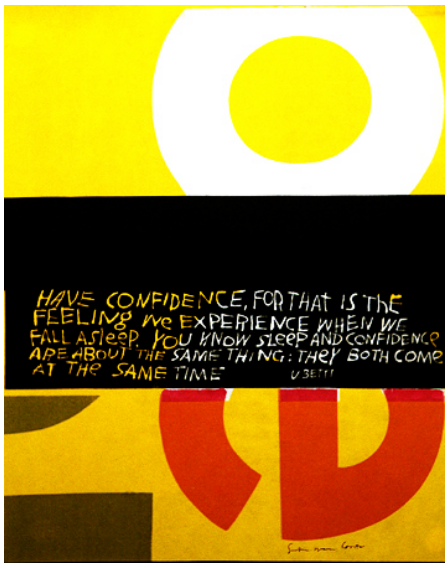
65 - 48 *it seemed to me as if (print 3)* (h) 13.375" by (w) 17 "



It seemed to me as if so many little hands were calling to me from here, from there: Come, come, be happy, be happy.
At first I passed through as a blind man and the world was black... and instead, to be happy, to draw near, this is the secret, to have tenderness.

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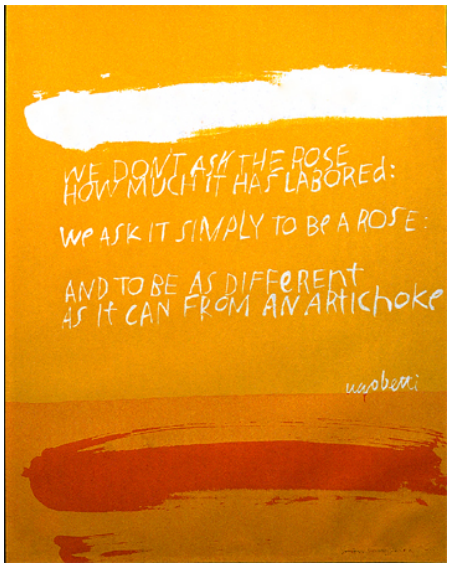
65 - 49 *have confidence (print 4)* (h) 13.375" by (w) 17 "



Have confidence, for that is the feeling we experience where we fall asleep. You know sleep and confidence are about the same thing: they both come at the same time. U. Betti

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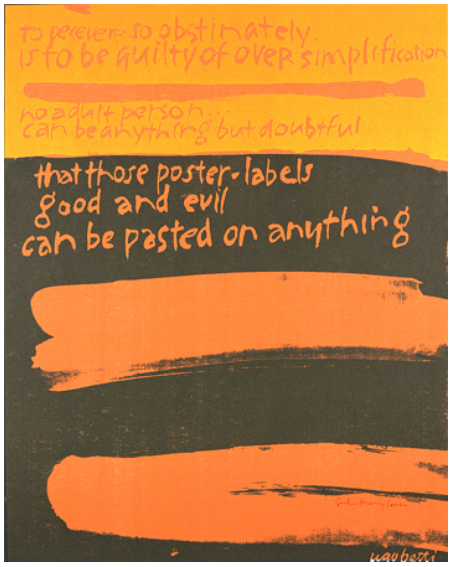
65 - 50 *we don't ask the rose (print 5)* (h) 13.375" by (w) 17 "



We don't ask the rose how much it has labored; we ask it simply to be a rose, and to be as different as it can from an artichoke.
Ugo Betti

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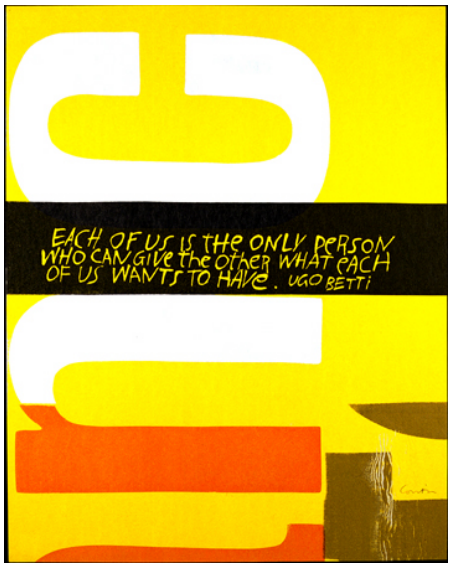
65 - 51 *to persevere (print 6)* (h) 13.375" by (w) 17 "



To persevere so obstinately is to be guilty of over-simplification. No adult person...can be anything but doubtful that those poster labels, good and evil, can be pasted on anything.

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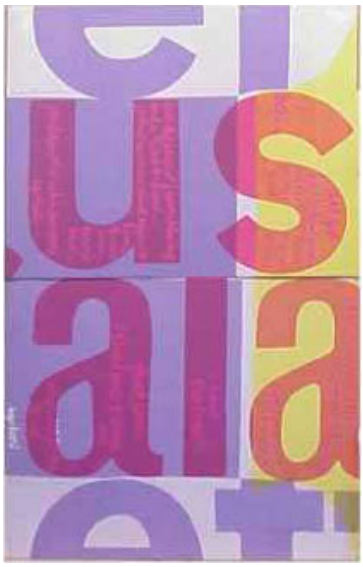
65 - 52 *each of us is the only person (print 7)* (h) 13.375" by (w) 17 "



Each of us is the only person who can give the other what each of us wants to have.

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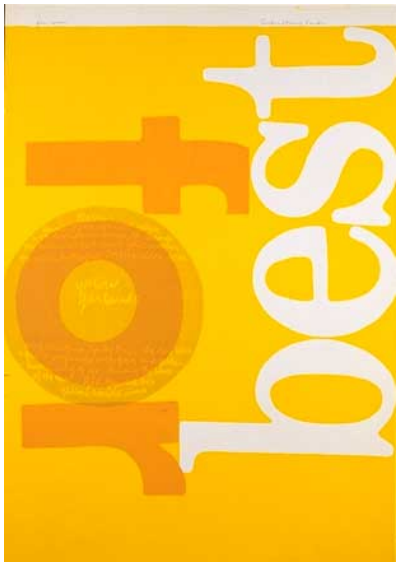
65 - 53 *I am sinning still (print 8)* (h) 13.375" by (w) 17 "



I am sinning still...It is the single thing that I can tell about myself... I have great need that soon I shall meet someone who will listen to me.

---

65 - 54 *for roses* (h) 23" by (w) 16 "



for best

The sun anointed the world with yellow, with downpouring rays, Ah, through the golden lilies. The warm golden water; the yellow butterflies, Over the golden roses. Yellow garlands were climbing up the trees. the day was a grace perfumed with gold in a golden awakening of life. Among the bones of the dead, God opened his yellow hands.
Jimenez

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65 - 55 *o amazement* (h) 11.25" by (w) 28.25 "



O amazement of things—even the least particle
Whitman

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65 - 56 *mystery of motion* (h) 10" by (w) 28.625 "



ILLUSTRIOUS EVERYONE ILLUSTRIOUS THE MYSTERY OF MOTION IN ALL BEINGS
even the tiniest insect illustrious the attribute of speech, the senses, the body, illustrious the passing light, illustrious the pale reflection of the new moon whatever I see or hear or touch
good in all ♥

---

66 - 01 *new hope* (h) 30" by (w) 36 "



To the lovings, new hope
i love you much (most beautiful darling) more than anyone on earth and i like you better than everything in the sky--sunlight and singing welcome your coming although winter may be everywhere with such a silence and such a darkness no one can quite begin to guess (except my life) the true time of the year-- and if what calls itself a world should have the luck to hear singing (or glimpse such sunlight as will leap higher than high through gayer than gayest someone's heart at your each nearness) everyone certainly would (my most beautiful darling) believe in nothing but love.
cummings

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66 - 02 *we care* (h) 30" by (w) 36 "



Tiger in
Humble research works wonders with oil
who cares
we care

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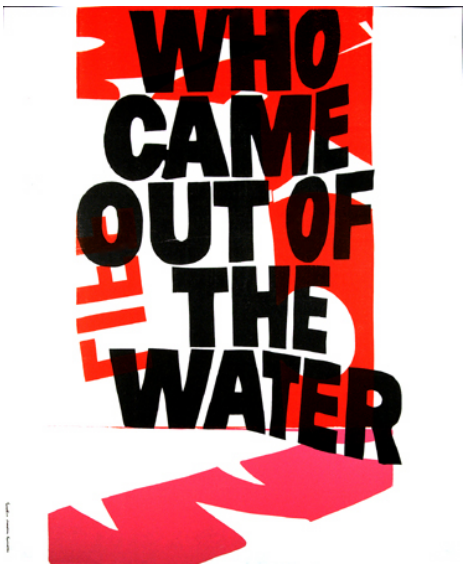
66 - 03 *the handling is in your hands* (h) 30" by (w) 36 "



Humble research works wonders with oil, but the handling is in your hands

---

66 - 04 *who came out of the water* (h) 30" by (w) 36 "



Who came out of the water

---

66 - 05 *ha,* (h) 30" by (w) 36 "



ha,
life

---

66 - 06 *come off it* (h) 30" by (w) 36 "



Come off it - the big cheese

---

66 - 07 *tomorrow the stars* (h) 30" by (w) 36 "



Come alive - tomorrow the stars

---

66 - 08 *please tame me* (h) 29 7/8" by (w) 36 1/8 "



COME ALIVE

I can not play with you the fox said i am not tamed what does that mean said the little prince--tame? it is an act often neglected, it means to establish ties. To establish ties? Just that said the fox. to me, you are still nothing more than a little boy who is just like a hundred thousand other little boys. and I have no need of you. And you on your part, have no need of me. to you i am nothing more than a fox like a hundred thousand other foxes. but if you tame me, then we shall need each other. to me, you will be unique in all the world. to you, I shall be unique in all the world...
I am beginning to understand said the little prince. there is a flower...I think she has tamed me...
it is possible said the fox. on earth one sees all sorts of things. O but this is not the earth said the little prince. the fox seemed perplexed and very curious. On another planet? Yes. Are there hunters on that planet? No. Nothing is perfect, sighed the fox. But he came back to his idea. My life is very monotonous, I hunt chickens; men hunt me. All the chickens are just alike, and all the men are just alike. And, in consequence, I am a little bored. But if you tame me, it will be as if the sun came to shine on my life. I shall know the sound of a step that wil be different from all the others. Other steps send me hurrying back underneath the ground. Yours will call me, like music, out of my burrow. And then look you see the grain-fields down yonder? I do not

---

66 - 09 *shalom* (h) 30" by (w) 36 "



workpower
PEACE COR

66 - 10 *now you can* (h) 30" by (w) 36 "

workpower
now you can



---

66 - 11 *green up* (h) 30" by (w) 36 "

When was the last time you saw a miracle
green up



---

66 - 12 *a man you can lean on* (h) 30" by (w) 36 "

Turn, turn - a man you can lean on



---

66 - 13 *not much of a weapon* (h) 30" by (w) 36 "



Not much of a weapon, no not a flute nor a drumstick
A nondescript kitchen chair silly as Coleridge's bucket on the deck--four legs, a seat, a caneback--sit down! eat, converse, gesticulate reflect, lean back, do not quite die in sleep.

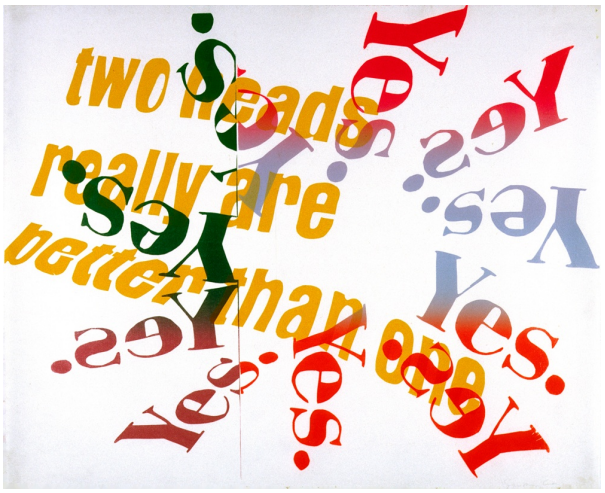
Then, a reversal of roles! I saw a man, Kitchen chair in hand wrestling eighteen voracious suns, the great golden hydrangea heads, hydra heads of one superb invulnerable body. Eighteen bulls, forests wrinking with inaccessible golden apples

lions, lions on perches, weaving like pythons, argumentative, definitive, He's mine, He's mine!! He's no one's I thought of time: man eating; leonine--of you and you and you who seldom ever again would put a simple chair to its silly use; drawn up to a cottage door at evening to a hearth, to the bridegroom, to long long thoughts, burdensome, virginal blushed with Early death: rose red, snow white. Hardly ever again.

O the chair fits the body, frames it like Whistler's Belladonna--she sits like a parlor sampler, everybody's juiceless filling who carries a bodkin to bed and bears like Missus Jupiter, kids from her forehead, by severely sweetly taking thought.

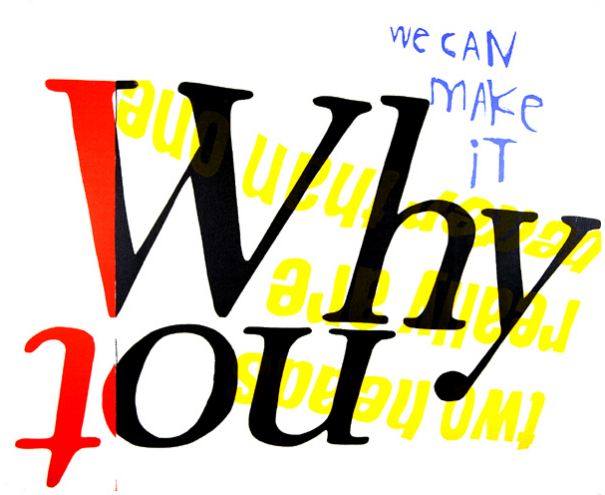
O chair! who ever pulled you out from under her? I know a few

66 - 14 *daisy* (h) 28.5" by (w) 35 "



two heads really are better than one
yes. yes.

66 - 15 *we can make it* (h) 30" by (w) 36 "



Two heads really are better than one. Why not? We can make it!

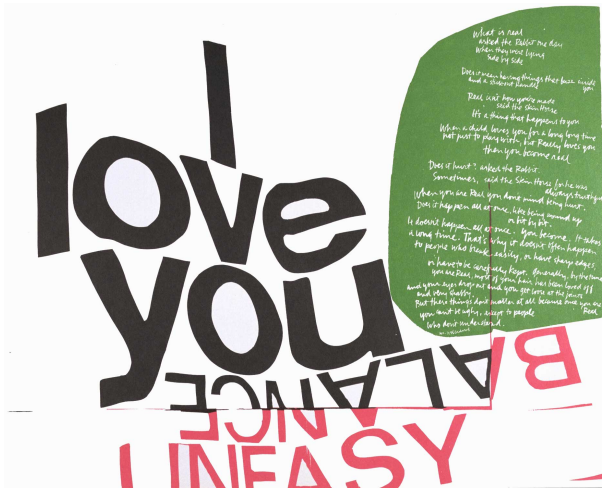
66 - 16 *give the gang our best* (h) 30" by (w) 36 "



Give the gang our best - Now

---

66 - 17 *i love you* (h) 30" by (w) 36 "



I love you; BALANCE; UNEASY

What is real, asked the rabbit one day when they were lying side by side. Does it mean having things that buzz inside you and a stickout handle. Real isn't how you're made said the Skin Horse. It's a thing that happens to you. When a child loves you for a long, long time, not just to play with, but Really loves you, then you become real. Does it hurt? asked the Rabbit. Sometimes, said the Skin Horse, for he was always truthful. When you are Real you don't mind being hurt. Does it happen all at once, like being wound up or bit by bit. It doesn't happen all at once. You become. It takes a long time. That's why it doesn't often happen to people who break easily, or have sharp edges, or have to be carefully kept. Generally, by the time you are Real, most of your hair has been loved off and your eyes drop out and you get loose at the joints and very shabby. But these things don't matter at all because once you are Real you can't be ugly, except to people who don't understand.

---

66 - 18 *apples are basic* (h) 30" by (w) 36 "



apples are basic
big time
rise of the fall
it's a good sign when you admit you're lost

---

66 - 19 *for emergency use soft shoulder* (h) 30" by (w) 36 "



GET WITH THE ACTION
wine that rejoyces man's heart
powerful enough to make a difference
for emergency use soft shoulder

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66 - 20 *questions and answers* (h) 30" by (w) 36 "



Who, what, when, where, why how? You love anytime, anyhow, because you are you anywhere

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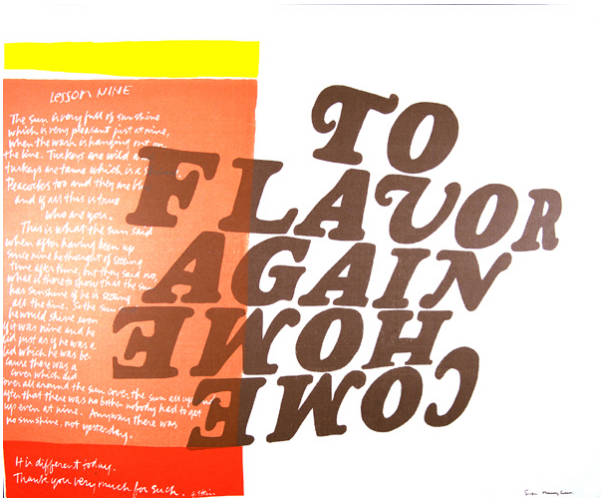
66 - 21 *help the big bird* (h) 29 3/4" by (w) 36 "



Fall in love - help the big bird - somebody up there likes us

---

66 - 22 *lesson nine* (h) 30" by (w) 36 "



COME HOME TO FLAVOR AGAIN

Lesson Nine
The sun is very full of sunshine which is very pleasant just at nine, when the wash is hanging out on the line. Turkeys are wild and turkeys are tame which is a shame.Peacocks too and they are blue and if all this is true who are you. This is what the sun said when after having been up since nine he thought of setting time after time, but they said no, what is there to show that the sun has sunshine if he is setting all the time. So the sun said he would shine even if it was nine and he did just as if he was a lid which he was because there was a cover which did cover all around the sun cover the sun all up and after that there was no bother nobody had to get up even at nine. Anyway there was no sunshine, not yesterday.
It is different today. Thank you very much for such.
g. stein

---

66 - 23 *the sure one* (h) 29 3/4" by (w) 36 "



Dial "0" FOR HELP
THE SURE ONE
Anybody who thinks he can manage alone, he's an idiot.

---

66 - 24 *morning* (h) 18" by (w) 29 3/4 "



Morning
Sometimes we go on a search and we do not know what we are looking for, until we come again to our beginning. In the beginning (in the beginning of time to say the least) there were the compasses: whirling in void their feet traced out beginnings and endings, beginning and end in a single line. Wisdom danced also in circles for these were her kingdom: the sun spun, worlds whirled, the seasons came round, and all things went their rounds: but in the beginning, beginning and end were one. And in the beginning was love. Love made a sphere: all things grew within it; the sphere then encompassed beginnings and endings, beginning and end. Love had a compass whose whirling dance traced out a sphere of love in the void: in the center thereof rose a fountain. Fields were set for the circus, stars for shows before even elephant lumbered or tent rose.
Robert Lax

---

66 - 25 *evening* (h) 18" by (w) 30 "



this is our camp, our moving, each day we set the show up: jugglers calm amid currents, riding the world, joggled but slightly as in a howdah, on, the grey wrinkled earth we ride as on elephants head.
Robert Lax

---

66 - 26 *i can handle it* (h) 21" by (w) 29 "



Get it - Do you think I can handle it

---

66 - 27 *where there's life there's mud* (h) 15" by (w) 18 "

FOR
we don't turn out perfect people — where there's life there's mud.

66 - 28 *to be as cordial* (h) 15" by (w) 36 "



there is so much coldness because we do not dare to be as cordial as we are
just as the wave cannot exist for itself but must always participate in the swell of the ocean so we can never experience our lives by ourselves but must always share the experiencing of life that takes place all around us.
A. Schweitzer

---

66 - 28 *be as cordial* (h) 15" by (w) 36 "



there is so much coldness because we do not dare to be as cordial as we are
just as the wave cannot exist for itself but must always participate in the swell of the ocean so we can never experience our lives by ourselves but must always share the experiencing of life that takes place all around us.
A. Schweitzer

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66 - 29 *let's talk* (h) 14 3/4" by (w) 36 "



What being loved makes being do is precisely be.
Johann
Let's talk

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66 - 30 *(tame) hummed hopefully to others* (h) 29 3/4" by (w) 18 1/8 "



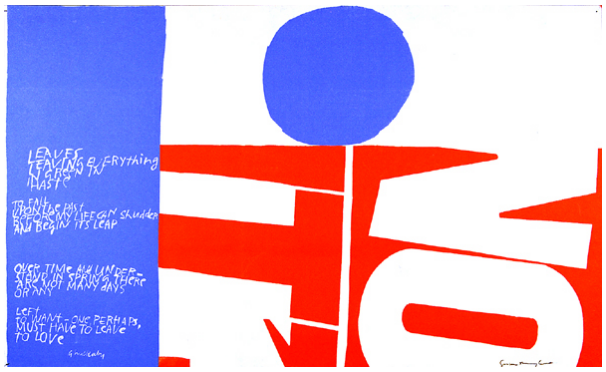
TAME
Somebody up there likes us.

A hum came suddenly into his head. Which seemed to him a good hum such as is hummed hopefully to others. Pooh

Deep within every man there lies the dread of being alone in the world, forgotten by God, overlooked among the tremendous household of millions upon millions. That fear is kept away by looking upon all those about one who are bound to one as friends or family; but the dread is nevertheless there and one hardly dares think of what would happen to one if all the rest were taken away. Kierkegaard

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66 - 31 *(tame) to leave to love* (h) 18" by (w) 30 "



Leaves leaving everything in green in haste to fall upon the past before my life can shudder and begin its leap over time and understand in spring there are not many days or any left to want--one perhaps, must have to leave to love
G. Huckaby

---

66 - 32 *(give the gang) the clue is in the signs* (h) 20.5" by (w) 30 "



The clue is in the "signs" which reveal themselves to the listening heart, and so reprove our unmortified tamperings. Such signs lead to further questions, in the nature of things. The road does not reach its end when an answer is near; it forks out in two or five or a hundred new directions.
D. Berrigan

GIVE THE GANG

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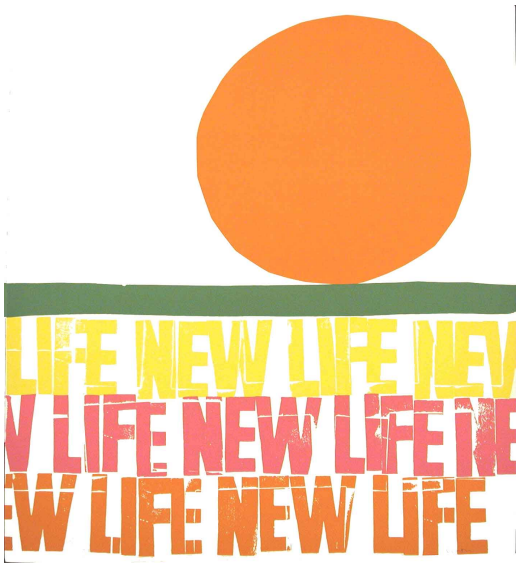
66 - 33 *(our best) reality proves very little* (h) 15.25" by (w) 30 "



Reality proves very little: it indicates a great deal, by way of epiphany of signs which always accompany mystery like the influence cast off by radioactive material. Knowledge therefore has all the imprecision of involvement, rather than the "clarity and distinctness" of logic.
D. Berrigan

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66 - 34 *life-new life* (h) 28" by (w) 25 "



life new life new life new life new life new life

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67 - 01 *stars* (h) 30" by (w) 36 "



that's what's needed don't you see? that! nothing else matters half so much. to reassure one another. to answer each other. Perhaps only you can listen to me and not laugh. Everyone has, inside himself...what shall I call it? A piece of good news! Everyone is...a very great, very important character! Yes, that's what's we have to tell them up there! Every man must be persuaded--even if he's in rags--that he's immensely, immensely important! Everyone must respect him; and make him respect himself too. They must listen to him attentively. Don't stand on top of him, don't stand in his light. But look at him with deference. Give him great, great hopes he needs them...especially if he's young. Spoil him! Yes, make him grow proud! Ugo Betti

67 - 02 *left* (h) 30" by (w) 36 "



KEEP RIGHT
STOP IN

---

67 - 03 *Jesus never fails* (h) 29.75" by (w) 36 "



I get by with a little help from my friends
Lennon + McCartney
It's not easy
Jesus never fails

---

67 - 04 *highly prized* (h) 30" by (w) 36 "



I care. I care about it all. It takes too much energy not to care...the why of why we are here is an intrigue for adolescents; the how is what must command the living. which is why i have lately become an insurgent again.
Lorraine Hansbury (sic)
HIGHLY PRIZED
FREEWAY ENTRANCE

---

67 - 05 *right* (h) 30" by (w) 36 "



and if only we arrange our life according to that principle which counsels us that we must always hold to the difficult, then that which now seems to us the most alien will become what we most trust and find most faithful. How should we be able to forget those ancient myths that are at the beginnings of all peoples, the myths about dragons that at the last moment turn into princesses; perhaps all the dragons of our lives are princesses who are only waiting to see us once beautiful and brave. Perhaps everything terrible is in its deepest being something that wants help from us.
Rilke
[W]RON[G] WAY
Prophets of boom

---

67 - 06 *daily* (h) 30" by (w) 36 "



Life is difficult isn't it Charlie Brown

Yes, it is

but I've developed a new philosophy...

I only dread one day at a time

Schulz

---

67 - 07 *don't back up* (h) 29 3/4" by (w) 36 "



while driving from the beach once a girl and I fell in love with white daisies in a field of white daisies and she wound up that sparkling june day so happy picking at the whole meadow I lost her a second but she reappeared ship with sails flying from both sides of her arms so full and the wind did so much to her hair... half way home a sign, pick them yourself, caught her eye strawberries, I lost her again that night my house was jammed with strawberries and white daisies in every vase and pot and as I sat there talking with friends i noticed a flourescence...she sleeping on the divan a child with bear feet stained red and red sunburned hands and hair so flowing free and yellow that it must have been a dim dawn when the sun went up in london that day.
11/1
Pintauro
DO NOT BACK UP
VIOLETS

---

67 - 08 *dip* (h) 30" by (w) 36 "



cherries
when love on stilts picts its way along gravel paths and reaches the treetops i too in cherries would like to experience cherries as cherries. No longer with arms too short, with ladders on which for ever on rung, just one rung missing, to live on stewed fruit and windfalls. Sweet and sweeter, darkening; A red such a blackbirds dream--who here is kissing whom, when love reaches treetops on stilts.
Günter Grass
DIP
IN STOP

---

67 - 09 *pig-pen* (h) 30" by (w) 36 "



Hi "Pig-pen" what are you doing...
Nothing...I just like to sit here and watch the rest of the world go by

Uh huh

it looks like a lot of it has stayed with you!

---

67 - 10 *greetings* (h) 30" by (w) 36 "



When I hear bread breaking, I see something else; it seems almost as though God never meant us to do anything else. So beautiful a sound, the crust breaks like manna and falls all over everything, and then we EAT; bread gets inside humans Sometime in your life, hope you might see one starved man, the look on his face when the bread finally arrives. Hope you might have baked it or bought it or even needed it for your self. For the look on his face for you hands meeting his across a piece of bread, you might be willing to lose a lot or suffer a lot--or die a little, even.
d. berrigan

great eat real bread
best bread ever!

---

67 - 11 *feelin' groovy* (h) 30" by (w) 36 "



DO NOT ENTER
WRONG WAY
The tailspin
Going into a tailspain (sic) in those days meant curtains. No matter how hard you pulled back on the stick the nose of the plane wouldn't come up.
Spinning round, headed for a target of earth, the whine of death in the wing struts, instinct made you try to pull out of it that way by force, and for years aviators spiraled down and crashed. Who could have dreamed that the solution to this dreaded aeronautical problem was so simple? Every student flier learns this nowadays: you move the joystick in the direction of the spin and like a miracle the plane stops turning and you are in control again to pull the nose up out of the dive. In panic we want to push the stick away from the spin, wrestle the plane out of it, but the trick is, as in everything, to go with the turning willingly, rather than fight, give in, go with it, and that way come out of your tailspin whole. —Edward Field
SLOW DOWN YOU MOVE TOO FAST—Simon & Garfunkel

---

67 - 12 *somebody had to break the rules* (h) 30" by (w) 36 "



SERVIC[E]
ENTRAN[CE]

somebody had to break the rules

The rose is a rose and was always a rose but the theory now goes that apple's a rose, and the pear is and so the plum, i suppose. The dear only knows what will next prove a rose. You of course are a rose. But were always a rose.
Robert Frost

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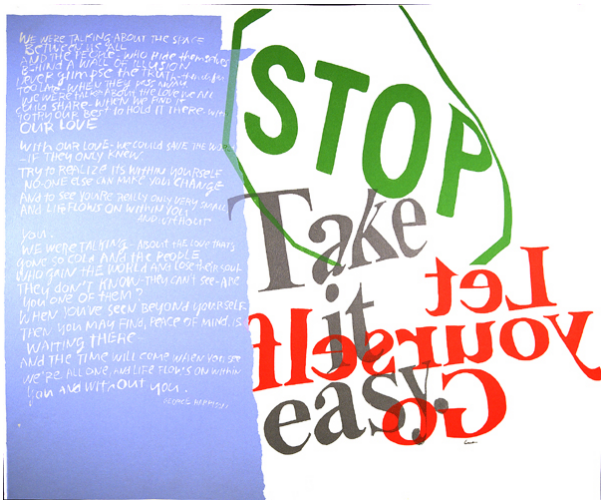
67 - 13 *viva* (h) 30" by (w) 36 "



Why not enjoy life every week?
nor a first rose explodes but shall increase whole truthful immediate us.
e.e.c.
Yes Thank You

---

67 - 14 *within you, without you* (h) 30" by (w) 36 "



We were talking about the space between us all and the people who hide themselves behind a wall of illusion never glimpse the truth--then its far too late--when they pass away. We were talking about the love we all could share--when we find it to try our best to hold it there-with our love.
With our love--we could save the world--if they only knew. Try to realize its within yourself no-one else can make you change and to see you're really only very small, and life flows on within you and without you. We were talking--about the love that's gone so cold and the people who gain the world and lose their soul--they don't know--they can't see--are you one of them? When you've seen beyond yourself--then you may find, peace of mind, is waiting there--and the time will come when you see we're all one, and life flows on within you and without you.
George Harrison
STOP
Take it easy
Let yourself Go

---

67 - 15 *mad for each other* (h) 30" by (w) 36 "



To understand is to stand under which is to look up which is a good way to understand

The thing perhaps is to eat flowers and not be afraid.
e.e.c.
Win
oops
made for each other

---

67 - 16 *bell brand* (h) 30" by (w) 36 "



Happiness is a thing called fiestas... Would it embarrass you very much if I were to tell you that I love you
BELL Bra[nd]
Fiestas
Why not put a little snap your life?

---

67 - 17 *help or something* (h) 23" by (w) 35 "



Help!...OR SOMETHING
I LOVE
The Rumored Lovechild
Pilgrim, Pilgrim
What do you hear in the wind outside, crying in the lines telegraphing crucifixions of disembodied words. Across the asphalt cavaties of this broken mounted city--what do you see worn upon the window panes to risk another wilderness and the stern virgin of wood waiting only for a word to turn to flesh, bred to hold a childs gentle mouth?
Pilgrim, Pilgrim
what do you see in the fire snarling and bleeding the wood with its thorny fingers at our eyes burning away the night what grim design can you expect to find for historys vivid metaphor with your childs dead hands riveted to the firewood like a statue?
Pilgrim, Pilgrim I can only hear the ear cracking thunder of two thousand stone tongues licking at the rubble of the last word said by a long, dead god---Christ! What maternal miracle can open up you ears in this nocturnal babylon that turns our hands to deaf and dumb assaults against the sun that once warmed our wooden loins?
Pilgrim, Pilgrim too many hands have closed to hope to find infants. Fingers still riding on a wooden breast, some mythic hill of love---can your millstone legs endure another spring, bred failure of some other world to flower love born, lightly bourne, on winters wooden arms?
Pilgrim, Pilgrim

67 - 18 *handle with care* (h) 23" by (w) 35 "



HANDLE WITH CARE!

SEE THE MAN WHO CAN SAVE YOU THE MOST there is only one man

No time or else a life walking in the dark i met Christ Jesus my heart flopped over and lay still while he passed (as close as I'm to you yes closer made of nothing except loneliness.
e.e.c.

67 - 19 *tomato* (h) 23" by (w) 35 "



pomme d'amour
pomme de terre
very good, very tasty - tomato, potato
grows everywhere - pomme d'adam
apple and cabbage - pomme colquinte
earth red and yellow - pomme de chou
love apples are good
pomidoro
eisenstein

67 - 20 *yellow submarine* (h) 23" by (w) 35 "



Make love not war Vietnam What has it done to the home of the brave?
VIETNAM
and our friends are all aboard many more than live next door
Lennon and McCartney

---

67 - 21 *things go better with* (h) 23" by (w) 35 "



What men need today is faith in themselves and in others, release from the sense of their isolation and hope: a conviction that realities like justice, peace, unity and love, are not merely good things on paper, good things in songs, good things meant for the good alone. What men need is a reminder that these things are worth being born for...indeed that we were born for nothing else...
Berrigan
so more will live
I give up.
things go better with

---

67 - 22 *with love to the everyday miracle* (h) 23" by (w) 35 "



Conversion is revolution is growth is living in a way appropriate to the coming age and is not understood by the present age which is passing away
God descends
man ascends
and they move on

For you

WITH LOVE TO
the everyday miracle

that's me!
that's my color!

---

67 - 23 *but, there is only one thing that has*

(h) 23 3/4" by (w) 16 1/4 "



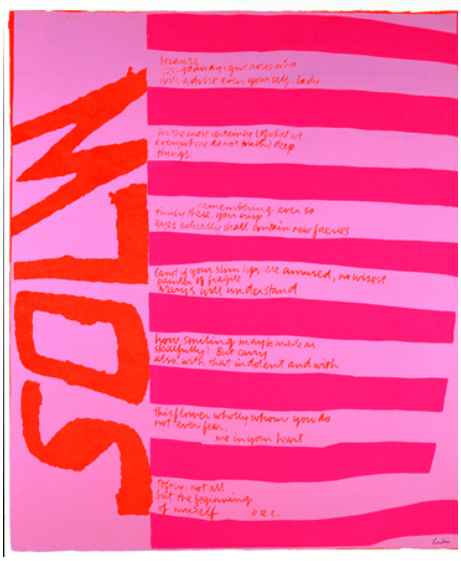
But there is only one thing that has power completely, and that is love. Because when a man loves he seeks no power, and therefore he has no power. I see only hope for our country, and that is when the white men and the black men, desiring neither power nor money, but desiring only the good of their country to come together to work for it.
Alan Paton

"I love my children and I love my wife, " my husband had once said quietly, "And I would die, and die gladly, if that would make life better for them." Mrs. Medgar Evers

---

67 - 24 *solw*

(h) 23" by (w) 18 3/4" "



because you go away i give roses who will advise even yourself, lady
in the most certainly (of what we everywhere do not touch) deep
things: remembering ever so timly these, your crisp eyes shall actually
contain new fairies (and if your slim lips are amused, no wisest painter
of fragile Mary's will understand how smiling may be made as
skillfully.) But carry also, with that indolent and with this flower wholly
whom you do not even fear, me in your heart softly; not all but the
beginning of myself.
e.e.c.

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67 - 25 *different drummer*

(h) 23" by (w) 18 "

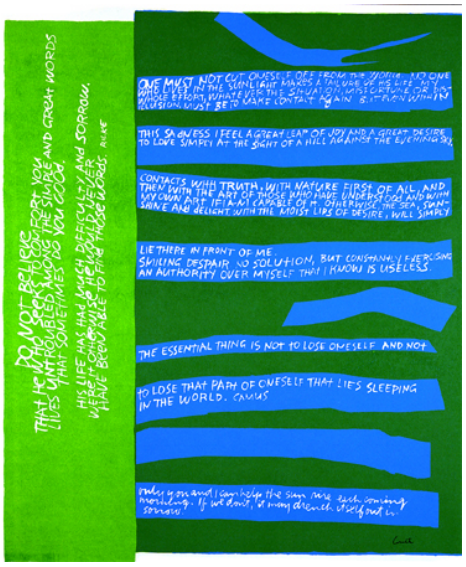


If a man does not keep pace with his companions perhaps it is because he hears a different drummer. Let him step to the music which he hears, however measured or far away.
Thoreau

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67 - 26 *one must not cut oneself off from the*

(h) 23" by (w) 18 "



Do not believe that he who seeks to comfort you lives untroubled among the simple and great words that sometimes do you good. His life has had much difficulty and sorrow. Were it otherwise he would never have been able to find those words. Rilke
One must not cut oneself off from the world. No one who lives in the sunlight makes a failure of his life. My whole effort, whatever the situation, misfortune or disillusion, must be to make contact again but even within this sadness I feel a great lead of joy and great desire to love simply at the sight of a hill against the evening sky. Contacts with truth, with nature, first of all, and then with the art of those who have understood and with my own art if I am capable of it. Otherwise, the sea, sunshine and delight, with the moist lips of desire, will simply lift there in front of me. Smiling despair. No solution, but constantly exercising an authority over myself that I know is useless. The essential thing is not to lose oneself and not to lose that part of oneself that lies sleeping in the world.
Camus
Only you and I can help the sun rise each coming morning. If we don't, it may drench itself out in sorrow.

---

67 - 27 *everywhere is love*

(h) 23" by (w) 18 "



Everywhere is love and love-making. Weddings and babies from generation to generation keeping the family of man alive and continuing. Everywhere the sun, moon and stars, the climates and weathers, have meanings for people. Though meanings vary, we are alike in all countries and tribes in trying to read what sky, land and sea say to us. Alike and ever alike we are on all continents in the need of love, food, clothing, work, speech, worship, sleep, games, dancing, fun. From tropics to artics humanity lives with these needs so alike, so inexorably alike.
Carl Sandburg67

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67 - 28 *there is only one man in the world*

(h) 21 7/8" by (w) 13 "



There is only one man in the world and his name is all men. There is only one woman in the world and her name is all women. There is only one child in the world and the child's name is all children.
Carl Sandburg

67 - 29 *stop the bombing* (h) 18" by (w) 23 "



I am in Vietnam--who will console me?
I am terrified of bombs, of cold wet leaves and bamboo splinters in my feet, of a bullet cracking through the trees, across the world, killing me--there is a bullet in my brain, behind my eyes, so that all I see is pain I am in vietnam--who will console me? from the sixoclock news, from the headlines lurking on the street, between the angry love songs on the radio, from the frightened hawks and angry doves I meet a war I will not fight is killing me--I am in vietnam, who will console me?

Stop the Bombing

---

67 - 30 *that man loves* (h) 19 3/8" by (w) 23 "



that man loves

When God enters the world, he sets men in movement. Or rather, let us say, he gets with a movement already underway. He becomes a brother on the journey, so truly one of us as to know at bone and heart and marrow all the the perplexity and pain, that darkness and setbacks and fits and starts of the human march. Later, much later, (and then only for a time), comes the single big word to burden our faith: resurrection. The world is perhaps too large for men today to cope with. We say "yes" to it as best we can and turn again in our unrisen flesh and minds, to the unfinished business of living. D. Berrigan

our personal life is as full of grief and private torment as a clown's is always said to be.

---

67 - 31 *harness the sun* (h) 20 1/2" by (w) 23 "



HARNESSES THE SUN TO POWER THIS

So: I see you—a very fresh, unique, wonderful individual. When I see you I can believe in lots of things: creativity, individuality, humanity, love, reciprocity—when I write, talk or think about you, clouds lift, light filters through and for a brief instant, I can see almost forever. And that's more than any human being such as I have a right to: And to have it so much, so often, makes me want to say grace all day long. Let no one speak of God's death—or non-existence to me who have found him in this wonderous strange happening to out-happen all happenings—our meeting. L

I believe in me through you—I believe in God through you. L

I feel good in a special way, I'm in love and it's a sunny day. L + M

The world cannot be wrong if in this world there's you. cc

How does it feel to one of the beautiful people? L + Mc C

67 - 32 *fresh bread* (h) 18" by (w) 23 "



Fresh bread, a secret agent

A jug of wine a loaf of bread and WOW What kind of a revolution would it be if all the people in the whole world would sit around in a circle and eat together? ❤

What you seek in vain for half your life, one day you come full upon all the family at dinner. Thoreau

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67 - 33 *come alive* (h) 13" by (w) 23 "

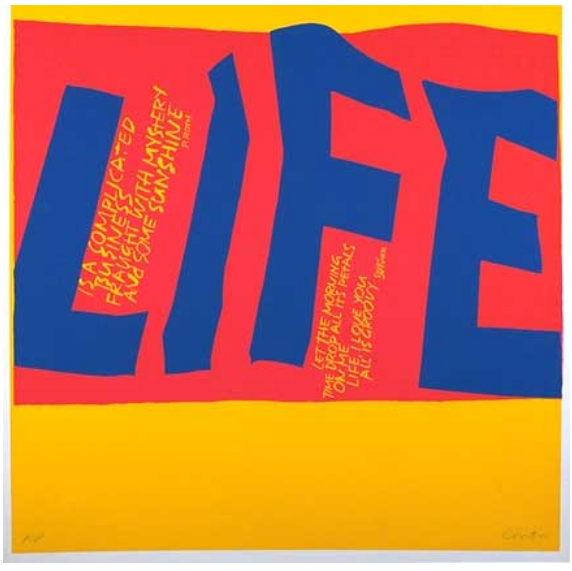


come alive!
you can make it (mirror image)
The glory of Christ
is man fully alive
man fully alive
is the glory of God
the blue cross way
is very simple
we walk together
dont you need somebody to love
jefferson air plane

you can make it

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67 - 34 *life is a complicated business* (h) 23" by (w) 22 "

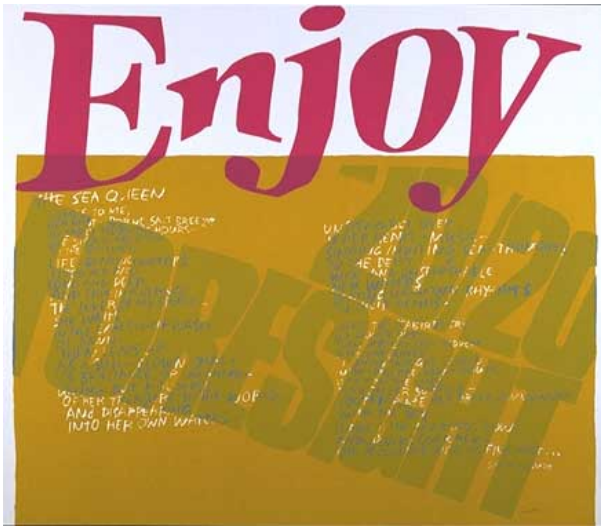


LIFE

is a complicated business frought with mystery and some sunshine
Philip Roth

Let the morning time drop all its petals on me
Life, I love you all is groovey.

67 - 35 *the sea queen* (h) 18" by (w) 23 "



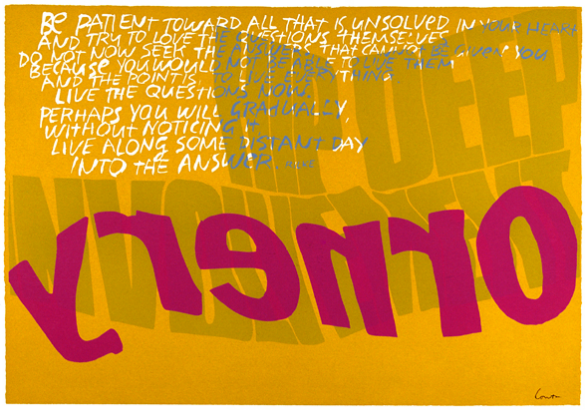
Enjoy

20/20 foresight
The Sea Queen
Comes to me, her mist—borne salt breeze in early morning hours—she speaks greeting to the stillness life-bearing waters flood her gaze long and deep and trip in a glance the lever of my spirit—she waits in the expectant wash of dawn—then leaps up as a sun—flown shaft of brilliance, or laughter—giving but a glimpse of her treasure to the world, and disappearing into her own waters.

Unspeakably deep is her heart—music—singing inviting sea-thoughts to the diety. Wide and unsearchable her waters—beating unknown rhythms in their depths—I hear the seabirds cry—no sooner piped, then mysteriously hidden and unclaimed. I stand thought-locked in the long pre-dawn hours, watching the light play on her surface—I contemplate her brave communion with the sky. There I the sky bends low and hovers over her—she is covered with its fine mist...
Sister Claude

---

67 - 36 *be patient* (h) 23" by (w) 18 "



Ornery
HIP DEEP
Be patient toward all that is unsolved in your heart and try to love the questions themselves do not now seek the answers that cannot be given you because you would not be able to live them and the point is, to live everything. Live the questions now. Perhaps you will gradually, without noticing it, live along some distant day into the answer.
Rilke

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67 - 37 *the world was given to us* (h) 18" by (w) 23 "

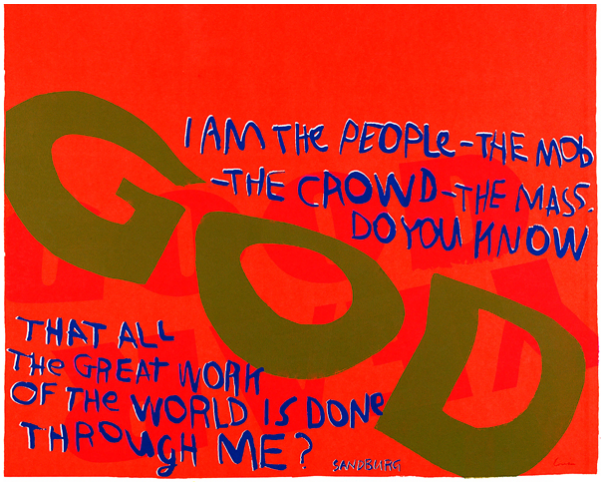


The world was given to us in motion, and the forces of natural evolution keep it in motion and the love and hope of men who keep an eye on that motion, who call our attention to that motion and who give it shape with joy and celebration are revolutionaries and creators in a true sense of those words.

Sister William

---

67 - 38 *i am the people* (h) 18" by (w) 23 "



GOOD YEAR GOD

I am the people—the mob—the crowd—the mass. Do you know that all the great work of the world is done though me? Sandburg

---

67 - 39 *one way* (h) 17" by (w) 23 "



May my heart always be open to little birds who are the secrets of living
Whatever they sing is better than to know and if men should not hear them men are old
May my mind stroll about hungry and fearless and thirsty and supple and even if its Sunday may I be wrong for whenever men are right they are not young
And may myself do nothing usefully and love yourself so more that truely there's never been quite such a fool who could fail pulling all the sky over him with one smile.
e.e.c.

So I'll continue to continue
S+G

ONE WAY

---

67 - 40 *wet and wild* (h) 17 3/4" by (w) 23 "



When he used this word "cup" he was talking about his cross... when he invited us to partake of his cup, he is not inviting us to take a little sip of grape juice, he is inviting us to participate in wall-breaking, in living and dying as a representative of God's Shalom—reconciliation
wet & wild

---

67 - 41 *be (1st of 4 pts)* (h) 15" by (w) 18 "



BE
(stamp words in the shap of an X) PERSONAL PERSONAL

---

67 - 42 *of love (2nd of 4 pts)* (h) 15" by (w) 18 "



OF LOVE
(stamp) RESTRICTED DATA

---

67 - 43 *(a little) more careful (3rd of 4 pts)* (h) 15" by (w) 18 "



(a little) more careful

[stamp) Thank You Very Much

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67 - 44 *than of everything (4th of 4 pts)* (h) 15" by (w) 18 "

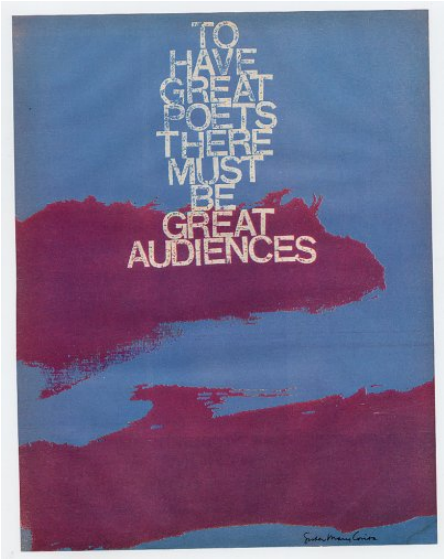


THAN OF EVERYTHING

[stamp] BULK RATE

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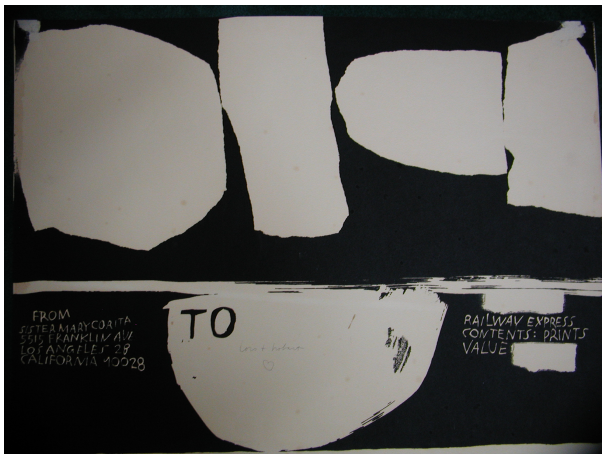
68 - W-4 *To have great poets there must be great* (h) 16" by (w) 12 "



To have great poets there must be great audiences

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68 - 00 *Railway Express* (h) 19" by (w) 24 "



from sister mary corita 5515 franklin ave los angeles california 90028 to lois + hobart railway express contents: prints value

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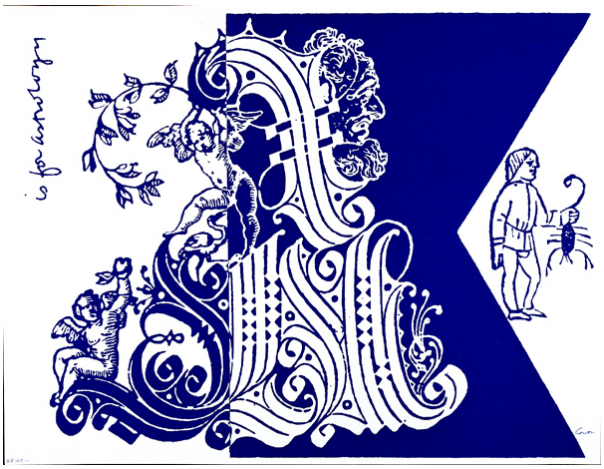
68 - 001 *words of prayer* (h) 22.5" by (w) 34.5 "



He repeated the letters of the alphabet over and over beseeching the Almighty to arrange them into the appropriate words of the prayers.
Hasidic Story

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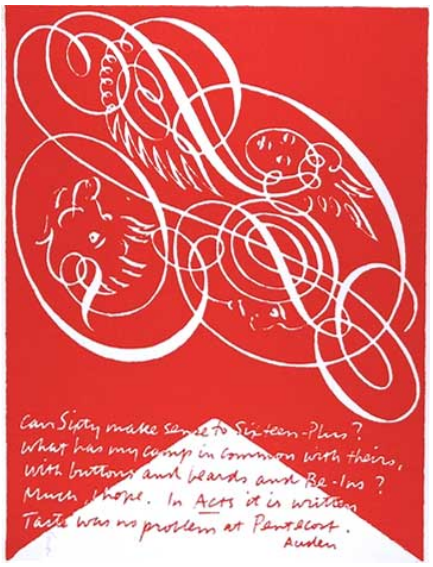
68 - 01 *a is for astrology* (h) 17" by (w) 22.5 "



a is for astrology

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68 - 02 *b is for be-ins* (h) 17" by (w) 22.5 "



Can sixty make sense to sixteen—plus? What has my camp in common with theirs, with buttons and beards and Be-Ins? Much, I hope. In Acts it is written taste was no problem at Pentecost.

Auden

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68 - 002 *love's complexity* (h) 22.5" by (w) 23.5 "



I could take two leaves and give you one. Would that not be a kind of perfection?

But I prefer one leaf torn to give you half showing (after these years, simply) love's complexity in an art, the tearing and unique edges—one leaf (one word) from the two imperfections that match.

Hayden Carruth

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68 - 03 *c is for clowns etc.* (h) 17" by (w) 22.5 "



cc

C is for you and me celebration circus confetti comfy cozy catchy caliber and company cohort and cohesion for country and city Cape Cod cajole clear cool cake California choose chortle café calaboose to circulate circumvate and calculate to call and come camp candy capacity caper carefree capital captivate carry-away care caress career carnival carry on and on and on for Carroll, Lewis cascade cash castle for the cat for Christ catalyst catcher catnip and catharsis care celestial ceiling celluloid central ceremonial certitude chalice cup champagne for changing and chanting chariots charity charm chaste child cheek cherish chew chick choice chum circle clasp clash clause cause clean clear click climax chose cloud clutch coax collapse comic commence commiserate commit communicate compliment comprehend considerate contemporary c is for come on come off it count down crash through courage cosmic course crazy create creak croak cry cut cute collapse contain compress concise conceive confection consumate complex combinate clown caput cat gut caviar celebrity champion chaotic catastrophe cheer comedy cox cocktail chic chuckle chicanery clod clever corny cream puff curly cure crystal culture curia cupid curve cushion crucial crowbar crust+cull
c

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68 - 003 *crazy enough* (h) 23" by (w) 26 "



I thank heaven that somebody's crazy enough to give me a daisy.
e.e.c.

68 - 04 *d is for digging it* (h) 17" by (w) 22.5 "



So its really that every moment's important, and just to dig it all, and by digging it all, you're naturally harmonizing with it, which is a form of appreciation of God...
g. harrison

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68 - 004 *in memory of rfk* (h) 20.5" by (w) 34.5 "



Each time a man stands up for an ideal, or acts to improve the lot of others, or strikes out against injustice, he sends forth a tiny ripple of hope, and crossing each other from a million different centers of energy and daring, these ripples build a current that can sweep down the mightiest walls of oppression and resistance

RFK

Look where Christ's blood streams in the firmament
Look where your brother is
Splash'd

R. Lax

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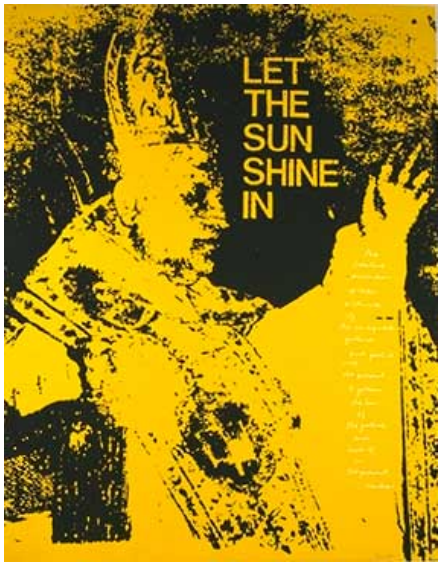
68 - 05 *e is for everyone* (h) 17" by (w) 22.5 "



e for everyone

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68 - 005 *let the sun shine* (h) 29" by (w) 23 "



LET THE SUN SHINE IN

the creative revolution—to take a chunk of the imagined future and put it into the present— to follow the law of the future and live it in the present.

Waskow

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68 - 06 *f is for frog prince* (h) 17" by (w) 22.5 "



Frog Prince by Grimms...
Then she felt beside herself with rage and picking him up, she threw him with all her strength against the wall, crying, "Now will you be quiet, you horrid frog?" But as he fell he ceased to be a frog, and became all at once a prince with beautiful kind eyes. And it came to pass that with her father's consent they became bride and bridegroom. And he told her how a wicked witch had bound him by her spells, and how no one but she alone could have released him, and that they two would go together to his fathers kingdom...

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68 - 006 *you shoot at yourself, america* (h) 23" by (w) 35 "



You Shoot at Yourself, America
Freedom to Kill
The color of the Statue of Liberty grows ever more deathly pale as, loving freedom with bullets you shoot at yourself, America. You can kill yourself this way! It is dangerous to go out into this hellish world, but it is still more dangerous to hide in the bushes.
There is a smell on earth of a universal Dallas, it is frightful to live and this fright is shameful.
Who is going to believe hippocritical fairy tales, when, behind a facade of noble ideas the price of revolver lubricant rises and the price of human life falls?
Murderers attend funerals dressing in mourning, and later become stockholders, and once again, ears of grain filled with bullets wave in the fields of Texas.
The eyes of murderers peer out alike from under hats and caps, the steps of murderers are heard at all doorways, and a second of the Kennedys falls... America, save your children! The children of other countries turn gray, and their huts bombed in the night, burn in your fire, just like your Bill of Rights.
You promised to be the conscience of the world, but, at the brink of bottomless shame, you are shooting not at King, but at your own conscience.
You are bombing Viet Nam and with this your own honor.
When a nation is going dangerously insane, it cannot be cured of its

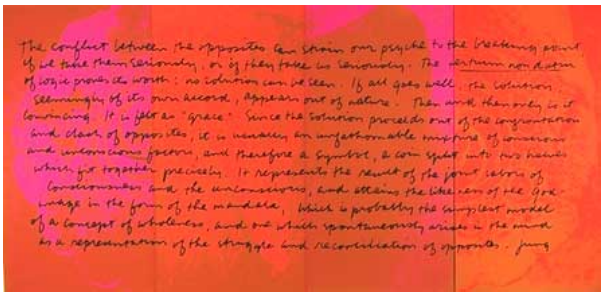
68 - 07 *g is for game* (h) 17" by (w) 22.5 "



Hello, I love you—won't you tell me your name—hello I love you—let me jump in your game

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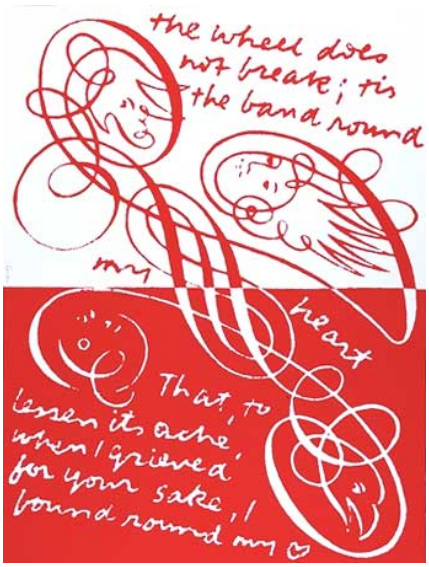
68 - 007 *heart of the mandala (1st part)* (h) 23" by (w) 35 "



The conflict between the opposites can strain our psyche to the breaking point, if we take them seriously, or if they take us seriously. The tertium non datur of logic proves its worth: no solution can be seen. If all goes well, the solution, seemingly of its own accord, appears out of nature. Then and then only is it convincing. It is felt as "grace." Since the solution proceeds out of the confrontation and clash of opposites, it is usually an unfathomable mixture of conscious and unconscious factors, and therefore a symbol, a coin split into two halves which fit together precisely. It represents the results of the joint labors of consciousness and the unconscious, and attains the likeness of the God—image in the form of the mandala, which is probably the simplist model of a concept of wholeness, and one which spontaneously arises in the mind as a representation of the struggle and reconciliation of opposites.
Jung

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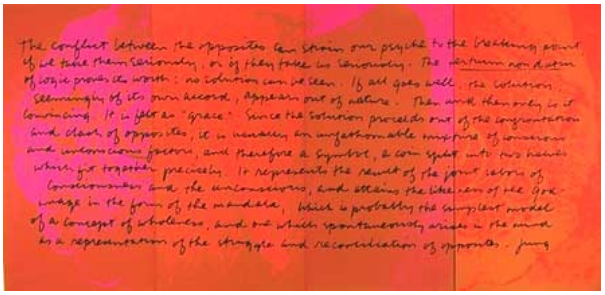
68 - 08 *h is for my heart* (h) 22.5" by (w) 17 "



The wheel does not break; 'tis the band round my heart that, to lessen its ache, when I grieved for your sake, I bound round my (heart symbol)

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68 - 008 *heart of the mandala (2nd part)* (h) 23" by (w) 11 3/4 "



The conflict between the opposites can strain our psyche to the breaking point, if we take them seriously, or if they take us seriously. The tertium non datum of logic proves its worth: no solution can be seen. If all goes well, the solution, seemingly of its own accord, appears out of nature. Then and then only is it convincing. It is felt as "grace." Since the solution proceeds out of the confrontation and clash of opposites, it is ususally an unfathomable mixture of conscious and unconscious factors, and therefore a symbol, a coin split into two halves which fit together precisely. It represents the results of the joint labors of consciousness and the unconscious, and attains the likeness of the God—image in the form of the mandala, which is probably the simplest model of a concept of wholeness, and one which spontaneously arises in the mind as a representation of the struggle and reconciliation of opposites.
Jung

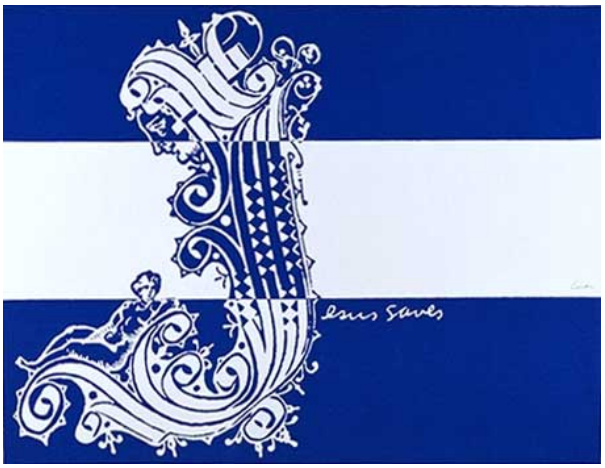
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68 - 09 *i is for eye* (h) 17" by (w) 22.5 "



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68 - 10 *j is for jesus* (h) 17" by (w) 22.5 "



Jesus saves

---

68 - 11 *k is for knight* (h) 17" by (w) 22.5 "



At times like these the bravest knight may find his armour much too tight

now we are six

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68 - 12 *l is for ladybug* (h) 17" by (w) 22.5 "



LADYBUG

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68 - 13 *m is for magick* (h) 17" by (w) 22.5 "



God is alive. Magic is afoot. God is afoot. Magic is alive.

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68 - 14 *n is for caution* (h) 17" by (w) 22.5 "



Throw caution to the wind

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68 - 15 *o is for god* (h) 17" by (w) 22.5 "



O MY GOD

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68 - 16 *p is for palm* (h) 17" by (w) 22.5 "



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68 - 17 *q is for cutie pie* (h) 17" by (w) 22.5 "



Q is for cutie pie and quick silver

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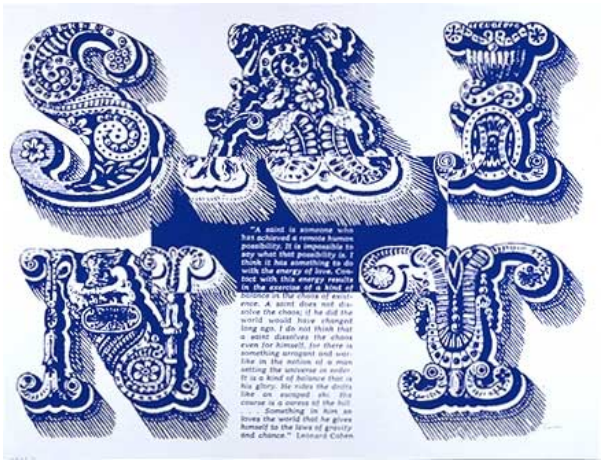
68 - 18 *r is for rabbit* (h) 17" by (w) 22.5 "



R is for RC (rabbits companion) Winnie-the Pooh

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68 - 19 *s is for saint* (h) 17" by (w) 22.5 "



"A saint is someone who has achieved a remote human possibility. It is impossible to say what that possibility is. I think it has something to do with the energy of love. Contact with this energy results in the excercise of a kind of balance in the chaos of existence. A saint does not dissolve the chaos; if he did the world would have changed long ago. I do not think that a saint dissolves the chaos even for himself, for there is something arrogant and warlike in the notion of a man setting the universe in order. It is a kind of balance that is his glory. He rides the drifts like an escaped sky. His course is a caress of the hill. . . Something in him so loves the world that he gives himself to the laws of gravity and chance."

Leonard Cohen

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68 - 20 *t is for two* (h) 17" by (w) 22.5 "



T is 2

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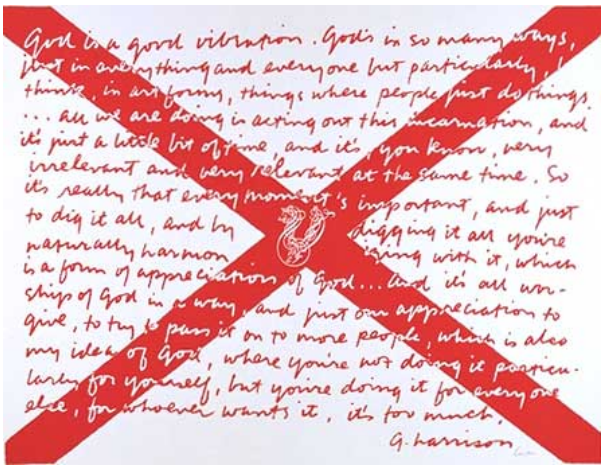
68 - 21 *u is for us* (h) 17" by (w) 22.5 "



U IS 4 US

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68 - 22 *v is for vibrations* (h) 17" by (w) 22.5 "



God is a good vibration. God's in so many ways, just in everything and everyone but particularly , I think, in art forms, things where people just do things...all we are doing is acting out this incarnation, and it's just a little bit of time, and it's, you know, very irrelevant and very relevant at the same time. So it's really that every moment's important, and just to dig it all, and by digging it all you're naturally harmonizing with it, which is a form of appreciation of God...and it's all worship of God in a way, and just our appreciation to give, to try to pass it on to more people, which is also my idea of God, where you're not doing it particularly for yourself, but you're doing it for everyone else, for whoever wants it, it's too much.
G. Harrison

68 - 23 *w is for white stone* (h) 17" by (w) 22.5 "



I will also give each of them a white stone, on which a new name is written, which no one one knows except the one who receives it. Rev. 2:17

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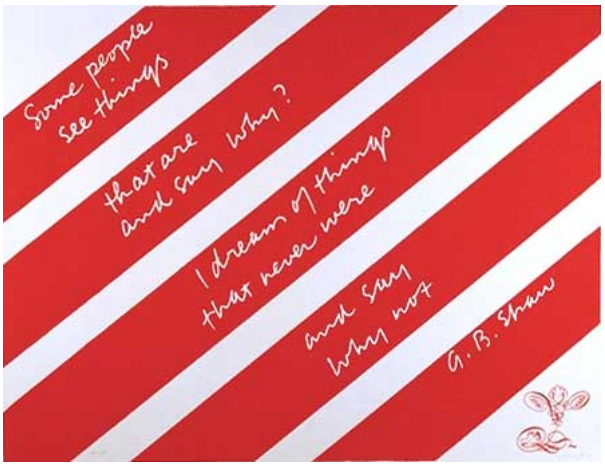
68 - 24 *x marks the spot* (h) 17" by (w) 22.5 "



X marks the spot

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68 - 25 *y is for why not* (h) 22.5" by (w) 17 "



Some people see things that are and say why?
I dream of things that never were and say why not
G. B. Shaw

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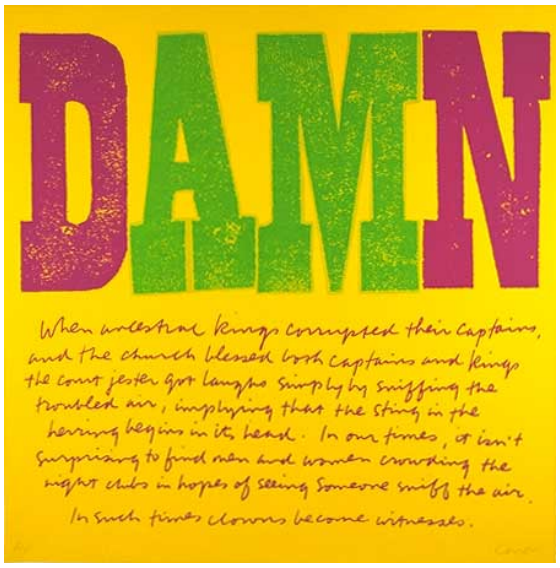
68 - 26 *z is zorba* (h) 17" by (w) 22.5 "



Zorba and the whole catastrophe

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68 - 27 *damn* (h) 22.75" by (w) 22.75 "



DAMN
When ancestral kings corrupted their captains, and the church blessed both captains and kings the court jester got laughs simply by sniffing the troubled air, implying that the stink in the herring begins in its head. In our times, it isn't surprising to find men and women crowding the night clubs in hopes of seeing someone sniff the air. In such times clowns become witnesses.

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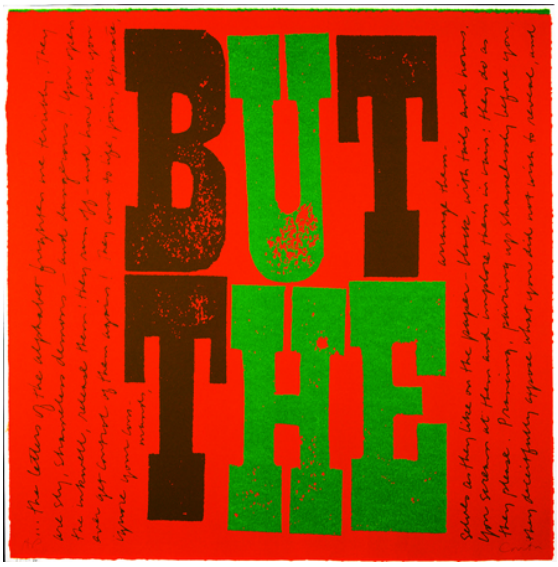
68 - 28 *everything* (h) 22.75" by (w) 22.75 "



EVERY
THING

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68 - 29 *but the* (h) 22.75" by (w) 22.75 "



BUT
THE
...the letters of the alphabet frighten me terribly. They are sly, shameless demons—and dangerous! You open the inkwell, release them: they run off—and how will you ever get control of them again! They come to life, join, separate, ignore your commands, arrange themselves as they like on the paper—black, with tails and horns. You scream at them and implore them in vain: they do as they please. Prancing, pairing up shamelessly before you, they deceitfully expose what you did not wish to reveal, and

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68 - 30 *circus* (h) 22.75" by (w) 22.75 "



CIRC
US
...they refuse to give voice to what is struggling deep within your bowels, to come forth and speak to mankind.

Kazantzakis

His costume was human frailty, human helplessness, and his lot was the human lot of one disaster after another. His comedy was misfortune, and his enduring grace the patience and dignity with which he survived an existence of interlinked catastrophes.

W. Brebner

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68 - 31 *A i love that one* (h) 22.75" by (w) 22.75 "



THE CIRCUS
(damn everything but)
The performances will take place in a commodious marquee, fitted up in the most improved style entirely new and lighted with portable gas.

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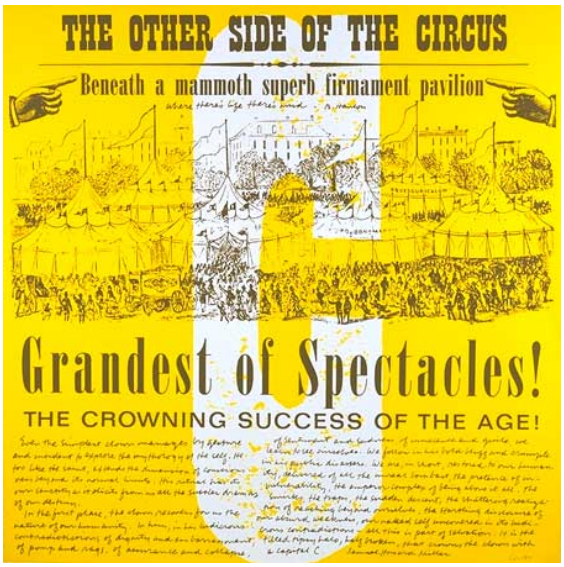
68 - 32 *B beauty you* (h) 22.75" by (w) 22.75 "



BEAUTY OUTLOOKING TOWARD HOPE'S LAND OF PROMISE.
Would it embarrass you very much if I were to tell you that I love you?
Only you and I can help the sun rise each coming morning. So if we don't, it may drench itself out in sorrow.
You—special, miraculous, unrepeatable, fragile, fearful, tender, lost, sparkling ruby emerald jewel, rainbow splendid person. It's up to you Jesus, gold and silver—standing naked in a roomful of modern men. What nerve. Jesus, gold and silver—you have no boots on, and you have no helmet or gun—no briefcase. Powerful Jesus gold and silver with young, thousand year old eyes. You look around and you know you must have failed somewhere. Because here we are, waiting on the eve of destruction with all the odds against any of us living to see the sun rise one day soon. You, dear reader—you are amazing grace. You are a precious jewel.
L Buckley

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68 - 33 *C capital clown* (h) 22.75" by (w) 22.75 "

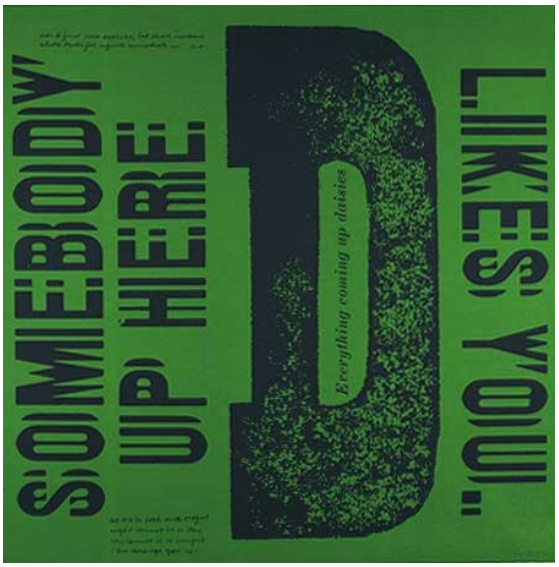


THE OTHER SIDE OF THE CIRCUS
Beneath a mammoth superb firmament pavilion
Where there's life there's mud-- B. Hanlon
GRANDEST OF THE SPECTACLES
THE CROWNING SUCCESS OF THE AGE!
Even the simplest clown manages by gesture and incident to explore the mythology of the self. He too like the saint, extends the dimensions of consiousness beyond its normal limits. His ritual has its own sanctity as it elicits from us all the subtler dramas of our destiny.

In the first place, the clown recovers for us the nature of our humanity. In him, in his ludicrous contradictions of dignity and embarrassment, of pomp and rags, of assurance and collapse, of sentiment and sadness, of innocence and guile, we learn to see ourselves. We follow in his bold bluff and crumple in his public disasters. We are, in short, restored to our humanity, delivered of all the real bombast, the pretence of invulnerability, the emperor complex of being above it all. The smirks, the traps, the sudden descent, the shattering realization of reaching beyond ourselves, the startlin disclosure of our absurd weakness, our naked self uncovered in its ludicrous contradictions--all this is part of salvation. It is the tilted topsy turvy halo, half broken, that crowns the clown with a capital C.
Samual Howard Miller

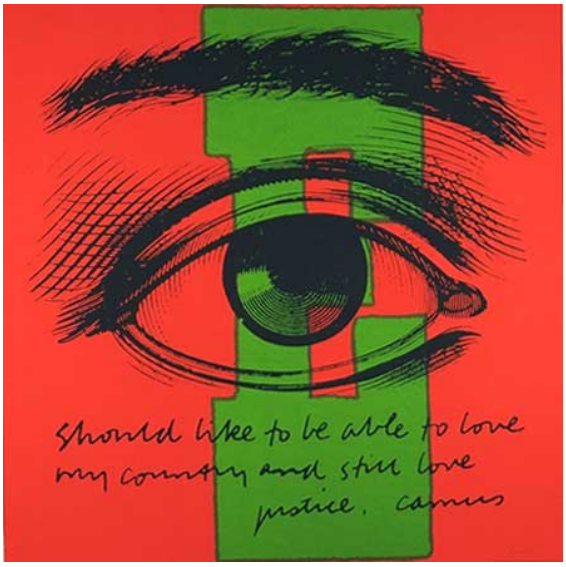
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68 - 34 *D everything coming up daisies* (h) 22.75" by (w) 22.75 "



SOMEBODY UP HERE LIKES YOU
Everything is coming up daisies
Nor a first rose explodes but shall increase whole truthful infinite immediate us e.e.
We are so both and oneful
night cannot be so sky
sky cannot be so sunful
i am through you so i

68 - 35 *E eye love* (h) 22.75" by (w) 22.75 "



[Eye] should like to be able to love my country and still love justice.
Camus

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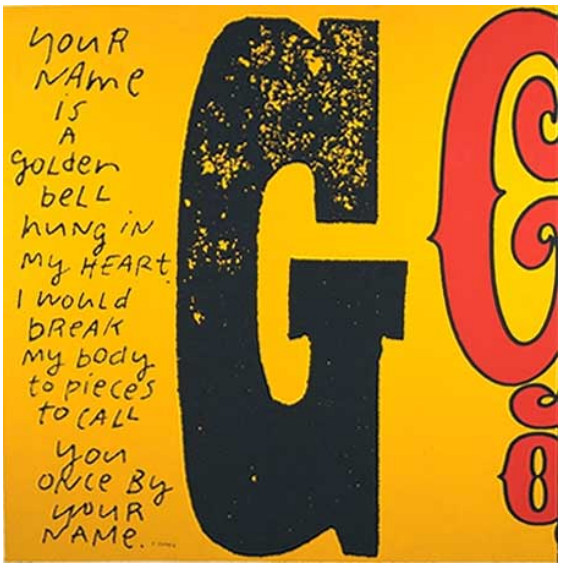
68 - 36 *F full of clown* (h) 22.75" by (w) 22.75 "



MR. MYERS AS CLOWN
His personal life was as full of grief and private torment as a clown's is always said to be.

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68 - 37 *G O greatest show of worth* (h) 22.75" by (w) 22.75 "



Your name is a golden bell hung in my heart. I would break my body to pieces to call you once by your name.
P. Beagle

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68 - 38 *H i carry your heart*

(h) 22.75" by (w) 22.75 "



i carry your heart with me (I carry it in my heart) i am never without it (anywhere i go you go, my dear; and whatever is done by only me is your doing, my darling i fear no fate (for you are my fate, my sweet) i want no world (for beautiful you are my world, my true) and it's you are what ever a moon has always meant and whatever a sun will always sing is you

here is the deepest secret nobody knows (here is the root of the root and the bud of the bud and the sky of the sky of a tree called life; which grows higher than the soul can hope or mind can hide) and this is the wonder that's keeping the stars apart

i carry your heart (i carry it in my heart)

e.e.c.

---

68 - 39 *I i am coming alive*

(h) 22.75" by (w) 22.75 "



You wish me courage--over and over again I have had to conquer infinite hopelessness, but now one may hope indeed to be near those decisions through which the spirit will be restored to its own most particular influence
Rilke

which is just another way of saying I am coming alive, I am living now. I am beginning to feel that love is the most powerful force in the world. You provided the sun shine. There is a song on the radio which says I have been waiting so long to be where I am going in the sunshine of your love.

---

68 - 40 *J gentle stirring*

(h) 22.75" by (w) 22.75 "



Great ideas, it has been said, come into the world as gently as doves. Perhaps then, if we listen attentively, we shall hear, amid the uproar of empires and nations, a faint flutter of wings, the gentle stirring of life and hope. Some will say that this hope lies in a nation; others in a man.
I believe rather that it is awakened, revived, nourished by millions of solitary individuals whose deeds and works every day negate the frontiers
and the crudest implications of history. As a result, there shine, forth fleetingly the ever threatened truth that each and every man, on the foundation of his own sufferings and joys, builds for all.
Camus

JOY TO THE WORLD
BEWARE OF COUNTERFEITS!
Relief for the distressed and balm for the wounded is found in PERRY DAVIS' VEGTABLE PAIN KILLER, Manufactured by PERRY DAVIS & SON, No. 74 High Street, Providence, R.I.
J.C. he pitched his tent here

68 - 41 *K kiss* (h) 22.75" by (w) 22.75 "



Elysian Necter,
or
ESSENCE OF A THOUSAND KISSES.
An exquisite Cordial for Sheeps-eyed Swains and Sighing Damsels.
A SPECIFIC FOR HEARTBUMPING.
DISTILLED BY
NARCISSUS DAFFODIL

When you are silent, shining host by guest a snowingly enfolding glory is all angry common things to disappear causing through mystery miracle peace: or (if beg in the colours of your voice) for some complete existence of to dream into complete some dream of to exist a stranger who is i awakening am. Living no single thing dares partly seem one atomy once, and every star cannot stir imagining; while you are motionless---whose morning is more april than the year (if all her most first little flowers rise out of tremendous darkness into air)
e.e.

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68 - 42 *L love drops* (h) 22.75" by (w) 22.75 "

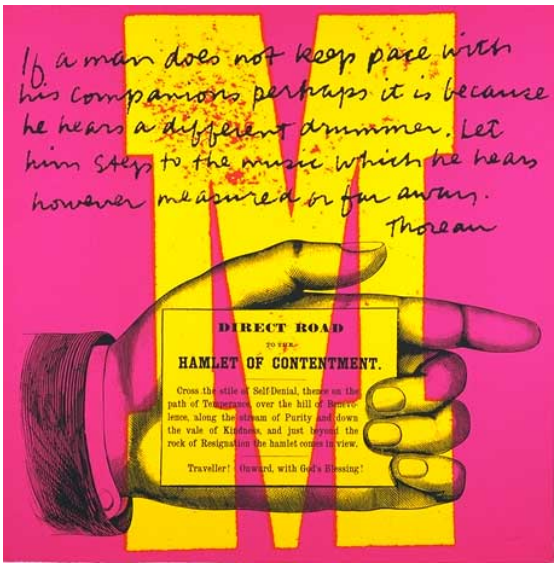


LOVE-DROPS:
AN EXQUISITE FAMILY CONFECTION
FOR FIRESIDE USE
WILLIAM GOOD HEART,
CHEMIST

Clown stood up. Facing the impassive glass countenance of Mr. Bixby's office, he bowed with exaggerated gravity, then turned and shuffled slowly toward the exit, a frail ridiculous man whose stooping shoulders bore the burden of every human embarrassment and indignity, an absurd little man whose face wore the mask of unreasonable persecution, a man who would survive and endure because he was ridiculous and persecuted---and because he was loved.
W. Brebner
love is the everybody good
e.e.

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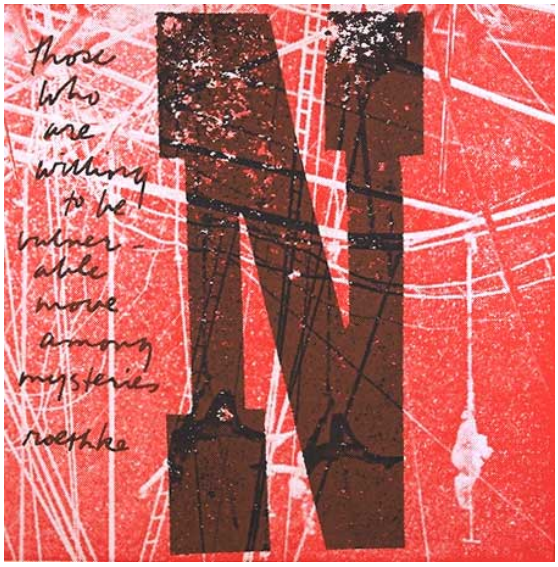
68 - 43 *M however measured* (h) 22.75" by (w) 22.75 "



DIRECT ROAD
TO THE
HAMLET OF CONTENTMENT
Cross the stile of Self-Denial, thence on the path of Temperance, over the hill of Benevolence, along the stream of Purity and down to vale of Kindness, and just beyond the rock of Resignation the hamlet comes in view.
Traveller! Onward, with God's Blessing!
If a man does not keep pace with his companions perhaps it is because he hears a different dummer. Let him step to the music which he hears however measured or far away.
Thoreau

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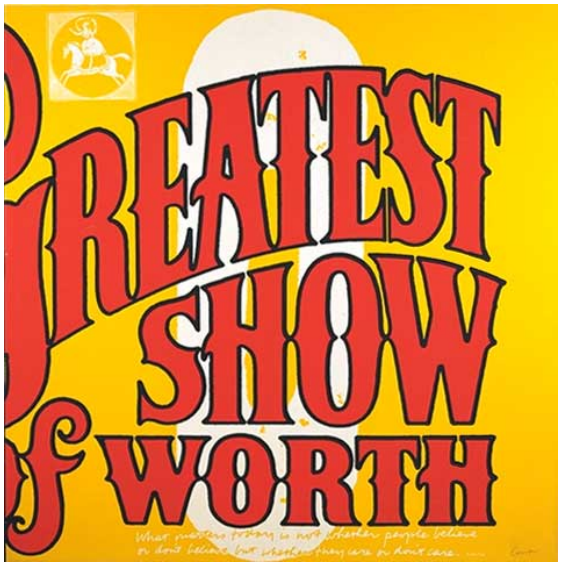
68 - 44 *N willing to be vulnerable* (h) 22.75" by (w) 22.75 "



those who are willing to be vulnerable move among mysteries
roethke

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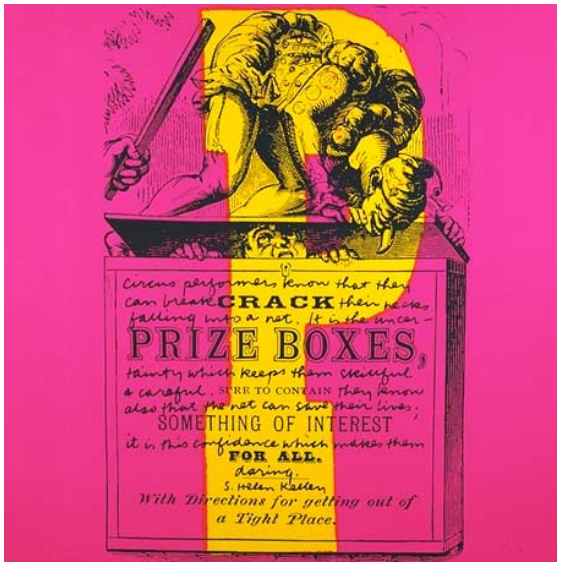
68 - 45 *G O greatest show of worth* (h) 22.75" by (w) 22.75 "



GREATEST
SHOW
OF
WORTH
What matters today is not whether people believe or don't believe but whether they care or don't care.
Abbé Pire

---

68 - 46 *P prize boxes* (h) 22.75" by (w) 22.75 "



CRACK
PRIZE BOXES,
SURE TO CONTAIN
SOMETHING OF INTEREST
FOR ALL.
With Directions for getting out of a Tight Place.

Circus performers know that they can break their necks falling into a net. It is the uncertainty which keeps them skillful and careful. They know also that the net can save their lives; it is this confidence which makes them daring.
S. Helen Kelley

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68 - 47 *Q elephant's q*

(h) 22.75" by (w) 22.75 "

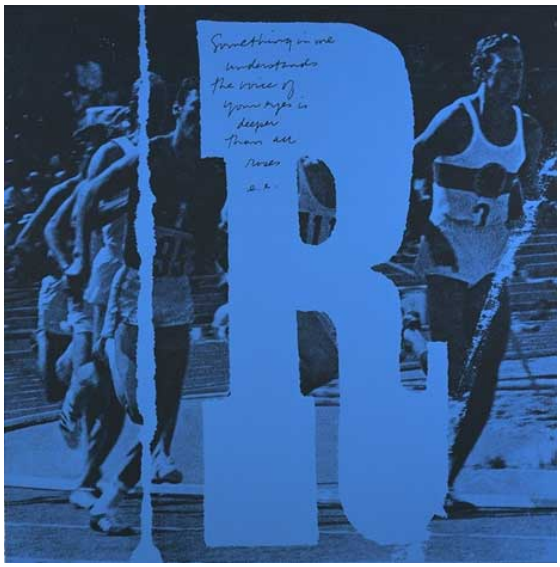


John Dewey says---I'm not quoting his words, (Dr. Felix Adler), but this is what he said, that "no matter how important any person is there is one thing that he knows better than anybody else and that is where the shoes pinch his own feet " and that because it is the individual that knows his own troubles, even if he is not literate or sophisticated in other respects, the idea of democracy as opposed to any conception of aristocracy is that every individual must be consulted in such a way, actively not passively, that he himself becomes part of the process of authority, of the process of social control; that his needs and wants have a chance to be registered in a way where they count in determining social policy.

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68 - 48 *R rosey runners*

(h) 22.75" by (w) 22.75 "



Something in me understands the voice of your eyes is deeper than all roses.
e.e.

---

68 - 49 *S my favorite symbols*

(h) 22.75" by (w) 22.75 "



HIGHLY INSTRUCTIVE & AMUSING

My favorite symbols were those which I didn't understand.
A. Gottlieb

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68 - 50 *T the tight rope* (h) 22.75" by (w) 22.75 "

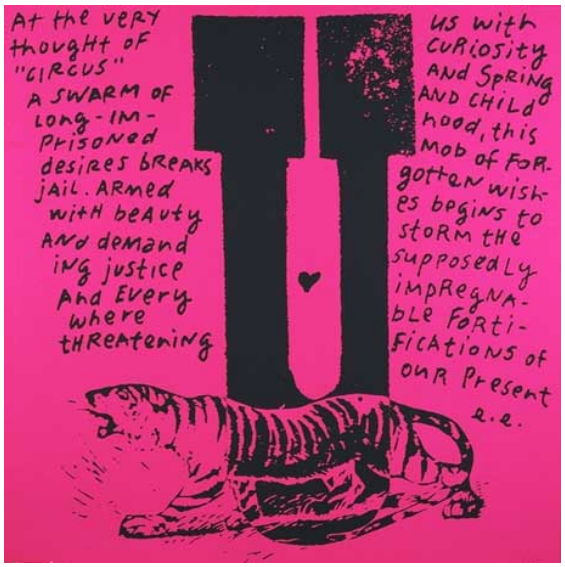


HIGH WIRE ARTISTS
INTRODUCING THE MOST DIFFICULT AND DANGEROUS FEATS EVER DEVISED BY HUMAN INGENUITY.

for freedom demands infinitely more care and devotion than any other political system.
A. Stevenson

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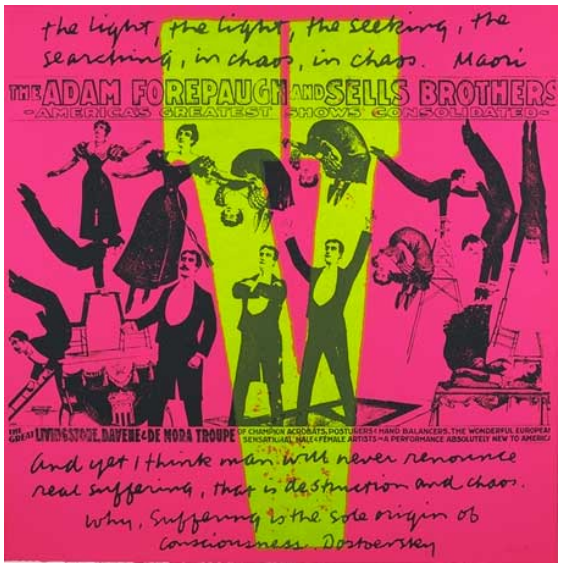
68 - 51 *U u are a tiger* (h) 22.75" by (w) 22.75 "



At the very thought of "circus" a swarm of long-imprisoned desires breaks jail. Armed with beauty and demanding justice and every where threatening us with curiosity and spring and childhood, this mob of forgotten wishes begins to storm the supposedly impregnable fortifications of our present
e.e.

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68 - 52 *V very interesting* (h) 22.75" by (w) 22.75 "



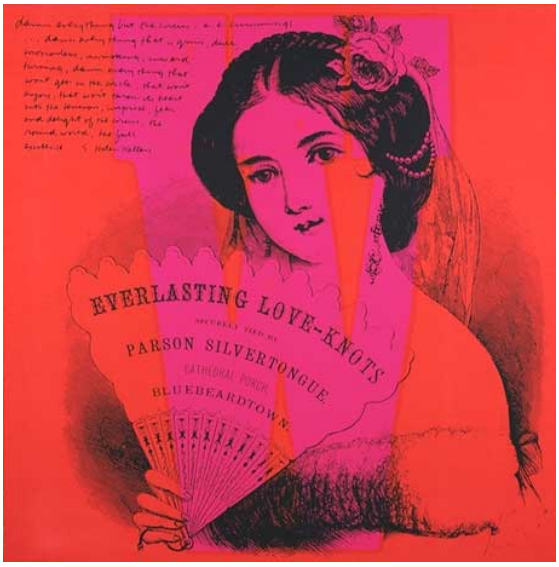
THE ADAM FOREPAUGN AND SELLS BROTHERS
AMERICAS GREATEST SHOWS CONSOLIDATED
THE GREAT LIVINGSTONE, DAVENE & DE MORE TROUPE
OF CHAMPION ACROBATES, PORTURERS & HAND BOUNCERS.
THE WONDERFUL EUROPEAN SENSATIONAL MALE AND
FEMALE ARTISTS IN A PERFORMANCE ABSOLUTELY NEW
TO AMERICA

the light, the light, the seeking, the searching, in chaos, in chaos.
Maori

And yet I think man will never renounce real suffering, that is destruction and chaos. Why, suffering is the sole origin of consciousness.
Dostoevsky

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68 - 53 *W what every woman knows* (h) 22.75" by (w) 22.75 "



damn everything but the circus --e.e. cummings

...damn everything that is grim, dull, motionless, unrisking, inward turning, damn every thing that won't get in the circle, that won't enjoy, that won't throw its heart into the tension, surprise, fear and delight of the circus, the round world, full of existence...S. Helen Kelley

EVERLASTING LOVE-KNOTS securely tied by Parson Silvertongue.
Cathedral Porch
Bluebeardtown.

---

68 - 54 *X give a damn* (h) 22.75" by (w) 22.75 "



If you give a damn about the people in our ghettos, wear this button. You can get one from the New York Urban Coalition. But, you have to show us that you really give a damn.
One way is by giving jobs. They can be part-time jobs, full-time jobs, career jobs, or jobs for beginners. You can work out the details by calling 212-582-4600.
If you can't give jobs, give money. Half a million kids in New York's ghettos are going to need something to do this summer besides kill time.
You can provide playstreets, bus trips and a little recreation for them by sending your check to the New York Urban Coalition.
The Coalition also needs your support for long term programs in the areas of economic development, housing, employment, and education.
If you want a button, send your contribution with a self addressed, stamped envelope to :
New York Urban Coalition, Box 5100,
Grand Central Station, New York, N. Y. 10017

love is the every only God
who spoke this earth so glad and big
even a thing all small and sad
man, may his mighty briefness dig for
love beginning means return ...e e

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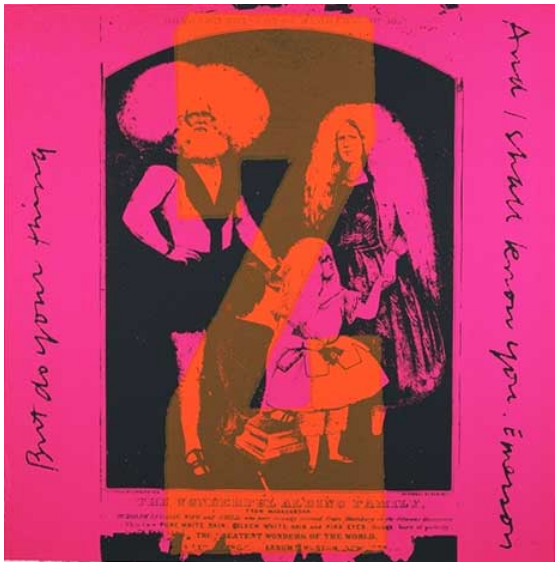
68 - 55 *Y why worry* (h) 22.75" by (w) 22.75 "



CIRC
US
EASTWARD BOUND! MERRILY! O how merrily sailing!
WISEMAN'S DREAM.
NIGHTMARE
Why worry? I am an old man, and have had many troubles, but most of 'em never happened.
Old Salt
Cape Cod, Mass.

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68 - 56 *Z do your thing* (h) 22.75" by (w) 22.75 "

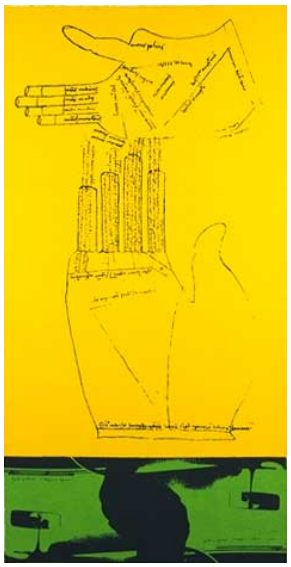


But do your thing and I shall know you.
Emerson

BARNUM'S GALLERY OF WONDERS N0. 14
THE WONDERFUL ALBINO FAMILY FROM MADAGASCAR.
RUDOLPH LUCASIE, WIFE AND CHILD: who have recently arrived from Hamburg in the Steamer Hammonica. They have PURE WHITE SKIN, SILKEN WHITE HAIR and PINK EYES, though born of perfectly. THE GREATEST WONDERS OF THE WORLD.
BARNUM'S MUSEUM, NEW YORK.

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69 - 57 *green fingers* (h) 11.5" by (w) 23 "



God is alive. Magic is afoot. God is afoot. Magic is alive.
Cohen

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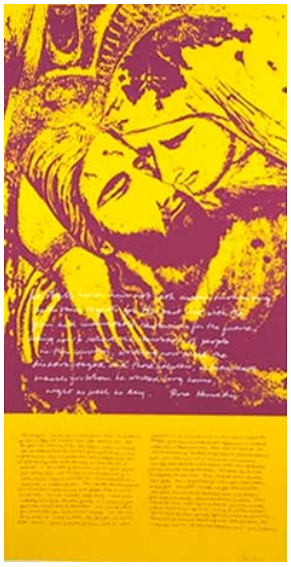
69 - 58 *heart of the arrow* (h) 23" by (w) 9 "



And in the heart of the arrow that points to you is the heart of every daisy saying she loves me

---

69 - 59 *pieta 1969* (h) 11.5" by (w) 22.5 "



We shall know him not with useless mourning and vain regrets for the past, but with the firm and indomitable resolutions for the future: acting now to relieve the starvation of people in this country, working now to aid the disadvantaged and those helpless, inarticulate masses for whom he worked long hours, night as well as day.
Rose Kennedy

...It's me again. I've learned a really great thing. It's something you told me before but I couldn't really feel that way then. But tonight I was listening to Sen. Kennedy's mother on TV and she was talking about her son's love of living but it was in such a great human way, so unpretentious that it helped me see that one of the great qualities of the Kennedy's was that they were so reachable. In the middle of destruction was this great creative force always there and always an honest statement of a really human responsive entity who wasn't hiding behind a bureaucracy or a static position. Then I started thinking about how many times I walk around and people talk to me but I am not there. I'm not honestly responding. I want to try to develop some of the Kennedy quality. It is so easy to fall apart when surrounded by destruction. Now I can see what you meant when you said we have to create. It's the only thing we can do. I read a book, The Spinster by Sylvia Baton Warner. You're probably familiar with it. What impressed me so much about it was that Sylvia helped the children find channels to express their aggressions in a creative rather

69 - 60 *i'm glad i can feel pain* (h) 11.5" by (w) 22.5 "



...Kennedy is dead. Fabrics can be torn & shredded and fall apart. Social fabrics are the only thing that hold us together. This is a time to be strong. The national tendency under such devastating displays of violence is to collapse. I am afraid that a collapse would engender relapse, relapse into violence triggered by despair. I'm trying to be strong. I'm trying to direct all my energies to positive things. Kennedy believed in our people. We have to trust ourselves. We are living, therefore we have to give ourselves to life. So many living people are dead. So many people have commited mental suicide. People are so afraid. I don't believe we were born to be afraid. This is something man has created by and for himself, probably unconsciously. Maybe this is the problem, man hasn't been facing choices and consciously making a choice---really choosing, but instead he has been letting other forces outside of himself control him and he isn't even aware that the he in him is dead perhaps murdered. When someone as influential as Kennedy is killed it makes people every where face the reality that it takes guts and courage to be human and to be what you are and believe what you are. Kennedy was a leader who could help people do this. He was helping the establishment understand minority groups. He was helping us understand what it means to be human and that each individual is an intergral part of the social fabric. Now his voice has been silenced but not really just physically. We all have to find our voice and the medium through which we can make it be heard...We all have a voice and we all have to listen. I'm very upset

69 - 61 *the stamp of thoreau* (h) 11.5" by (w) 22.5 "



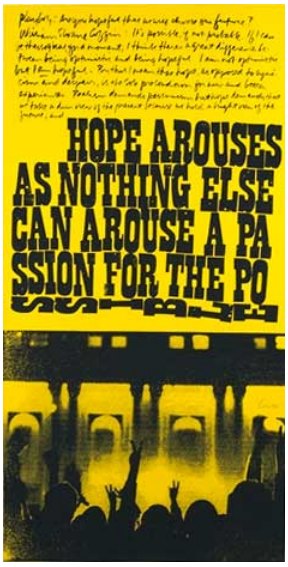
I did not read books the first summer; I hoed beans. Nay, I often did better than this. There were times when I could not afford to sacrifice the bloom of the present moment to any work, whether of the head or hands. I love a broad margin to my life. Sometimes in a summer morning, having taken my accustomed bath, I sat in my sunny doorway from sunrise till noon, rapt in a revery amidst the pines and hickories and sumachs, in undisturbed solitude and stillness while the birds sang around or flitted noiseless through the house until by the sun falling in at my west window or the noise of some traveller's wagon on the distant highway. I was reminded of the lapse of time. I grew in those seasons like corn in the night, and they were far better than any work of the hand would have been. They were not time subtracted from my life, but so much over and above my usual allowance.
As I drew a still fresher soil about the rows and my home, I disturbed the ashes of unchronicled nations who in primeval years lived under these heavens, and their small implements of war and hunting were brought to the light of this modern day. They lay mingled with other natural stones, some of which bore the marks of having been burned by Indian fire, and some by the sun, and also bits of pottery and glass brought hither by the recent cultivations of the soil. When my hoe tinkled against the stones, that music echoed to the woods and the sky was an accompaniment to my labor which yielded an instant and immeasurable crop. It was no longer beans that I hoed, nor that I

69 - 62 *the cry that will be heard* (h) 11.5" by (w) 22.5 "



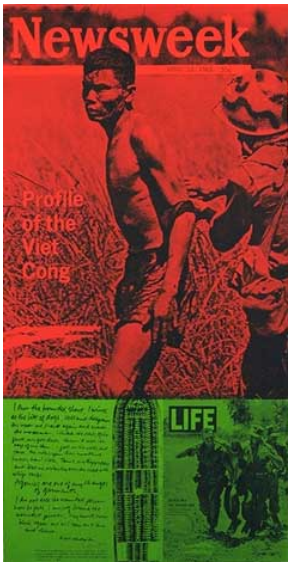
LIFE
THE NEGRO AND THE CITIES
The Cry That Will Be Heard
March 8, 1968 35
WHY NOT GIVE A DAMN ABOUT YOUR FELLOW MAN
GIVE A DAMN
Put your girl to sleep some time with rats instead of nursery rhymes with hunger and your other children by her side And wonder if you'll share your bed with something else that must be fed for fear may lie beside you or it may sleep down the hall and it might begin to teach you how to give a damn about your fellow man and it might begin to teach you how to give a damn about your fellow man.
Come and see how well despair is seasoned by the stiffling air see a ghetto in the good old sizzling summertime suppose as the streets were all on fire the flames like tempers leaping higher suppose you lived there all you life do you think that you would mind and it might begin to reach you why we give a damn about our fellow man and it might begin to teach you how to give a damn about your fellow man and it might begin to reach you why we give a damn.
If you'd take the train with me uptown through the misery of ghetto streets in morning light there's always night.
Take a window seat put down your times you can read between the lines just meet the faces that you meet beyond the window's pane and it might begin to teach you how to give a damn about your fellow man

69 - 63 *a passion for the possible* (h) 23" by (w) 12 "



Playboy: Are you hopeful that we will choose our future? William Sloane Coffin: It's possible, if not probable. If I can be theological for a moment, I think there's a great difference between being optimistic and being hopeful. I am not optimistic but I am hopeful. By this I mean that hope, as opposed to cynicism and despair, is the sole precondition for new and better experiences. Realism demands pessimism but hope demands that we take a dim view of the present because we hold a bright view of the future; and HOPE AROUSES AS NOTHING ELSE CAN AROUSE A PASSION FOR THE POSSIBLE

69 - 64 *news of the week* (h) 12" by (w) 23 "

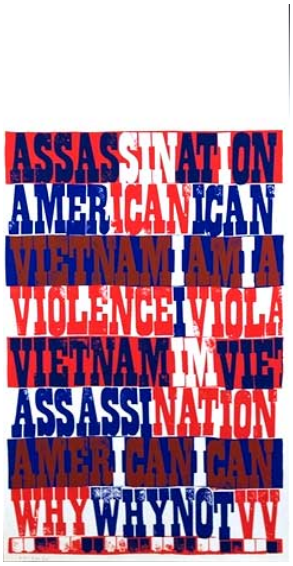


Newsweek APRIL 12, 1965 35 CENTS
Profile of the Viet Cong

LIFE July 2, 1965 35 cents
DEEPER INTO THE VIETNAM WAR
A marine is evacuated during patrol action against the Vietcong

I am the hounded slave, I wince at the bite of dogs, Hell and despair are upon me, crack again and crack the marksman, I clutch the rails of the fence, my gore dribs, thinned with the ooze of my skin. I fall on the weeds and stones, the riders spur their unwilling horses, haul close, taunt my dizzy ears and beat me violently over the head with whip-stocks.
Agonies are one of my changes of garments, I do not ask the wounded person how he feels, I myself become the wounded person, my hurts turn livid upon me as I lean on a can and observe.
Walt Whitman

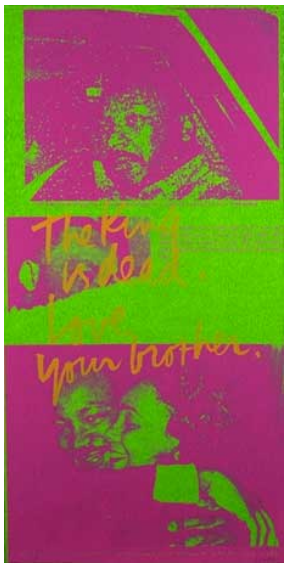
69 - 65 *american sampler* (h) 11.5" by (w) 22.5 "



ASSASSINATION
AMERICANICAN
VIETMANIAMIA
VIOLENCEIVIOLA
VIETNAMIMVIET
ASSASSINATION
AMERICANICAN
WHYWHYNOTVV

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69 - 66 *love your brother* (h) 11.5" by (w) 22.5 "



The King is dead. Love your Brother.

Dr. King stares through the rain-spattered window of a police car after his arrest in Birmingham.

"are trampled over every day, don't ever let anyone pull you so low as to hate them. We must use the weapon of love. We must have compassion and understanding for those who hate. "

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69 - 67 *road signs (two parts)* (h) 11 3/4" by (w) 23 "



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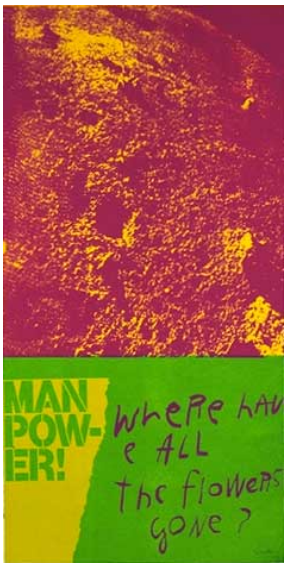
69 - 68 *road signs (two parts)* (h) 11.5" by (w) 23 "



Hope---is being able to go in any direction---to know it is the right direction---
NOT I NOR ANYONE ELSE CAN TRAVEL THAT ROAD
for you, you must travel it for yourself. It is not far, it is within reach. Perhaps you have been on it since you were born and did not know. Perhaps it is everywhere on water and on land...If you tire, give me both burdens, and rest the cuff of your hand on my hip. And in due time you shall repay the same service to me, for after we start we never lie by again...
Walt Whitman

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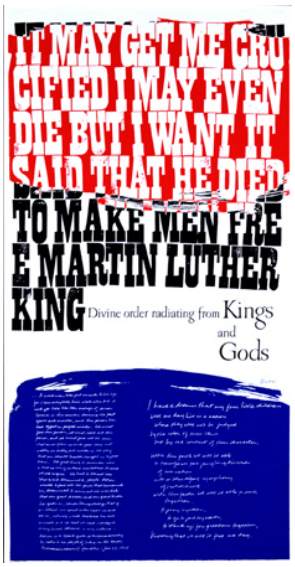
69 - 69 *moonflowers* (h) 12" by (w) 23 "



MAN
POW-
ER!
where have all the flowers gone?

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69 - 70 *king's dream* (h) 11.5" by (w) 22.5 "



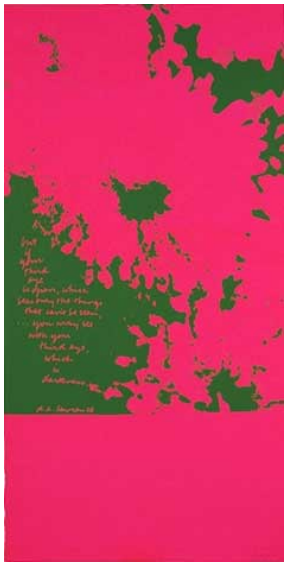
I may get me crucified I may even die but I want it said that he died to make men free-Martin Luther King

Divine order radiating from Kings and Gods

...A madman has put an end to his life, for I can only call him mad who did it and yet there has been enough of poison spread in this country during the past years and months and this poison has had effect on people's minds. We must face this poison, we must root out this poison, and we must face all the perils that encompass us and face them not madly or badly but rather in the way that our beloved teacher taught us to face them. The first thing to remember now is that no one of us dare misbehave because we are angry. We have to behave linke strong and determined people, determined to face all the perils that surround us, determined to carry out the mandate that our great teacher and our great leader has given us, remembering always that if ,as I believe, his spirit looks upon us and sees us, nothing would displease his soul as much as to see that we have indulged in any small behavior or any violence --Nehru in a speech given extemporaneously by radio to the people of India on the death by assassination of Gandhi -- Jan. 30, 1948

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the

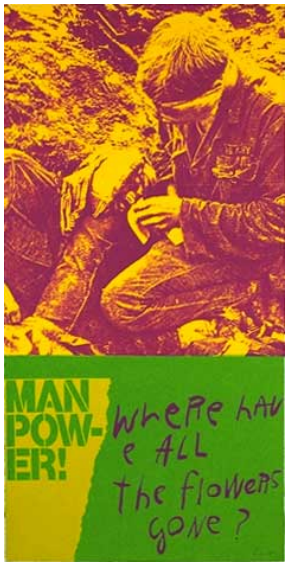
69 - 71 *third eye* (h) 11.5" by (w) 22.5 "



but if your third eye is open, which sees only the things that can't be seen, ...you may see with your third eye which is darkness.
d.h. lawrence

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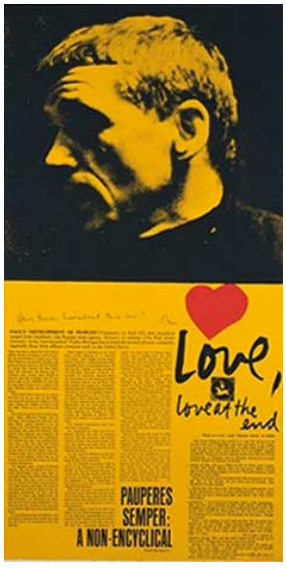
69 - 72 *manflowers* (h) 12" by (w) 23 "



MAN
POW-
ER!
where have all the flowers gone?

---

69 - 73 *love at the end* (h) 23" by (w) 12 "



LOVE, love at the end

Hey there, how about this one? --Dan

[article reprinted on serigraph by Dan Berrigan] Paupers Semper: a non-encyclical; Paul's "Development of People"

and selected excerpts by Dan

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69 - 74 *phil and dan* (h) 11.5" by (w) 22.5 "



I recall what Thoreau said in his famous essay on civil disobedience, "under a government which imprisons unjustly, the true place for a just man is also in prison." to me therefore, prison is a very creative way to say yes to life and not to war.
Thomas Lewis of the Catonsville Nine

They were trying to make an outcry, an angusihed outcry to reach the American community before it was too late. I think this is an element of free speech to try---when all else fails--to reach the community
Kunstler--defense lawyer for the Catonsville Nine

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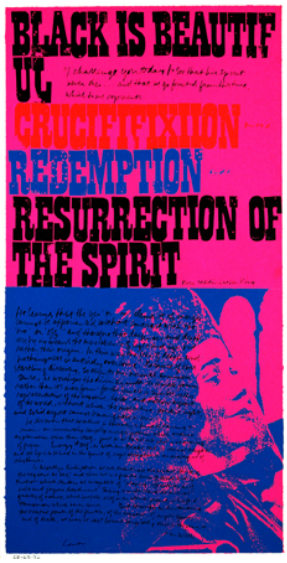
69 - 75 *a breath of fresh air* (h) 11.5" by (w) 22.5 "



bre
ath
of
fre
sh
air
I think Gene's whole effort has been to bring dissent and the hope for change into the normal political process
Abagail

---

69 - 76 *if i* (h) 12" by (w) 23 "



BLACK IS BEAUTIFUL
"I challenge you today to see that his spirit never dies...and that we go forward from this time, which to me represents
CRUCIFIFIXIION on to a
REDEMPTION and a
RESURRECTION OF
THE SPIRIT
Mrs. Martin Luther King

He learns that the "yes" or "on" elements of energy cannot be experienced without contrast with the "no" or "off, " and therefore that darkness and death are by no means the mere absence of light and life but rather their origin. In this way the fear of death and nothingness is entirely overcome. Because of this startling discovery, so alien to the normal common sense, he worhsips the divinity under its female form rather than its male form---for the female is symbolically representative of the negative, dark, and hollow aspect of the world, without which the masculine, positive, light, and solid aspect cannot be manifested or seen...
he discovers that existence is basically a kind of dancing or music---an immensly complex energy pattern which needs no explanation other than itself---just as we do not ask what is the meaning of fugues...Energy itself, as William Blake said, is eternal delight and all life is to be lived in the spirit of rapt absorption in an

69 - 77 *i in daisy* (h) 22.5" by (w) 11.5 "



Hope is believing that there has to be an "I" in "daisy."

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69 - 78 *sacred heart* (h) 12" by (w) 23 "



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69 - 79 *christy* (h) 12" by (w) 23 "



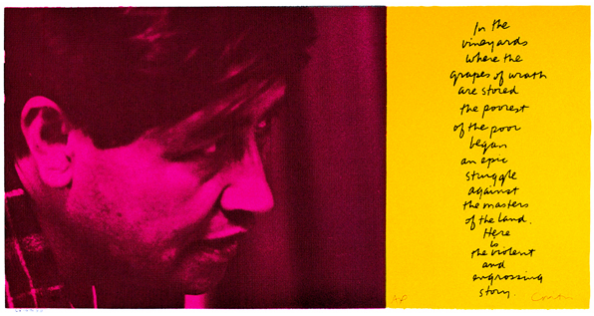
I am the fat lady
I am the strong man
I am the fire eating sultan

I throw a tent over frozen meadows in november to catch the sun before it slips under the world inside me my people fly half naked beneath painted skies and painted elephants down below dance beneath is coconut palm trees, while waiting in the wings ladies in pink ballerinas fan their pink faces with lace pulled through their fake diamond rings, i am the lion tamer the bronco buster the boy calling hot dog in the stands i am the acrobat on his hands i am everything from crying clowns to kings shot from canons i am the three rings circus
glory be the fat lady the strong man the fire eating sultan as it was in the big inning is now and ever shall be one circus three rings forever and ever hooray.
Joseph Pintauro

---

69 - 80 *chavez*

(h) 11.5" by (w) 22.5 "



In the vineyards where the grapes of wrath are stored the poorest of the poor began an epic struggle against the masters of the land. Here is the violent and engrossing story.

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69 - 81 *it can be said of them*

(h) 11.5" by (w) 22.5 "

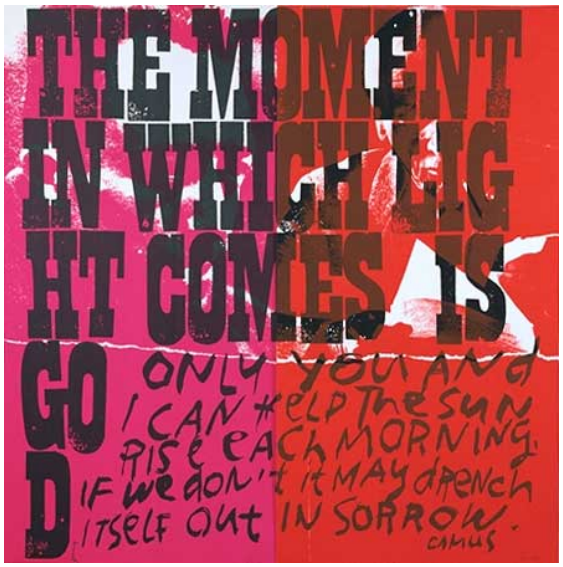


it can be said of him, as of few men in like position, that he did not fear the weather and did not trim his sails, but instead, challenged the wind itself to improve its direction and to cause it to blow more softly and more kindly over the world and its people.

---

69 - 82 *only you and i (part 1)*

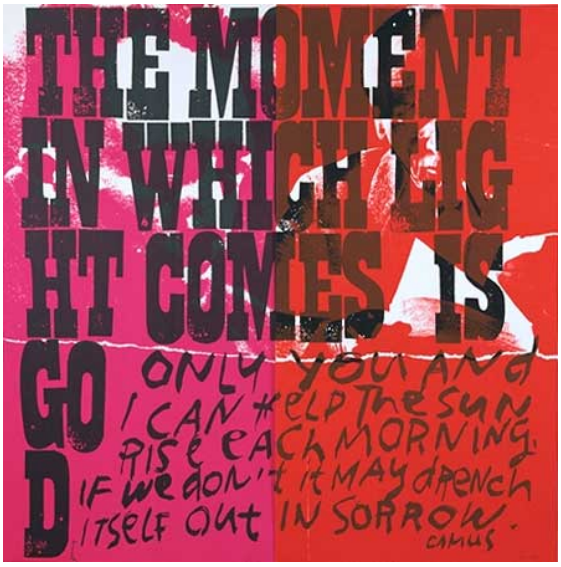
(h) 11 2/8" by (w) 23 "



THE MOMENT IN WHICH LIGHT COMES IS GOD only you and i can help the sun rise each morning, if we don't it may drench itself out in sorrow.
Camus

---

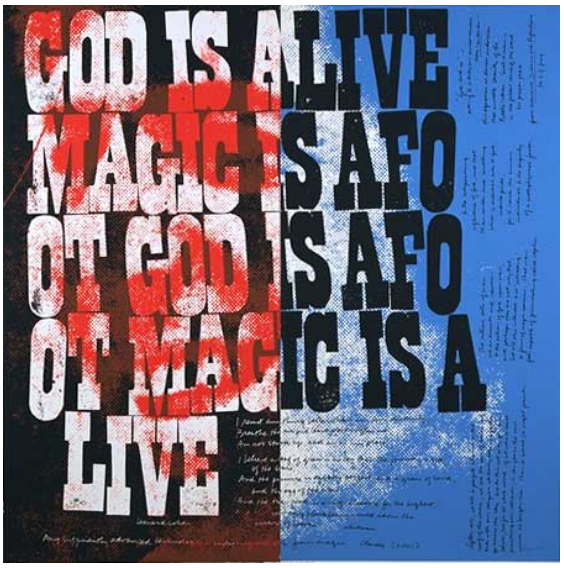
69 - 83 *only you and i (part 2)* (h) 11.5" by (w) 22.5 "



THE MOMENT IN WHICH LIGHT COMES IS GOD only you and i can help the sun rise each morning, if we don't it may drench itself out in sorrow.
Camuscalculator

---

69 - 84 *god is alive (part 1)and (part 2)* (h) 22.5" by (w) 11.5 "



GOD IS ALIVE
MAGIC IS AFO
OT GOD IS AFO
OT MAGIC IS A
LIVE Leonard Cohen
[GOD IS ALIVE MAGIC IS AFOOT GOD IS AFOOT MAGIC IS ALIVE Leonard Cohen]

I resist anything better than my own diversity, breathe the air but leave plenty after me, am not stuck up, and am in my place...

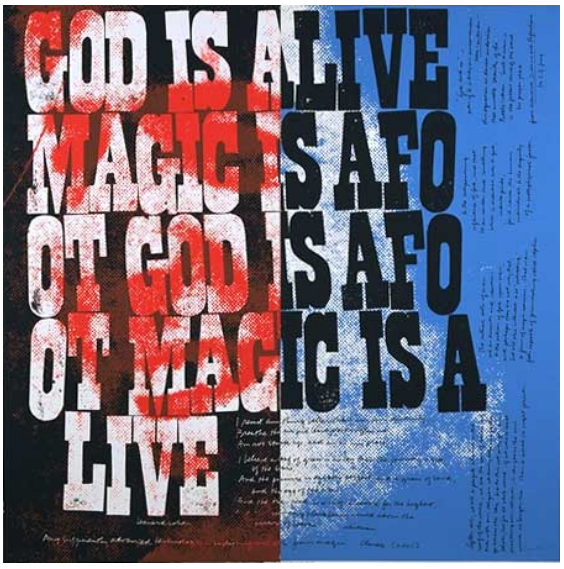
I believe a leaf of grass is no less than the journey-work of the star, and the pisamire is equally perfect, and a grain of sand, and the egg of the wren, and the tree-toad is a chef-d'oeuvre for the highest, and the running blackberry would adorn the parlors of heaven...Whitman

Any sufficiently advanced technology is indistinguishable from magic. Clarke (2001)

After all, we are a people who live on the roof of the world; we are the sons of Father Sun, and with our religion we daily help our father go across the sky. We do this not only for ourselves, but for the whole world. If we were to cease practicing our religion, in ten years the sun would no longer rise. Then it would be night forever...

---

69 - 85 *god is alive (part 2)and (part1)sold* (h) 11.5" by (w) 22.5 "



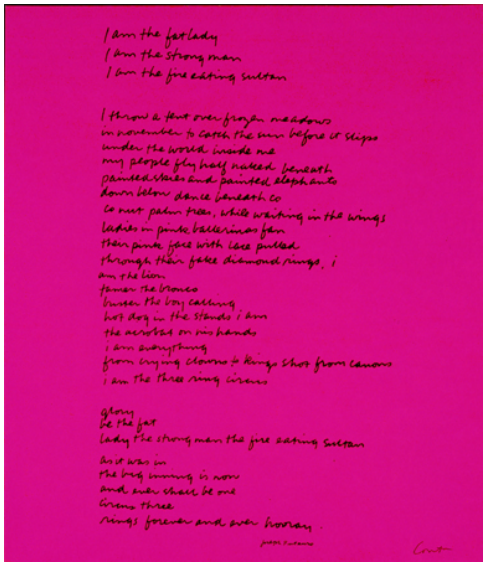
GOD IS ALIVE
MAGIC IS AFO
OT GOD IS AFO
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LIVE Leonard Cohen

I resist anything better than my own diversity, breathe the air but leave plenty after me, am not struck up, and am in my place...
I believe a leaf of grass is no less than the journey-work of the star, and the pisamire is equally perfect, and a grain of sand, and the egg of the wren, and the tree-toad is a chef-d'oeuvre for the highest, and the running blackberry would adorn the parlors of heaven...Whitman

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The ritual acts of man are an answer and reaction to the action of God upon man; and perhaps they are not only that, but are also intended to be "activating " a form of magic coercion. Than man feels capable

69 - 86 *i am the fat lady* (h) 11.5" by (w) 13.25 "



I am the fat lady
I am the strong man
I am the fire eating sultan

I throw a tent over frozen meadows in november to catch the sun before it slips under the world inside me my people fly half naked beneath painted skies and painted elephants down below dance beneath in coconut palm trees, while waiting in the wings ladies in pink ballerinas fan their pink faces with lace pulled through their fake diamond rings, i am the lion tamer the bronco buster the boy calling hot dog in the stands i am the acrobat on his hands i am everything from crying clowns to kings hot from canons i am the three rings circus
glory be the fat lady the strong man the fire eating sultan as it was in the big inning is now and ever shall be one circus three rings forever and ever hooray.
Joseph Pintauro

---

69 - 87 *in touch (commission)* (h) 23" by (w) 25 3/4 "



but the man looked at the vivid stars before dawn, as they rained down to the sea, and the dog-star green toward's the sea's rim. And he thought: "How plastic is it, how full of curves and folds like an invisible rose of dark-petalled openness that shows where the dew touches its darkeness! How full it is, and great beyond all gods. How it leans around me, and I am part of it, the great rose of space. I am like a grain of its beauty. Now the world is one flower of many petalled darknessess, and I am in its perfume as in a touch."

" This is the great atonement, to be in touch..."
D. H . Lawrence

---

70 - w-13 *From the people and for the people all* (h) " by (w) "



From the people and for the people all springs and all must exist.
Disraeli

70 - 01 *today* (h) 23" by (w) 23 "

today is the first day of the rest of your life



---

70 - 02 *very* (h) " by (w) "

i love you very



---

70 - 03 *it doesn't happen all at once* (h) 20" by (w) 20 "

What is real, asked the rabbit one day when they were lying side by side. Does it mean having things that buzz inside you and a stickout handle. Real isn't how you're made said the Skin Horse. It's a thing that happens to you. When a child loves you for a long, long time, not just to play with, but Really loves you, then you become real. Does it hurt? asked the Rabbit. Sometimes, said the Skin Horse, for he was always truthful. When you are Real you don't mind being hurt. Does it happen all at once, like being wound up or bit by bit. It doesn't happen all at once. You become. It takes a long time. That's why it doesn't often happen to people who break easily, or have sharp edges, or have to be carefully kept. Generally, by the time you are Real, most of your hair has been loved off and your eyes drop out and you get loose at the joints and very shabby. But these things don't matter at all because once you are Real you can't be ugly, except to people who don't understand.



---

70 - 04 *let him step up to the music*

(h) 22.5" by (w) 22.5 "



If a man does not keep pace with his companions perhaps it is because he hears a different drummer. Let him step to the music which he hears, however measured or far away

---

70 - 05 *(a little)*

(h) 22.5" by (w) 22.5 "



be of love (a little) more careful than of everything

---

70 - 06 *rainbow*

(h) 23" by (w) 23 "



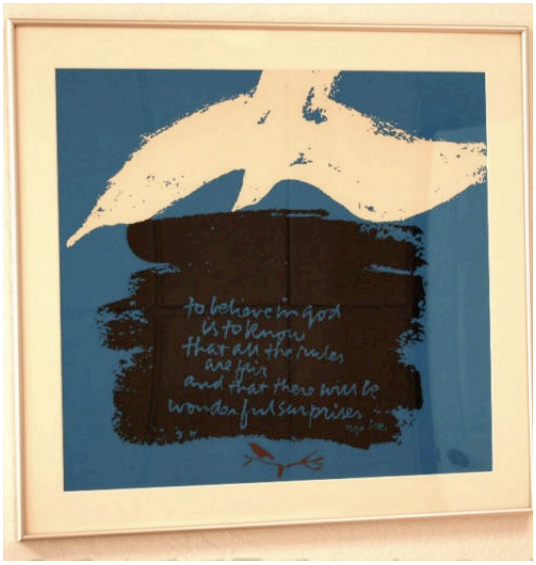
to believe in god is to know that all the rules are fair and that there will be wonderful surprises Ugo Betti

70 - 07 *some sunshine* (h) " by (w) "

life is a complicated business fraught with mystery and some sun shine. Roth

---

70 - 08 *a small brown bird* (h) " by (w) "



to believe in god is to know that all the rules are fair and that there will be wonderful surprises

---

70 - 09 *one day* (h) " by (w) "



The groundwork doesn't show till one day

---

70 - 10 *love (a little)* (h) 23" by (w) 23 "



be of love (a little) more careful than of anything

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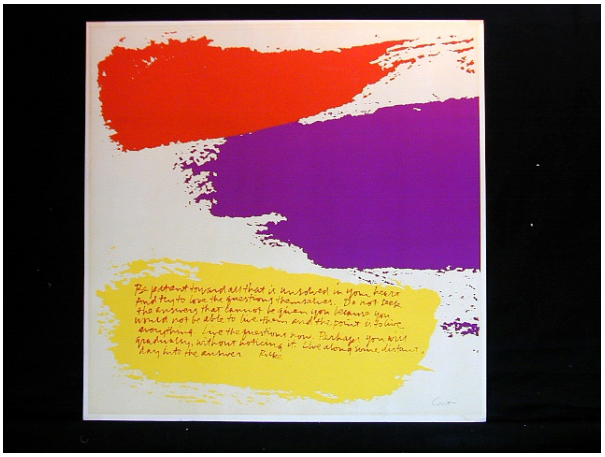
70 - 11 *don't just do something* (h) 23" by (w) 23 "



don't just do something Buddha said stand there!

---

70 - 12 *the point is to live* (h) 22" by (w) 22 "



Be patient toward all that is unsolved in your heart and try to love the questions themselves do not now seek the answers that cannot be given you because you would not be able to live them and the point is, to live everything. Live the questions now. Perhaps you will gradually, without noticing it, live along some distant day into the answer.
Rilke

---

70 - 13w *From the people and for the people all*

(h) " by (w) "



From the people and for the people all springs and all must exist.
Disraeli

---

70 - 26 *let him step up to the music*

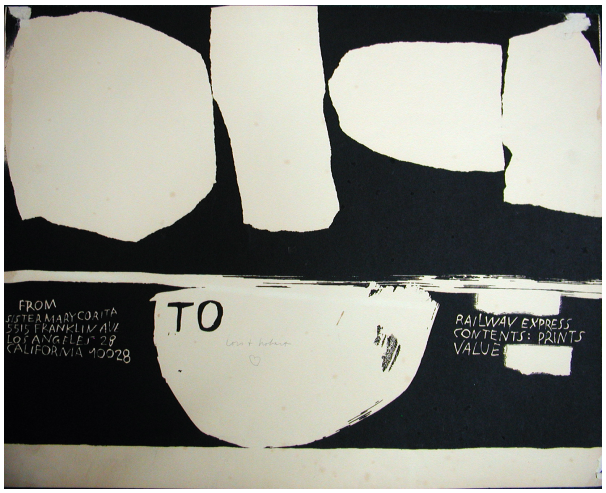
(h) 22.5" by (w) 22.5 "

If a man does not keep pace with his companions perhaps it is because he hears a different drummer. Let him step to the music which he hears, however measured or far away
Westinghouse reproduction

---

70 - 27 *Railway Express*

(h) 19" by (w) 24 "



from sister mary corita 5515 franklin ave los angeles california 90028 to lois + hobart railway express contents: prints value

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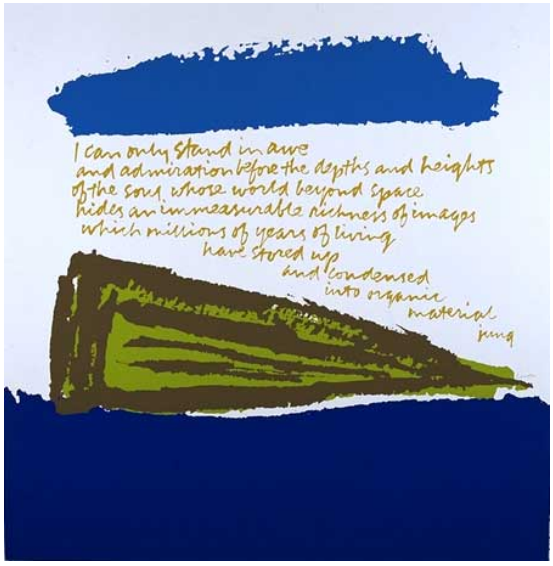
71 - w-2 *the dogmas of the quiet past* (h) " by (w) "



the dogmas of the quiet past are inadequate to the stormy present
Abraham Lincoln

---

71 - 01 *in awe* (h) 23" by (w) 23 "



I can only stand in awe and admiration before the depths and heights of the soul whose world beyond space hides an immeasurable richness of images which millions of years of living have stored up and condensed into organic material
Jung

---

71 - 02 *so soft* (h) 23" by (w) 23 "



There is no object so soft but it makes a hub for the universe
Whitman

---

71 - 03 *much* (h) 11.25"" by (w) 11.25" "



i love you very much

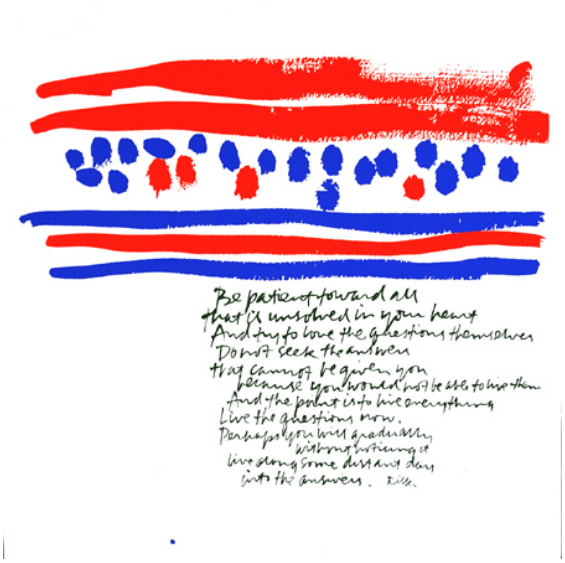
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71 - 04 *more* (h) 11.5" by (w) 11.5 "

be of love
(a little) ❤
more careful
than of anything

---

71 - 05 *questions* (h) 11" by (w) 11.5 "



Be patient toward all that is unsolved in your heart
And try to love the question themselves
Do not seek the answers that cannot be given to you
because you would not be able to live them
And the point is to live everything
Live the questions now.
Perhaps you will gradually without noticing it
live along some distant day into the answers.
Rilke

---

71 - 06 *rest* (h) 11.5" by (w) 11.5 "



today is the first day of the rest of your life.

---

71 - 07 *delights* (h) 18" by (w) 23 "



for everything that lives is holy life in delights in life
blake

---

71 - 08 *simple* (h) 16.875" by (w) 23 "



'tis the gift to be simple
'tis the gift to be free
'tis the gift to come down
where we ought to be
Shaker songsimple" ,

---

71 - 09 *promise* (h) 23" by (w) 23 "



I put my rainbow in the clouds and it shall be a symbol of the covenant between myself and the world. Whenever I bring clouds over the earth the rainbow will appear in the clouds and then I will remember my covenant.
Genesis 9

---

71 - 10 *i love you very* (h) 22.875" by (w) 22 .625 "



i love you (red)
(heart) very (red)

---

71 - 11 *for the oaks* (h) 23" by (w) 23 "



the press of my foot to the earth springs a hundred affections
Whitman-Leaves of Grass

---

71 - 12 *you* (h) " by (w) "

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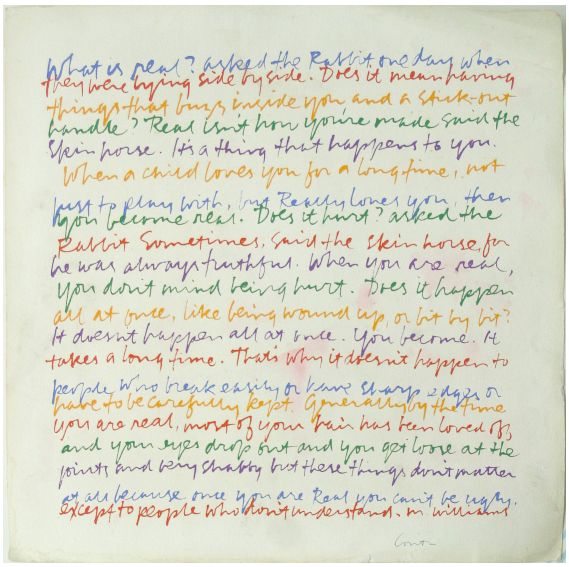
71 - 13 *thoreau* (h) 11" by (w) 14 "



If a man does not keep pace with his companions perhaps it is because he hears a different drummer. Let him step to the music which he hears however measured or far away.
thoreau

---

71 - 14 *what is real* (h) 11.5" by (w) 11.5 "



What is real, asked the rabbit one day when they were lying side by side. Does it mean having things that buzz inside you and a stickout handle. Real isn't how you're made said the Skin Horse. It's a thing that happens to you. When a child loves you for a long, long time, not just to play with, but Really loves you, then you become real. Does it hurt? asked the Rabbit. Sometimes, said the Skin Horse, for he was always truthful. When you are Real you don't mind being hurt. Does it happen all at once, like being wound up or bit by bit. It doesn't happen all at once. You become. It takes a long time. That's why it doesn't often happen to people who break easily, or have sharp edges, or have to be carefully kept. Generally, by the time you are Real, most of your hair has been loved off and your eyes drop out and you get loose at the joints and very shabby. But these things don't matter at all because once you are Real you can't be ugly, except to people who don't understand. m. williams

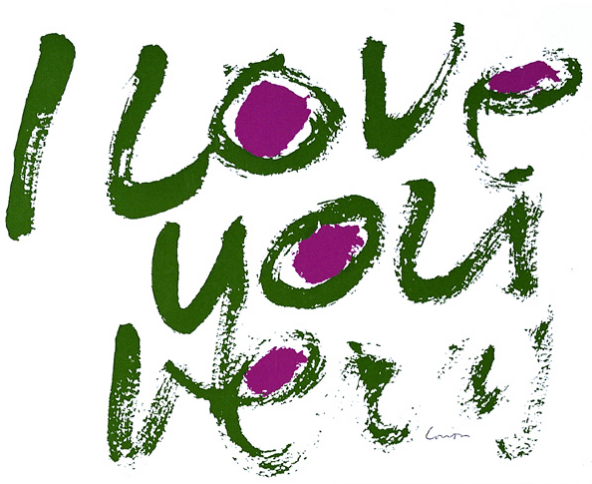
71 - 15 *an unfolding* (h) 11" by (w) 14 "



All our progress is an unfolding like the vegetable bud, you have first an instinct, then an opinion, then a knowledge, as the plant has root, bud and fruit. Trust the instinct to the end, though you can render no reason. It is vain to hurry it. By trusting it to the end, it shall ripen into truth and you shall know why you believe.
Emerson

---

71 - 16 *purple deep* (h) 8" by (w) 10 "



I love you very

---

71 - 17 *birth* (h) 10" by (w) 8 "



there is no birth of consciousness without pain
Jung

---

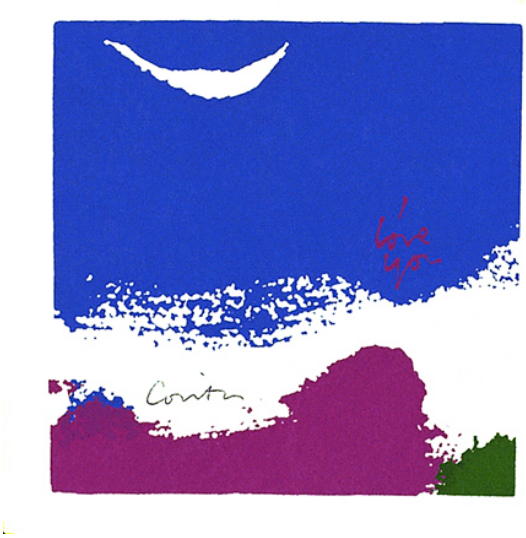
71 - 18 *cheers* (h) 3" by (w) 3 "

Cheers



71 - 19 *sky and moon and hills and valleys* (h) 3" by (w) 3 "

I love you



71 - 20 *a small red heart* (h) 3" by (w) 3 "

I love you much



71 - 29 *the dogmas of the quiet past are*

(h) " by (w) "



the dogmas of the quiet past are inadequate to the stormy present
Abraham Lincoln

---

72 - W-11 *every new opinion, at its starting, is*

(h) " by (w) "



every new opinion, at its starting, is precisely in a minority of one.
Thomas Carlyle

---

72 - 00 *commission*

(h) 19" by (w) 34 "



Gravity-like, he draws us lovingly into that deep dark center which is himself. Ego dying. Soul reforming. Meaning revealing. Psyche healing. Shackle bursting. Mind spreading. Love empowering.
Elwood Kaiser

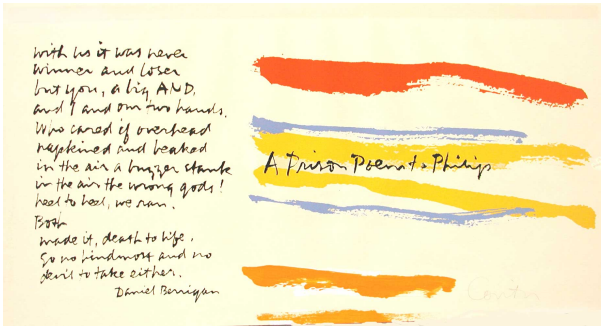
72 - 01 *within us* (h) 23" by (w) 23 "



We carry within us the wonders we seek without us
Sir Thomas Browne

---

72 - 02 *a prison poem to philip* (h) 23" by (w) 12 "



A Prison Poem to Philip

with us it was never winner and loser but you, a bit AND, and I and our two hands. Who cared if overhead napkined and beaked in the air a buzzer stark in the air the wrong gods! heel to heel, we ran. Both made it, death to life. So no kindness and no devil to take either.
Daniel Berrigan

---

72 - 03 *seed persons* (h) 23" by (w) 23 "



The sufferings of the world seemed to me without remedy, except by what we could give individually... The personal life deeply lived always expands into truths beyond itself.
Anais Nin
Communities, nations, peoples, the human race itself, are all made up of individuals, and any satisfactory solution of local or world problems, must involve a prior solution of individual problems, at least in a few "seed" persons.
Esther Harding

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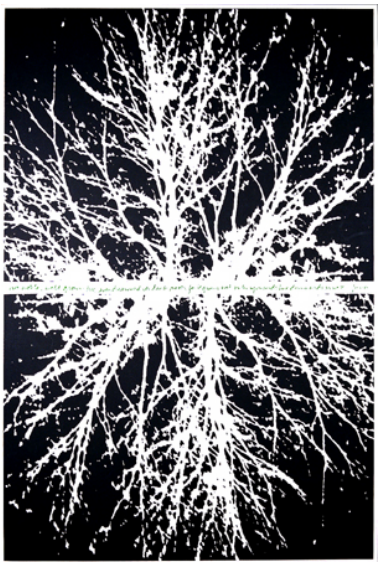
72 - 04 *growing* (h) 23" by (w) 23 "



the pain that opens the door
S. Weil

---

72 - 05 *downwards as well* (h) 34" by (w) 23 "



No noble, well grown tree ever disowned its dark roots, for it grows not only upwards but downwards as well.
Jung

---

72 - 06 *the eye in the sun* (h) 23" by (w) 23 "



Something unbearable makes it possible to break thru a ceiling.
S. Weil

the eye is the sun in the mouth - to see is to grasp

---

72 - 07 *me must be turned upside down to*

(h) 23" by (w) 23 "



It's a two way street
You took more than you gave.
I gave more than I took and that also is woe and vanity.
D. H. Lawrence

---

72 - 08 *to love is to expect*

(h) 23" by (w) 23 "



We can only speak of hope

My relationship to myself is mediated by the presence of the other person, by what he is for me and what I am for him. To love any body is to expect something from him, something which can neither be defined nor forseen; it is at the same time in someway to make it possible for him to fulfill this expectation Yes, paradoxical as it may seem, to expect is in someway to give: but the opposite is none the less true; no longer to expect is to strike with the sterility the being from whom no more is expected. It is then in some way to deprive him or to take from him in advance what is surely a certain possibility of inventing or creating.
Everything looks as though we can only speak of hope where the interaction exists between him who gives and him who receives.
G. Marcel

---

72 - 09 *no right to the fruits*

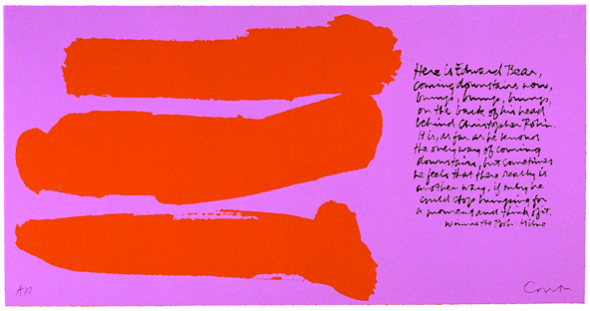
(h) 23" by (w) 23 "



You have no right to work, but for the work's sake only
You have no right to the fruits of your work. Desire for the fruits of work must never be your motive in working. The fruits of work must never be your motive in working. Never give way to laziness either.
Perform every action with your heart fixed on the supreme Lord. Renounce attachment to the fruits. Be even-tempered in success and failure; for it is this evenness of temper which is meant by yoga....
Devote yourself, therefore, to reaching union with Brahman. To unite the heart with Brahman and then to act; that is the secret of non-attached work. In the calm of self-surrender, the seers renounce the fruits of their action, and so reach enlightenment.
The Bhagavad-Gita

---

72 - 10 *there really is another way* (h) 23" by (w) 12 "



Here is Edward Bear, coming downstairs now, bump, bump, bump, on the back of his head behind Christopher Robin. It is, as far as he knows the only way of coming downstairs, but sometimes he feels that there really is another way, if only he could stop bumping for a moment and think of it.
Winnie the Pooh-Milne

---

72 - 11 *let your mind be quiet* (h) 23" by (w) 23 "



The Lake of Beauty

Let your mind be quiet, realizing the beauty of the world, and the immense the boundless treasures that it holds in store. All that you have within you, all that your heart desires, all that your Nature so specially fits you for---that or the counterpart of it waits embedded in the great Whole, for you. It will surely come to you.
Yet equally surely, not one moment before its appointed time will come. All your crying and fever and reaching out of hands will make no difference. Therefore do not begin that game at all.
Do not recklessly spill the waters of your mind in this direction and in that, lest you become like a spring lost and dissipated in the desert. But draw them together into a little compass, and hold them still, so still; And let them become clear, so clear--so limpid, so mirror-like; At last the mountains, and the sky shall fan themselves in peaceful beauty, and the antelope shall descend to drink, and to gaze at his reflected image, and the lion to quench his thirst, and love himself shall come, and bend over, and catch his own likeness in you.
E. Carpenter

---

72 - 12 *working at it incessantly* (h) 12" by (w) 23 "



The serious problems of life are never fully solved. If ever they should appear to be so it is a sure sign that something has been lost: The meaning and purpose of a problem seem to lie not in its solution but in our working at it incessantly. This alone preserves us from stultification and petrification.
Jung

---

72 - 13 *man is a sun* (h) 12" by (w) 23 "



Man is a sun and a moon, and a heaven filled with stars
Paracelsus

---

72 - 14 *birth to a dancing star* (h) 4.25" by (w) 14.25 "



you must carry a chaos inside you to give birth to a dancing star
Nietzsche

---

72 - 15 *men will kindle light* (h) 12" by (w) 16.5 "



...even in the darkest of times we have the right to expect some illumination, and that such illumination may well come less from theories and concepts than from the uncertain, flickering, and often weak light that some men and women, in their lives and works, will kindle under almost all circumstances and shed over the time span that was given them on earth...
Hanna Arendt

---

72 - 16 *the energies of love* (h) 10.25" by (w) 33 "



Now we mount a wider stage, with new and greater responsibility, in a harder world that we have ever known. But someday, as the philosopher told us, "After mastering the winds, the waves, the tides and gravity, we shall harness for God the energies of love, and then for the second time in the history of the world, man will have discovered fire."
Sargent Shriver

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72 - 17 *come home america* (h) 8.25" by (w) 33 "



Come home America George McGovern

---

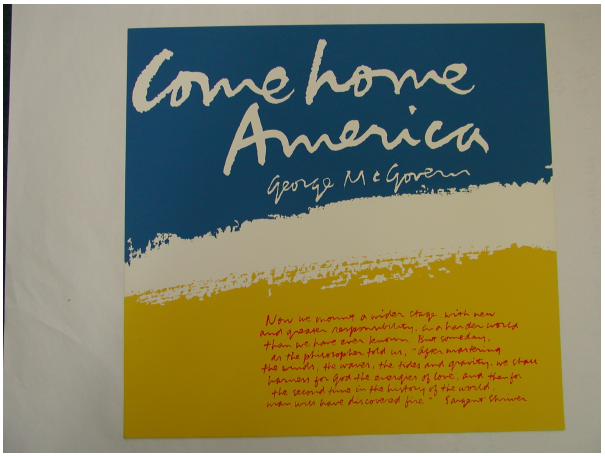
72 - 18 *a wider stage* (h) 10" by (w) 33 "



Come home America George McGovern
Now we mount a wider stage, with new and greater responsibility, in a harder world that we have ever known. But someday, as the philosopher told us, "After mastering the winds, the waves, the tides and gravity, we shall harness for God the energies of love, and then for the second time in the history of the world, man will have discovered fire."
Sargent Shriver

---

72 - 18 *a wider stage (square)* (h) 18.25" by (w) 19.25 "



Come Home America
George McGovern

Now we mount a wider stage, with new and greater responsibility, in a harder world than we have ever known. But someday, as the philosopher told us, "After mastering the winds, the waves, the tides and gravity, we shall harness for God the energies of love, and then for the second time in the history of the world, man will have discovered fire."
Sargent Shriver

---

72 - 19 *you can never lose me* (h) 18.75" by (w) 32.25 "



I am the magical friend you can keep me for as long as you choose I am the magical friend, I am impossible to lose.
Pintauro

---

72 - 20 *impossible loves* (h) 23" by (w) 23 "



Possible loves-
are for fools

Wise men feel-
impossible loves

---

72 - 21 *proteus could assume different forms* (h) 23" by (w) 23 "



Everyman is a Proteus. His friendship is the reward of whoever holds him clasped without losing faith, until he has assumed human form. S. Weil

---

72 - 22 *commission - ellsberg poster* (h) 30.5" by (w) 25 "



Ellsberg: wouldn't you go to jail if it would help end the war?

---

73 - W-14 *the things which hurt, instruct* (h) 15 1/4" by (w) 11 1/4 "



the things which hurt, instruct

---

73 - 00 *Commission -- Ellwood Kieser* (h) 19" by (w) 34 "



Gravity-like, he draws us lovingly into that deep dark center which is himself. Ego dying. Soul reforming. Meaning revealing. Psyche healing. Shackle bursting. Mind spreading. Love empowering. Ellwood Kieser

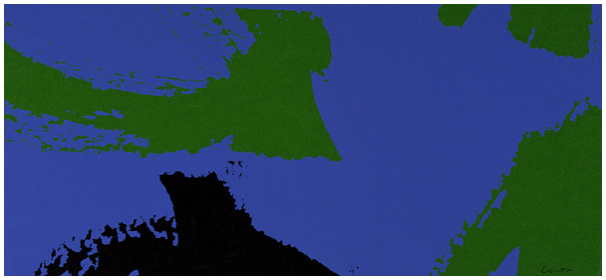
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73 - 01 *my but everything is exciting* (h) 22.375" by (w) 7.875 "



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73 - 02 *the trees will grow beautiful* (h) 9.75" by (w) 21.75 "



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73 - 03 *december twenty eight a million* (h) 9.75" by (w) 22.25 "



[no text]

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73 - 04 *june the twelfth if finding makes a* (h) 3.375" by (w) 17.25 "



[no text]

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73 - 05 *welcome o life* (h) 22" by (w) 34 "



Welcome, O life!
I go to encounter for the millionth time the reality of experience, and to forge in the sanctity of my soul the uncreated conscience of my race.
James Joyce

---

73 - 06 *perhaps we could endure* (h) 22.25" by (w) 34.25 "



...perhaps we would endure our sadness with greater confidence than our joys. For they are moments when something new has entered into us, something unknown: our feelings grow mute in shy perplexity, everything in us withdraws, a stillness comes, and the new, which no one knows, stands in the midst of it and is silent.
I believe that almost all our sadnesses are moments of tension that we find paralysing because we no longer hear our surprised feelings living. Because we are alone with the alien thing that has entered into our self; because everything intimate and accustomed is for an instant taken away; because we stand in the middle of a transition where we cannot remain standing For this reason, the sadness too passes: the new thing in us, the added thing, has entered into our heart, has gone into its inmost chamber and is not even there anymore, --is already in our blood. And we do not learn what it was. We could easily be made to believe that nothing has happened, and yet we have changed, as a house changes, into which a guest has entered. We cannot say who has come, perhaps we shall never know, but many signs indicate that the future enters into us in this way in order to transform itself in us long before it happens, and this is why it is so important to be lonely and attentive when one is sad because the apparently uneventful and stark moment at which our future sets foot in us is so much closer to life than other noisy and fortuitous point of time at which it happens to us as if from outside...
We will also gradually learn to realize that that which we call destiny

73 - 07 *if your daily life* (h) 22.25" by (w) 34.25 "



If your daily life seems poor, do not blame it; blame yourself, tell yourself that you are not poet enough to call forth it's riches; for to the creator there is no poverty and no poor indifferent place... go into yourself and test the deeps in which your life takes rise...accept it, just as it stands, without inquiring into it...keep growing quietly and seriously throughout your whole development; you cannot disturb it more rudely than by looking outward and expecting from outside replies to questions that only your inmost feeling in your most hushed hour can perhaps answer.
Rilke

73 - 08 *why do you not think of him* (h) 22.25" by (w) 34.25 "



Why do you not think of him as the coming one imminent from all eternity, the future one the final fruit of a tree whose leaves we are? What keeps you from projecting his birth into times that are in the process of becoming, and living your life like a painful and beautiful day in the history of a great gestation? For do you not see how everything that happens keeps on being a beginning and could it not be His beginning, since beginning is in itself always so beautiful? If he is the most perfect must not the lesser be BEFORE him, so that he can choose himself out of the fullness and overflow---Must he not be the last in order to encompass everything within himself, and what meaning would we have if he, whom we long for, had already been? As the bees bring in the honey, so do we fetch the sweetest out of everything and build him. With the trivial even, with the insignificant (if it but happens out of love) we make a start with work and the rest after it, with a silence or with a small solitary joy, with everything we do alone without supporters and participants, we begin him whom we shall not live to know, even as our forbears could not live to know us and yet they, who are long home, are in us; as predisposition, as burden upon our destiny. as blood that pulsates, and as gesture that rises up out of the depths of time.
Is there anything that can take from you the hope of this someday being in him, the farthest the ultimate celebrate christmas in this devout feeling, that perhaps he needs this very fear of life from you in order to begin: these very days of your transition are perhaps the time

73 - 09 *works of art are of an infinite loneliness*

(h) 22.25" by (w) 34.25 "



Works of art are of an infinite loneliness and with nothing so little to be reached as with criticism only love can grasp and hold and be just toward them. consider yourself and your feeling right every time with regard to every such argumentation, discussion or introduction, if you are wrong after all, the natural growth of your inner life will lead you slowly and with time to other insights. Leave to your opinions their own quiet and undisturbed development which, like all progress, must come from deep within and cannot be pressed or hurried by anything. Everything is gestation and the bringing forth, to let each impression and each germ of feeling come to completion wholly in itself, in the dark, in the inexpressible, the unconscious, beyond the reach of one's own intelligence, and await with deep humility and patience the birth-hour of a new clarity: that alone is living the artist's life: in understanding as well as in creating.
There is here no measuring with time, no year matters and ten years are nothing. Being an artist means, not reckoning and counting, but ripening like the tree which does not force its sap and stands confident in the storms of spring without the fear that after them may come no summer. It does come. But it comes only to the patient, who are there as though eternity lay before them, so unconsciously still and wide. I learn it daily, learn it with pain, to which I am grateful.
PATIENCE is everything!
Rilke

---

73 - 10 *and you should not let yourself be*

(h) 22.25" by (w) 34.25 "



And you should not let yourself be confused in your solitude by the fact there is something in you that wants to break out of it. This very wish will help you, if you use it quietly and deliberately and like a tool, to spread out your solitude over wide country---People have (with the help of convention) oriented all their solutions toward the easy and toward the easiest side of the easy; but it is clear that we must hold to what is difficult; everything alive holds to it, everything in Nature grows and defends itself in its own way and is characteristically and spontaneously itself, seeks at all events to be so and against all opposition. We know little, but that we must hold to what is difficult is a certainty that will not forsake us; it is good to be solitary, for solitude is difficult; that something is difficult must be a reason the more for us to do it.
Rilke

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73 - 11 *here, where an immense country*

(h) 22.25" by (w) 34.25 "



Here, where an immense country lies about me, over which the winds pass coming from the seas, here i feel that no human being anywhere can answer for you those questions and feelings that deep within them have a life of their own, for even the best err in words when they are meant to mean most delicate and most inexpressible things. But I believe nevertheless that you will not have to remain without a solution if you will cling to nature: to the simple in Nature, to the little things that hardly anyone sees and that can so unexpectedly become big and beyond measuring; if you have this love of inconsiderable things and seek quite simply, as one who serves, to win the confidence of what seems poor; then everything will become easier, more coherent and somehow more conciliatory for you, not in your intellect, perhaps, which lags marveling behind, but in your inmost consciousness, waking and cognizance. You are so young, so before all beginning and I want to beg you, as much as I can, to be patient towards all that is unsolved in your heart and try to love the questions themselves like locked rooms and like books that are written in a very foreign tongue. Do not seek the answers which cannot be given you because you would not be able to live them. And the point is, to live everything. Live the questions now. Perhaps you will then gradually, without noticing it live along some distant day into the answer.
Perhaps you do carry within yourself the possibility of shaping and forming as a particularly happy and pure way of living; train yourself to it---but take whatever comes with great trust

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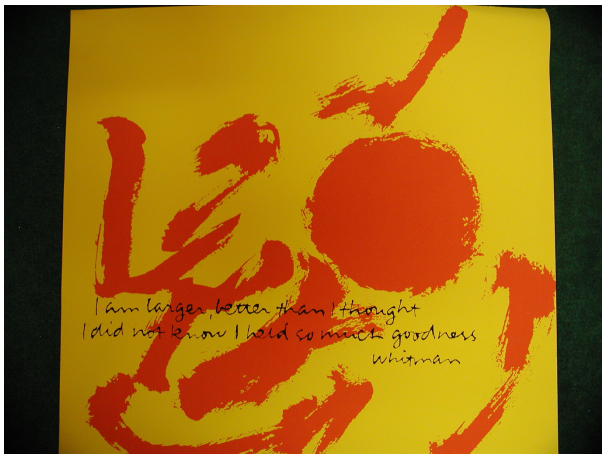
73 - 12 *Cesar Chavez commission* (h) 22" by (w) 22 "



He gives us the gift of life and allows us to choose the way we will use our unlimited time on this earth. All successful struggles tend to set precedents, but I think more important than that, perhaps for the first time in the history of the richest nation in the world, it would give these people who work at producing food some food for themselves... What a terrible wrong it is that the very people who harvest the food we eat do not have enough for their own children.
Cesar Chavez

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73 - 13 *i am larger* (h) 22 1/8" by (w) 22 1/8 "



I am larger, better than I thought I did not know I held so much goodness Whitman
project hope: people to people health foundation

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73 - 18 *commission (Brown for governor)* (h) 22" by (w) 22 "

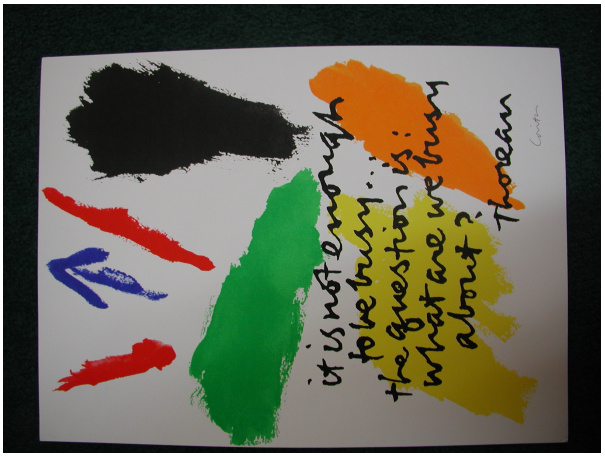


we are not satisfied, and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.
Martin Luther King

the test of leadership is the test of imagination, the test of creativity the ability to think ideas that have never been thought before.
Edmund G. Brown Jr.

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74 - *not enough to be busy* (h) 15 1/4" by (w) 11 1/4 "



it is not enough to be busy... the question is: whate are we busy about? Thoreau

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74 - W-11 *He that stays in the valley shall never* (h) 15 1/4" by (w) 11 1/4 "



He that stays in the valley shall never get over the hill
John Ray

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74 - W-11 *He that stays in the valley shall never* (h) 15 1/4" by (w) 11 1/4 "



He that stays in the valley shall never get over the hill
John Ray

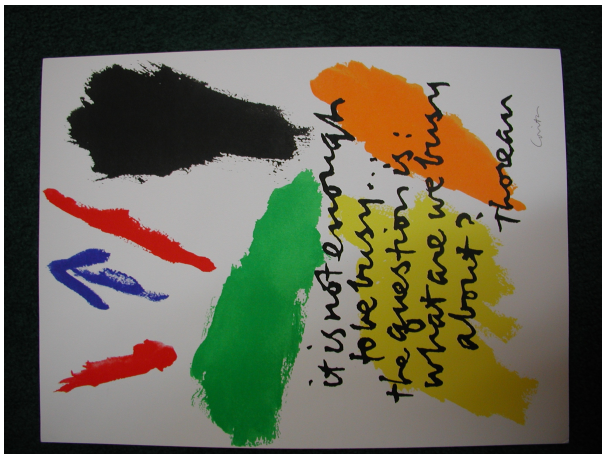
74 - 01 *Commission (Leo Baeck Temple)* (h) 22" by (w) 22 "



and a spirit is characterized not only by what it does but, no less, by what it permits. what it forgives, and what it beholds in silence.
Leo Baeck

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w7 - 7 *not enough to be busy* (h) 15 1/4" by (w) 11 1/4 "



it is not enough to be busy... the question is: whate are we busy about? Thoreau

---

75 - 01 *bird of the rainbow* (h) 11.5" by (w) 16 "



75 - 02 *heart of the white* (h) 16" by (w) 11.5 "



The dark takes form in the heart of the white and reveals it.
Tagore

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75 - 03 *ideas must work* (h) 11.5" by (w) 16 "



Ideas must work through the brains and the arms of good and brave men or they are no better than dreams.
Emerson

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75 - 04 *fireworks* (h) 11.5" by (w) 16 "



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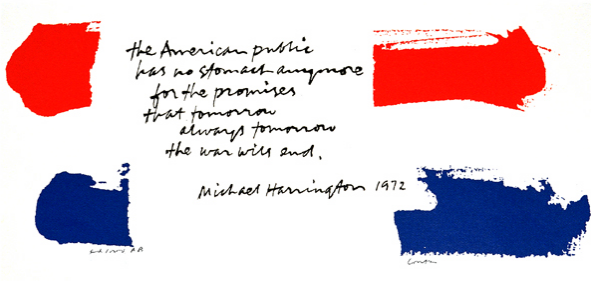
75 - 05 *immortality promised by the moon* (h) 20.5" by (w) 24.75 "



The immortality promised by the moon is not a continuation in a state of perfection, but is an ever-renewed life like the moon's own, in which diminishing and dying are as essential as becoming.
Esther Harding in Woman's Mysteries

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76 - 00 *commission* (h) 11.25" by (w) 23 "

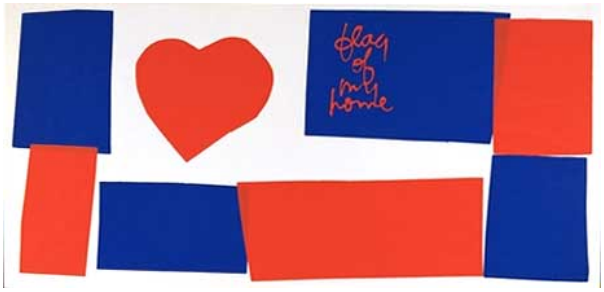


The american public has no stomach anymore for the promises that tomorrow always tomorrow the war will end.

Michael Harrington 1972

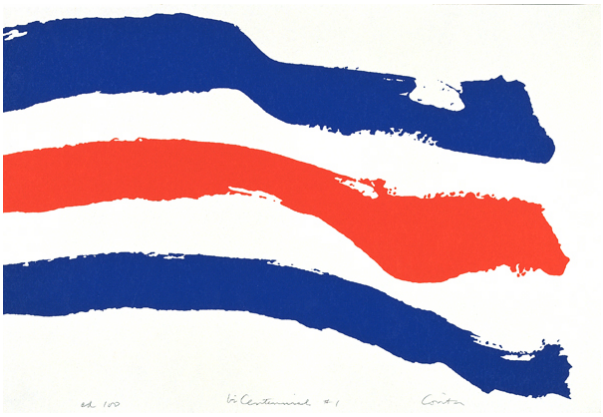
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76 - 01 *flag of my home* (h) 11" by (w) 23 "



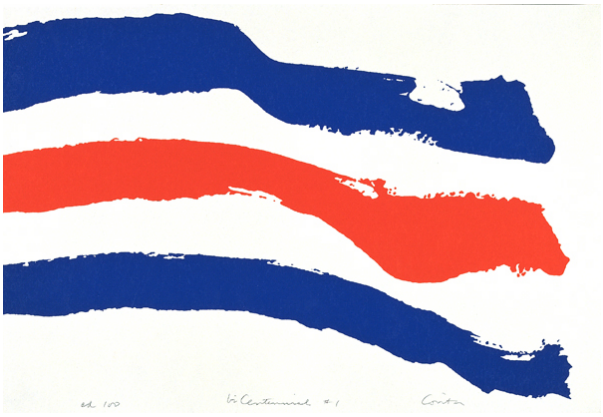
flag of my home

76 - 02 *bicentennial #2* (h) 13.25" by (w) 9 "



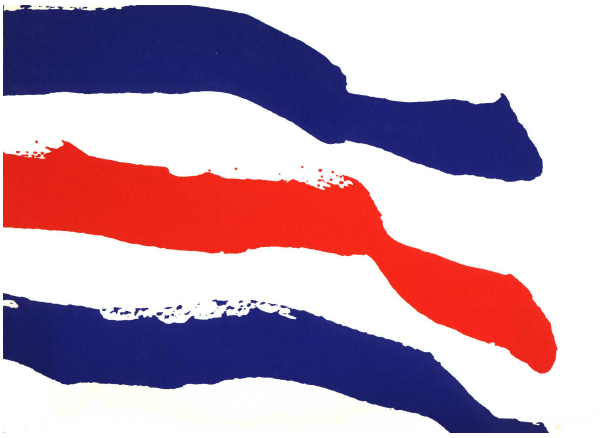
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76 - 02 *bicentennial #1* (h) 13.25" by (w) 9 "



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76 - 03 *bicentennial #2* (h) 11.875" by (w) 10 "



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76 - 04 *bicentennial #3* (h) 5" by (w) 7 "

76 - 05 *bicentennial #4* (h) 5" by (w) 7 "



76 - 06 *bicentennial #5* (h) 7" by (w) 5 "



76 - 07 *bicentennial #6* (h) 5" by (w) 7 "

76 - 08 *yes #1* (h) 23" by (w) 23 "

76 - 09 *yes #2* (h) 11.375" by (w) 11.375 "

Love

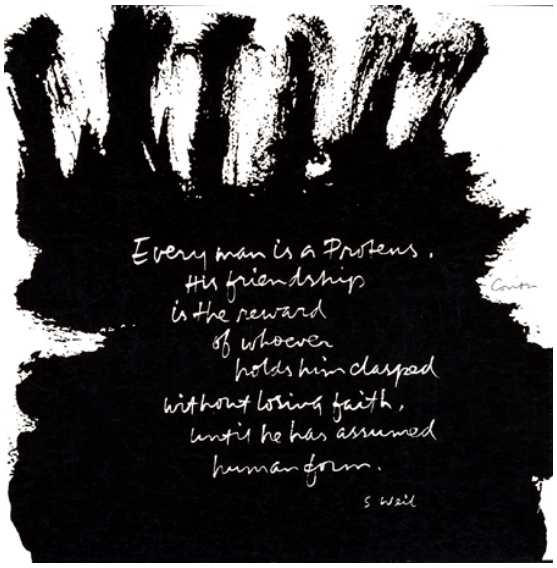
76 - 10 *agonies* (h) 11.875" by (w) 11.875 "



Agonies are one of my changes of garments. I do not ask the wounded person how he feels, I myself become the wounded person...
Whitman

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76 - 11 *everyman* (h) 11.875" by (w) 11.875 "



Every man is a Proteus. His friendship is the reward of whoever holds him clasped without losing faith, until he has assumed human form.
S. Weil

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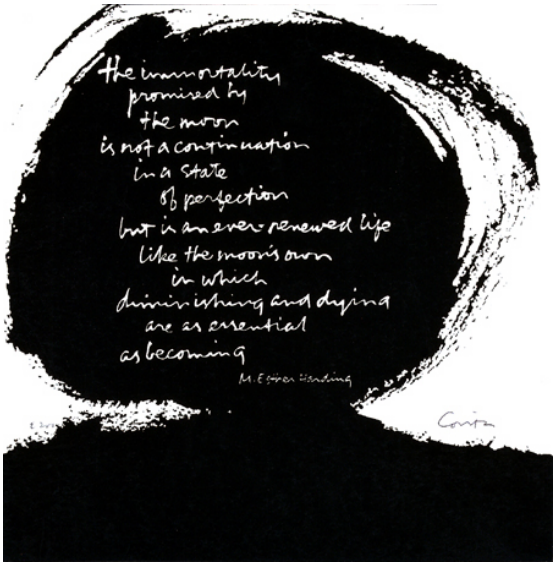
76 - W11 *prejudice is the child of ignorance* (h) 15 1/4" by (w) 11 1/4 "



prejudice is the child of ignorance

---

76 - 12 *the immortality of the moon* (h) 11.875" by (w) 11.875 "



the immortality promised by the moon is not a continuation in a state of perfection but is an ever-renewed life like the moon's own in which diminishing and dying are as essential as becoming.
M. Esther Harding

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76 - 13 *even a slug* (h) 11.875" by (w) 11.875 "



Even a slug is a star if it dares to be its horned and slimey self.
John Hargrave

---

76 - 14 *there is a light* (h) 11.875" by (w) 11.875 "



There is a light over every man, and when two souls meet, their lights come together, and a single light emerges from them to feel the universal generations as a sea, and oneself as a wave in it. This is the mystery...
Buber

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76 - 15 *things are* (h) 11.875" by (w) 11.875 "



Things are all the same in God: they are God Himself
Meister Eckhart

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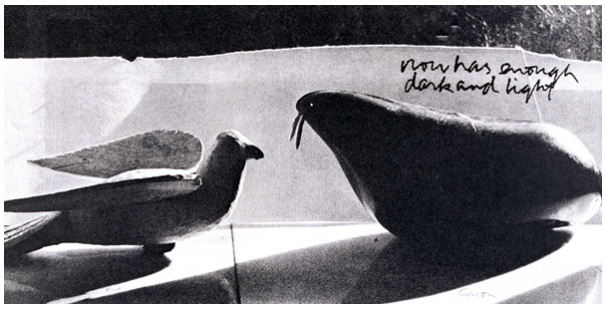
76 - 16 *the day - shell writing #1* (h) 22" by (w) 22 "



Today is the day of your life

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76 - 17 *the dove and the walrus* (h) 11" by (w) 22 "



now has enough dark and light

---

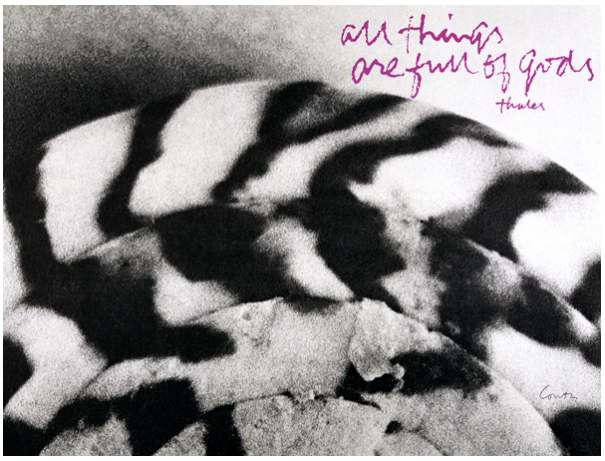
76 - 18 *delft angel* (h) 22" by (w) 16.5 "



Have a good day you make it so
m. downey

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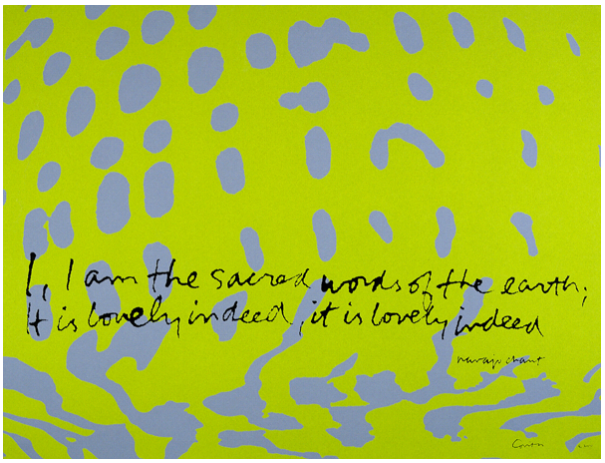
76 - 19 *all things are full of gods - shell writing* (h) 16.5" by (w) 22 "



all things are full of gods
Thules

---

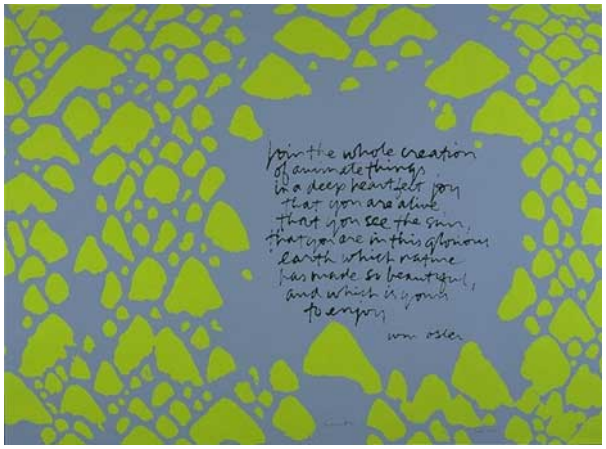
76 - 20 *I am the sacred words of the earth - shell* (h) 16.5" by (w) 22 "



I, I am the sacred words of the earth;
It is lovely indeed, it is lovely indeed.
Navajo Chant

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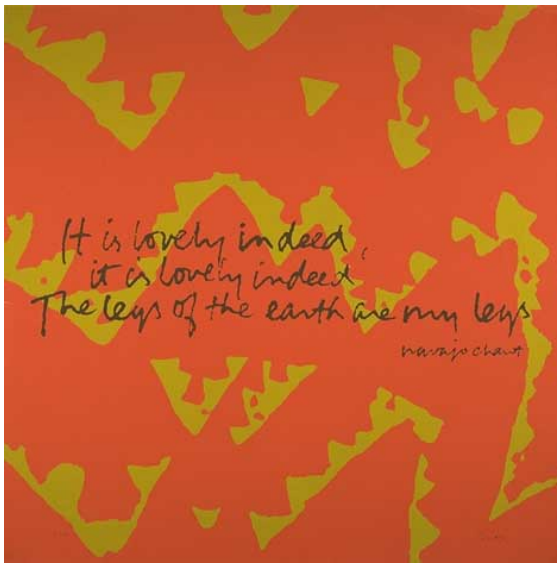
76 - 21 *you are alive - shell writing #4* (h) 16.5" by (w) 22 "



Join the whole creation of animate things in a deep heartfelt joy that you are alive, that you see the sun that you are in this glorious earth which nature has made so beautiful, and which is yours to enjoy.
Wm Osler

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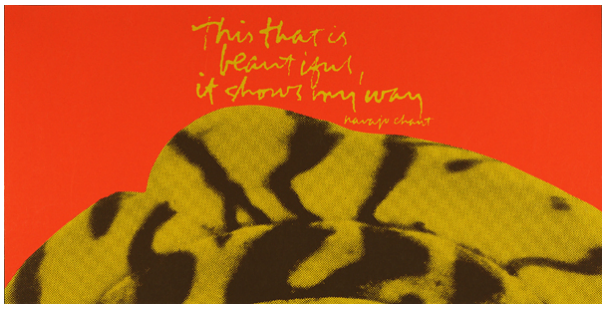
76 - 22 *the legs of the earth are my legs - shell* (h) 22" by (w) 22 "



It is lovely indeed,
it is lovely indeed
The legs of the earth are my legs
Navajo chant

---

76 - 23 *it shows my way - shell writing #6* (h) 11" by (w) 22 "



This that is beautiful, it shows my way
Navajo chant

---

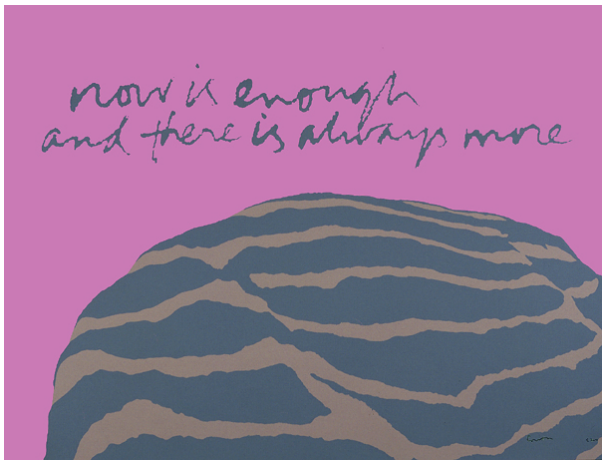
76 - 24 *our original nature - shell writing #7* (h) 16.5" by (w) 22 "



Our original nature is that of the enlightened Buddha and we have just forgotten it
Buddhist saying

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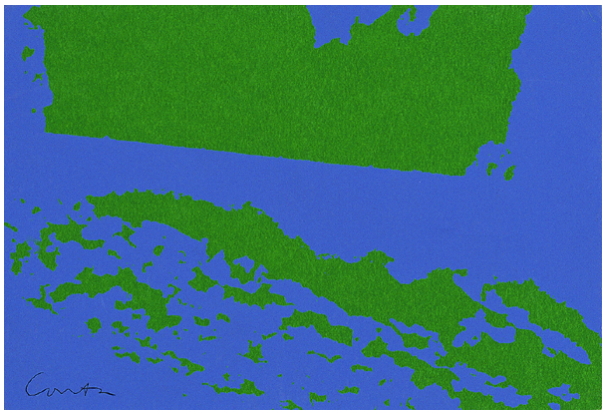
76 - 25 *now is enough - shell writing #8* (h) 16.5" by (w) 22 "



now is enough and there is always more

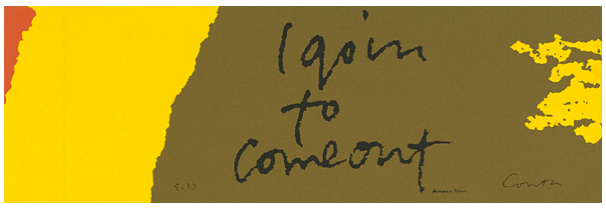
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76 - 26 *trailing clouds of glory* (h) 4.5" by (w) 6.625 "



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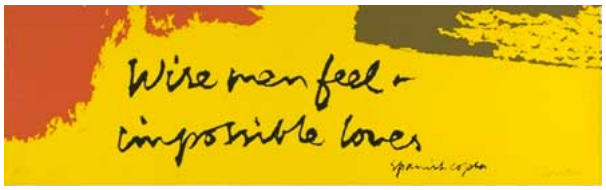
76 - 27 *i go in to come out* (h) 3.75" by (w) 11.25 "



I go in to come out
Anais Nin

---

76 - 28 *impossible loves* (h) 7.5" by (w) 22.75 "



Wise men feel impossible loves
Spanish copla

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76 - 028 *impossible loves* (h) 4.75" by (w) 22.75 "



Wise men feel impossible loves
Spanish copla

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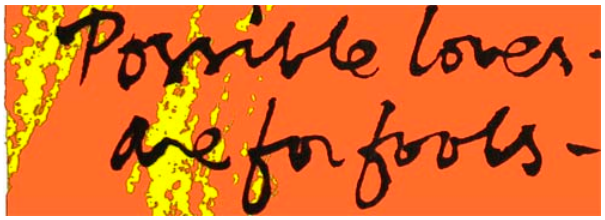
76 - 29 *possible loves* (h) 15.5" by (w) 23 "



possible loves -
are for fools -

---

76 - 029 *possible loves* (h) 3.75" by (w) 10.75 "



possible loves are for fools

---

76 - 30 *plumes* (h) 16" by (w) 16 "

---

76 - 31 *Commission* (h) 16" by (w) 16 "



there is only one man in the world and his name is all men. there is only one woman in the world and her name is all women. there is only one child in the world and the child's name is all children.
Carl Sandburg

---

76 - W *prejudice is the child of ignorance* (h) 15 1/4" by (w) 11 1/4 "



prejudice is the child of ignorance

---

77 - 0 *Moments,1977* (h) 11.5" by (w) 16 "

1977
A suite of eleven prints that together form a stillness at the center present with all it contains which is a flowering out beyond what we know

77 - 01 *love the moment* (h) 16" by (w) 11.5 "



love the moment and the energy of that moment will spread beyond all boundaries

---

77 - 02 *flowers grow* (h) 11.5" by (w) 16 "



flowers grow out of the dark moments

---

77 - 03 *out of the darkness* (h) 11.5" by (w) 16 "



out of darkness of one moment grows the light of another moment perhaps in some distant time if not in the next moment love the darkness

77 - 04 *live the moment light* (h) 11.5" by (w) 16 "



live the moment light

---

77 - 05 *the alchemy* (h) 11.5" by (w) 16 "



the alchemy of the moment is happening

---

77 - 06 *this moment* (h) 11.5" by (w) 16 "



this moment contains the fullness of all moments nothing else is needed

---

77 - 07 *accept the moment* (h) 11.5" by (w) 16 "



accept the moment as a friend it is

---

77 - 08 *the empty moment is* (h) 11.5" by (w) 16 "



the empty moment is the full moment is

---

77 - 09 *your each moment* (h) 11.5" by (w) 16 "



your each moment is vital because it affects the whole

---

77 - 10 *live the dark moment* (h) 11.5" by (w) 16 "



live the dark moment

---

77 - 11 *life is a succession* (h) 11.5" by (w) 16 "



life is a succession of moments to live each one is to succeed

---

78 - W-24 *It is better to debate a question* (h) 15 1/4" by (w) 11 1/4 "



It is better to debate a question without settling it than to settle a question without debating it
Joseph Joubert

---

78 - W-10 *It is better to debate a question*

(h) 15 1/4" by (w) 11 1/4 "



It is better to debate a question without settling it than to settle a question without debating it
Joseph Joubert

---

78 - 01 *for anais*

(h) 23" by (w) 23 "

I go in to come out



---

78 - 02 *promise*

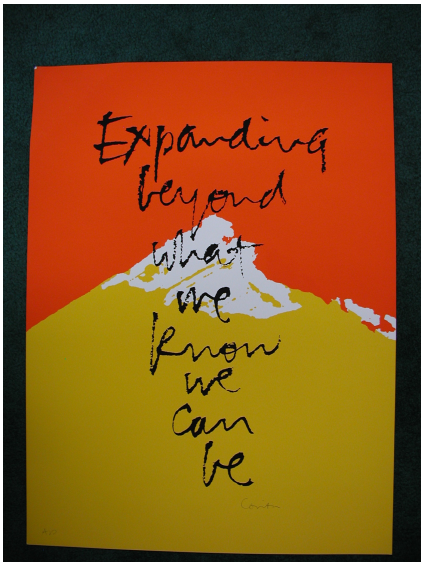
(h) 23" by (w) 23 "

to believe in god is to know that all the rules will be fair and that there will be wonderful surprises.



---

78 - 03 *expanding #1* (h) 16.5" by (w) 22 "



expanding beyond what we know we can be

---

78 - 3 *expanding beyond what we know we can* (h) " by (w) "

expanding beyond what we know we can bed

---

78 - 04 *rainbow '78* (h) 11.375" by (w) 22.875 "



to believe in god is to know that all the rules are fair and that there will be wonderful surprises

---

78 - 05 *ribbons of the world* (h) 22.875" by (w) 9 "



my love for you wears the ribbons of the world

---

78 - 06 *i love you very '78* (h) 12" by (w) 12 "



I (heart)
love
you
very

---

78 - 07 *being* (h) 23" by (w) 23 "



be of love (a little) more careful than of anything eec

---

78 - 08 *still dark* (h) 12" by (w) 22.875 "

faith is like the bird who feels the light and sings while the dawn is still dark



---

78 - 09 *expanding* (h) 14" by (w) 20 "

expanding



---

78 - 10 *beyond* (h) 14" by (w) 20 "

beyond



---

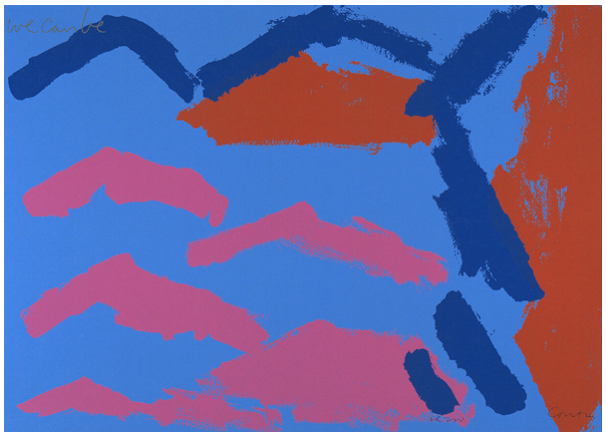
78 - 11 *what we know* (h) 14" by (w) 20 "



what we know

---

78 - 12 *we can be* (h) 14" by (w) 20 "



we can be

---

78 - 13 *damn everything '78* (h) 12" by (w) 12 "



Damn
everything
but the
circus
e.e.c.

---

78 - 14 *be of love '78* (h) 12" by (w) 12 "

be of love (a little) more careful than of anything eec



---

78 - 15 *mountains (1 of 4)* (h) 8" by (w) 14 "

mountains



---

78 - 16 *and valleys (2 of 4)* (h) 8" by (w) 14 "

and valleys



---

78 - 17 *thru all the (3 of 4)* (h) 8" by (w) 14 "



thru all the

---

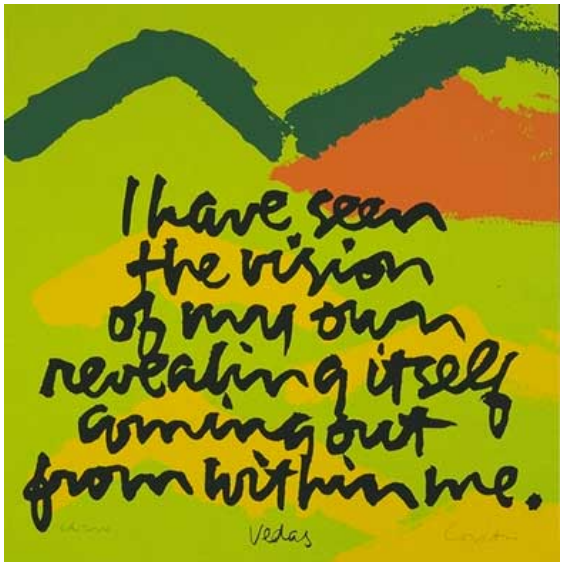
78 - 18 *seasons (4 of 4)* (h) 8" by (w) 14 "



seasons

---

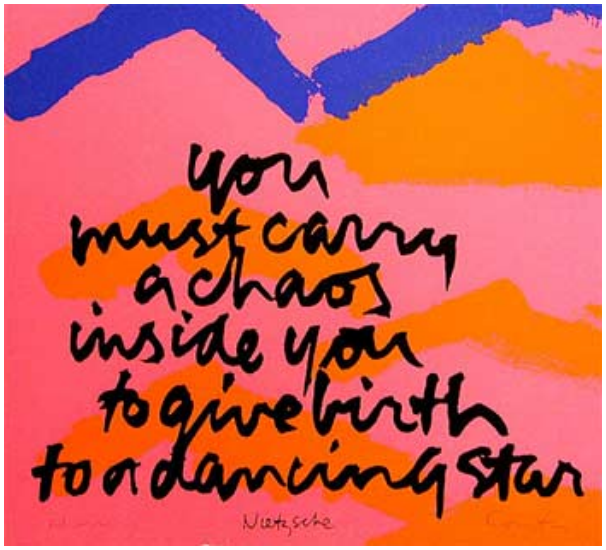
78 - 19 *the vision (1 of 4)* (h) 12" by (w) 12 "



I have seen the vision of my own revealing itself coming out from within me.
Vedas

---

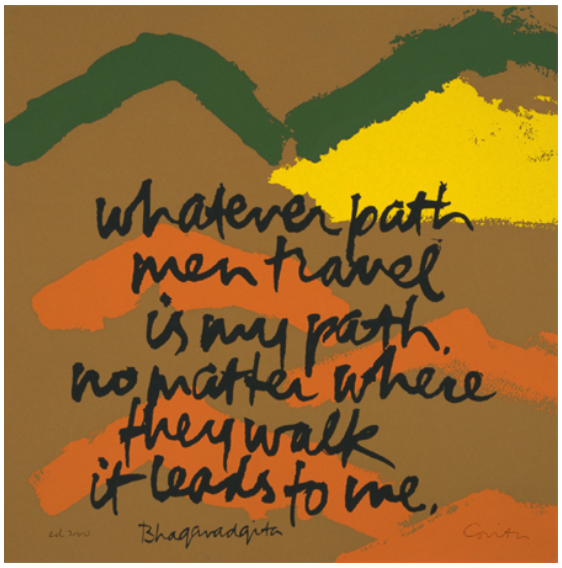
78 - 20 *dancing star (2 of 4)* (h) 12" by (w) 12 "



You must carry a chaos inside you to give birth to a dancing star.
Nietzsche

---

78 - 21 *whatever path (3 of 4)* (h) 12" by (w) 12 "



Whatever path men travel is my path. No matter where they walk it leads to me.
Bhagavadgita

---

78 - 22 *hope (4 of 4)* (h) 12" by (w) 12 "



Hope is the remembrance of the future
Marcel

---

78 - 23 *bright bird* (h) 23" by (w) 23 "

I greet the light in you Namaste



---

79 - 01 *one thing i know* (h) 23" by (w) 23 "

One thing I know: the only ones among you who will be really happy are those who have sought and found how to serve
Albert Schweitzer



---

79 - 02 *privilege* (h) 20" by (w) 20 "

Let it be your privilege to have no privilege
Francis of Assisi



---

79 - 03 *yes #3* (h) 20" by (w) 20 "

love



---

79 - 04 *i love you very '79* (h) 20" by (w) 20 "



i
love
you
very

---

79 - 05 *the garden our life is* (h) 20" by (w) 20 "



a place where questions are scattered like seeds---
an atmosphere where answers for a season grow and blossom---
then another year of seasons---
it is the school the garden our life is

---

79 - 06 *you have the right to work* (h) 20" by (w) 20 "



We have the right to work but for the work's sake only. We have no rights to the fruits of our work.
B. Gita for Charles Eames #1

---

79 - 07 *desire for the fruits of work* (h) 20" by (w) 20 "



desire for the fruits of our work must never be the motive in working.
The fruits of work must never be our motive in working.
B-Gita for Charles Eames #2

---

79 - 08 *perform every action with your heart* (h) 20" by (w) 20 "



Perform every action with our hearts fixed on life
Renounce attachment to the fruits
B-Gita for Charles Eames #3

---

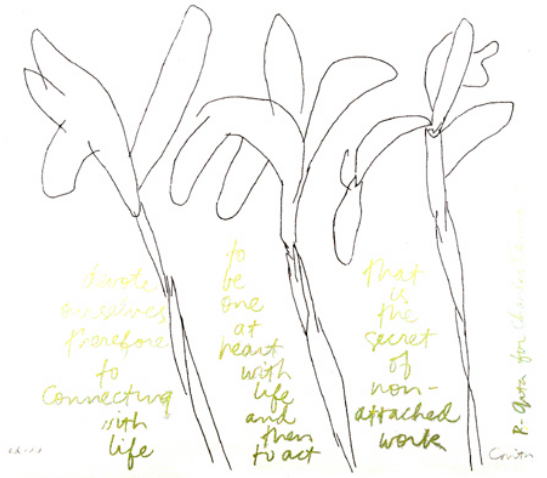
79 - 09 *be even tempered in success and failure* (h) 20" by (w) 20 "

Be even tempered in success and failure for it is this evenness of temper which is meant by being one with life
B-Gita for Charles Eames #4



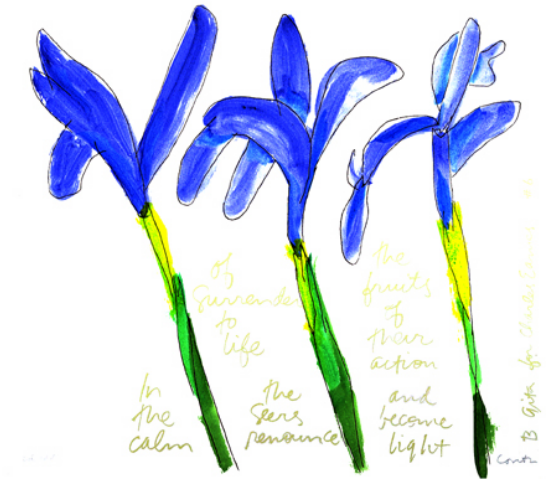
79 - 10 *devote yourself* (h) 20" by (w) 20 "

devote ourselves therefore to connecting with life to be one at heart with life and then to act that is the secret of nonattached work.
B-Gita for Charles Eames #5



79 - 11 *in the calm* (h) 20" by (w) 20 "

In the calm of surrender to life the seers renounce the fruits of their action and become light
B-Gita for Charles Eames #6



79 - 12 *yes to you* (h) 11.5" by (w) 11.5 "

Yes to you



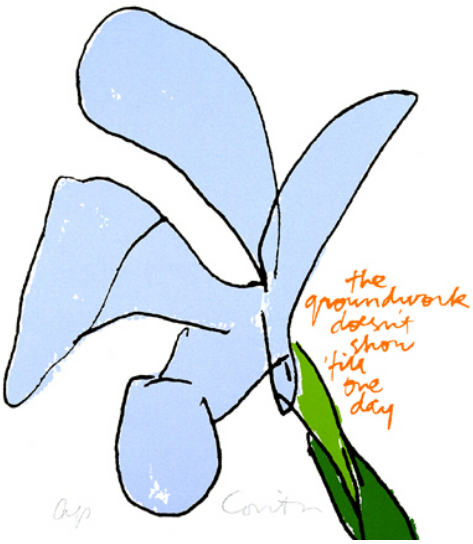
79 - 13 *groundwork - yellow* (h) 12" by (w) 12 "

the groundwork doesn't show till one day



79 - 14 *groundwork - blue* (h) 12" by (w) 12 "

the groundwork doesn't show till one day



79 - 17 *flowers for mary - orange* (h) 12" by (w) 12 "

flowers grow out of dark moments



79 - 18 *flowers for mary - lavender* (h) 12" by (w) 12 "

flowers grow out of dark moments



79 - 19 *flowers for mary - yellow* (h) 12" by (w) 12 "

flowers grow out of dark moments



79 - 20 *flowers for mary - blue* (h) 12" by (w) 12 "



flowers grow out of dark moments

---

79 - 21 *take heart (by Corita and Mickey Myers)* (h) 22" by (w) 30 "

---

79 - 22 *succeeding* (h) 14" by (w) 11 "

life is a succession of moments to live each one is a way of succeeding



---

79 - 26 *things don't turn up in this world until*

(h) 15 1/4" by (w) 11 1/4 "



things don't turn up in this world until somebody turns them up

---

80 - W-27 *There is no failure except in no longer*

(h) " by (w) "



There is no failure except in no longer trying

---

80 - 01 *the common dandelion*

(h) 20" by (w) 20 "





The invariable mark of wisdom is to see the miraculous in the common
emerson

---

80 - 02 *i love you very '80* (h) 12" by (w) 12 "

i love you very

---

80 - 03 *toward a devilish delight* (h) 20" by (w) 20 "

---

80 - 04 *crocuses for winter* (h) 20" by (w) 20 "

So far the crocuses have always come up



---

80 - 05 *crocuses for spring* (h) 20" by (w) 20 "

you bring the spring



---

80 - 06 *crocuses for summer* (h) 20" by (w) 20 "

I loafe and invite my soul
whitman



---

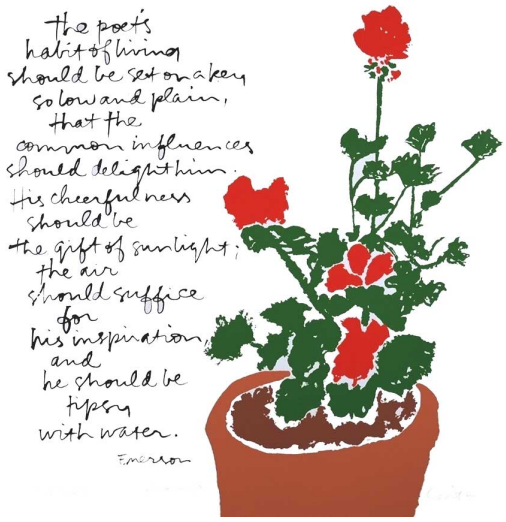
80 - 07 *crocuses for autumn* (h) 20" by (w) 20 "

We harvest the fruit of hope to begin again to hope



---

80 - 08 *mary's geraniums* (h) 20" by (w) 20 "



The poet's habit of living should be set on a key so low and plain, that the common influences should delight him. His cheerfulness should be the gift of sunlight; the air should suffice for his inspiration and he should be tipsy with water.
Emerson

---

80 - 09 *sun on a dandelion (a print with painting)* (h) 7" by (w) 5 "



---

80 - 10 *hope* (h) 20" by (w) 16 "

we are filled with hope



---

80 - 11 *circus '80*

(h) 18.375" by (w) 13.5 "

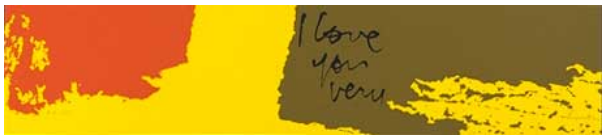


Damn
every
thing
but
the
circus
e.e.c.

---

80 - 12 *i love you '80*

(h) 4.25" by (w) 17.25 "



i love you very

---

81 - 01 *each child*

(h) 20" by (w) 20 "



Each child is special
give lots of love

---

81 - 02 *El Salvador is all of us* (h) 26.125" by (w) 19.875 "



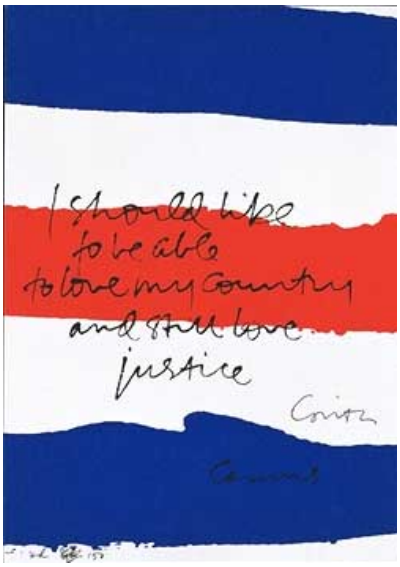
El Salvador is all of us

Join tens of thousands of people who want to express outrage at the administration's dangerous course toward war and increased human suffering.

People's Anti-War Mobilization .
March on the Pentagon on Saturday May 3, 1981

---

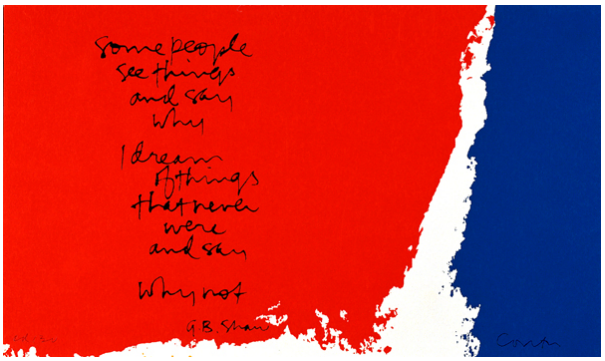
81 - 03 *my country* (h) 7" by (w) 5 "



I should like to be able to love my country and still love justice
Camus

---

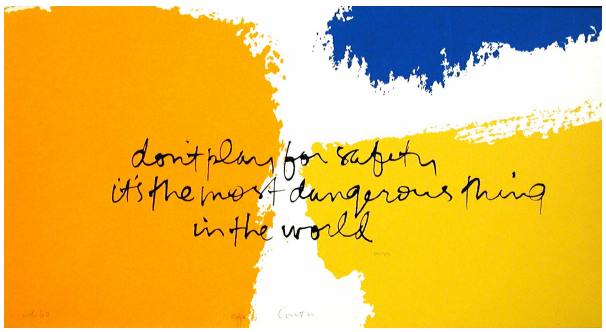
81 - 04 *why not* (h) 13.875" by (w) 8.25 "



Some people see things and say why
I dream of things that never were and say
why not
G.B. Shaw

---

81 - 05 *dangerous time* (h) 10.25" by (w) 19 "



don't play for safety
its the most dangerous thing
in the world

---

81 - 06 *earnest of a bird (paint and print)* (h) 16" by (w) 20 "



...And my little hope is nothing
but that little earnest of a bird
which shows itself at the beginning of April
--pilgrim

---

81 - 07 *I love you very '81* (h) 22" by (w) 28 "



I love you very

---

81 - 08 *after ecstasy the laundry* (h) 22" by (w) 28 "



after ecstasy ---
the laundry

---

81 - 09 *spring from winter* (h) 22" by (w) 28 "



spring from winter

---

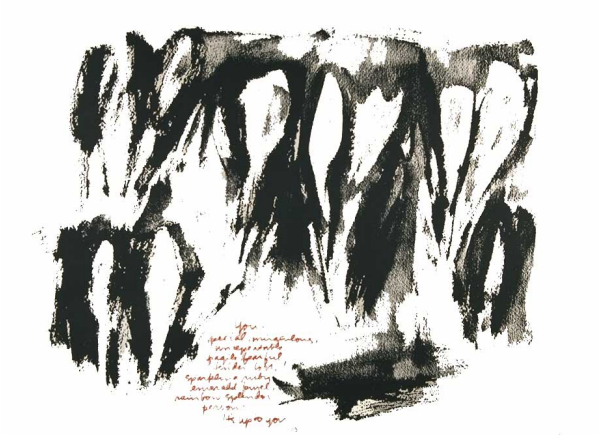
81 - 10 *begin it* (h) 26" by (w) 36 "



Whatever you can do, or dream you can, begin it.
Boldness has genius, power and magic in it.
Goethe

---

81 - 11 *it's up to you* (h) 26" by (w) 35 3/4 "



You---special, miraculous, unrepeateable, fragile, fearful, tender, lost, sparkling ruby emerald jewel, rainbow splendor person---It's up to you. LB

---

81 - 12 *flowers grow out of dark moments #1* (h) 24" by (w) 30 "



flowers grow out of dark moments

---

81 - 13 *flowers grow out of dark moments #2* (h) 24" by (w) 30 "



flowers grow out of dark moments 2

---

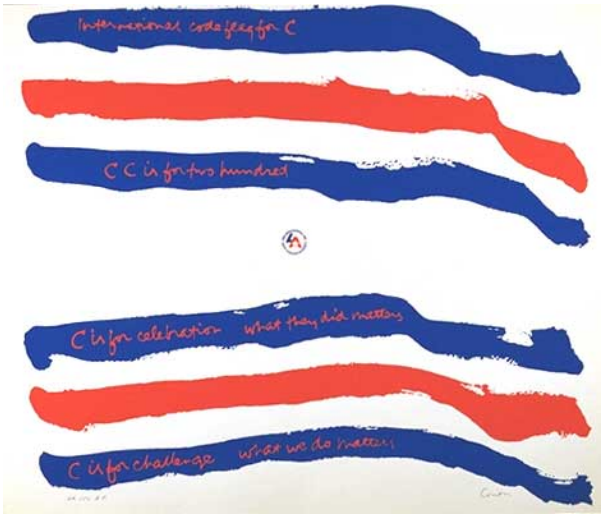
81 - 14 *love is a canvas* (h) 20" by (w) 20 "



Love is a canvas furnished by nature and embroidered by imagination
Voltaire

---

81 - 15 *LA Bicentennial* (h) 20" by (w) 24 "



International code flag for C

CC is for two hundred

C is for celebration What they did matters

C is for challenge What we do matters

---

82 - 01 *four* (h) 17" by (w) 24 "



Compassion

Integrity

Competence

Effectiveness

---

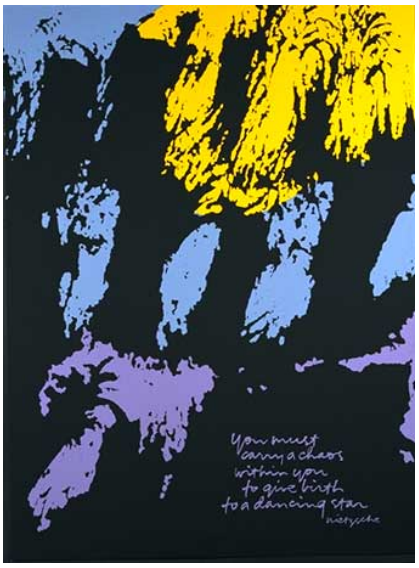
82 - 02 *active* (h) 20" by (w) 24 "



To be fully alive is to work for the common good

---

82 - 03 *dancing star '82* (h) 24" by (w) 18 "



You must carry a chaos within you to give birth to a dancing star
Nietzsche

---

82 - 04 *small* (h) 20" by (w) 20 "



all things bright and beautiful, all creatures great and small, all things wise and wonderful, the lord god made them all

---

82 - 05 *community* (h) 18" by (w) 24 "



...We are either going to become a community or we are going to die
Barbara Ward

---

82 - 06 *california* (h) 20" by (w) 20 "

---

82 - 07 *May the winds blow sweetly* (h) 16" by (w) 20 "

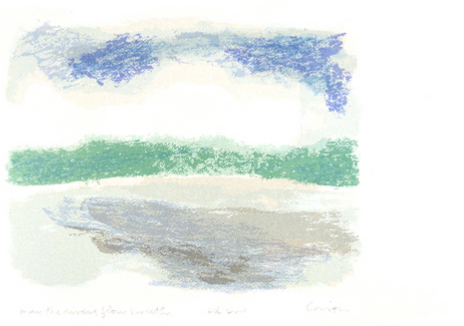


May the winds blow sweetly

---

82 - 08 *May the rivers flow sweetly* (h) 16" by (w) 20 "

May the rivers flow sweetly



---

82 - 09 *May plants and herbs be sweet to you* (h) 16" by (w) 20 "

May plants and herbs be sweet to you



---

82 - 10 *May days and nights be sweet to you* (h) 16" by (w) 20 "

May days and nights be sweet to you



---

82 - 11 *May the dust of the earth be sweet to* (h) 16" by (w) 20 "

May the dust of the earth be sweet to you



---

82 - 12 *May the heavens that protect us be* (h) 16" by (w) 20 "

May the heavens that protect us be sweet to you



---

82 - 13 *May the trees be sweet to you* (h) 16" by (w) 20 "

May the trees be sweet to you



---

82 - 14 *May the sun shine on you sweetly* (h) 16" by (w) 20 "



May the sun shine on you sweetly

---

83 - 01 *valentine '83* (h) 5.875" by (w) 4.125 "



I love you very

---

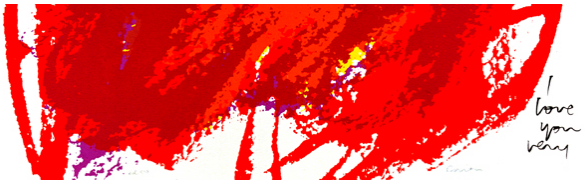
83 - 02 *valentine '83* (h) 3.625" by (w) 7.125 "



I love you very

---

83 - 03 *valentine '83* (h) 5.75" by (w) 19.875 "



I love you very

---

83 - 04 *valentine '83* (h) 19" by (w) 6.25 "



I
love
you
very

---

83 - 05 *well being* (h) 29.875" by (w) 21.875 "

in the well of our being is being well



---

83 - 06 *seed* (h) 30" by (w) 24 "



the creation of a thousand forests is in one acorn
Emerson

---

83 - 07 *i love you very* (h) 12" by (w) 12 "



i love
you
very

---

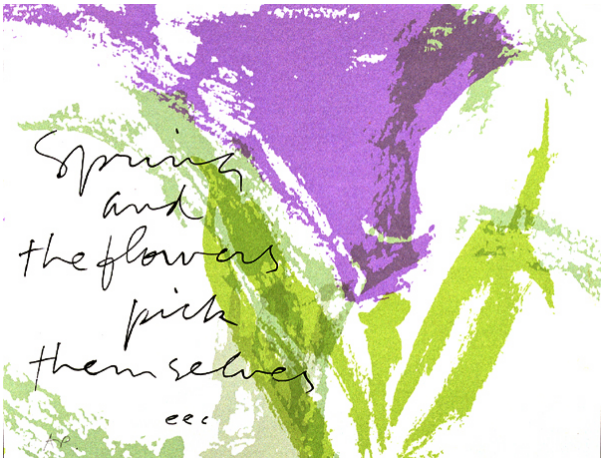
83 - 08 *so comes love* (h) 16" by (w) 20 "



...let all go
dear
so comes love
eec

---

83 - 09 *flowers pick themselves* (h) 9" by (w) 12 "



Spring and flowers pick themselves
eec

---

83 - 10 *lovers* (h) 4.75" by (w) 9 "



lovers alone wear the sunshine

---

83 - 11 *valentine '83* (h) 7" by (w) 5 "



i love you very

---

83 - 12 *award one* (h) 17" by (w) 5 "



compassion

---

83 - 13 *award two* (h) 17" by (w) 5 "



integrity

---

83 - 14 *award three* (h) 17" by (w) 5 "



competence

---

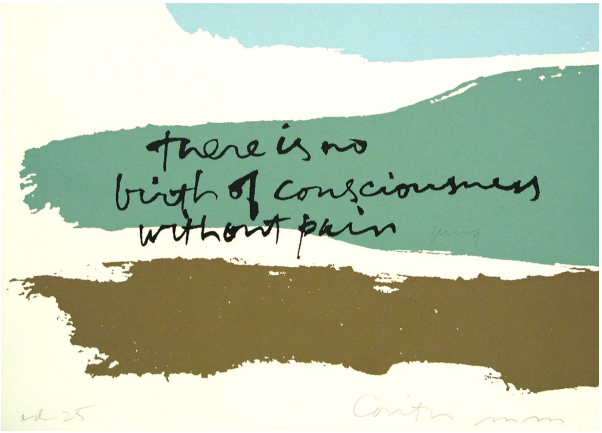
83 - 15 *award four* (h) 17" by (w) 5 "



Effectiveness

---

83 - 16 *consciousness* (h) 5" by (w) 7 "



there is no birth of consciousness without pain

---

83 - 17 *man is* (h) 8" by (w) 10 "



Man is a sun and a moon and a heaven filled with stars

---

83 - 18 *dancing* (h) 8" by (w) 10 "



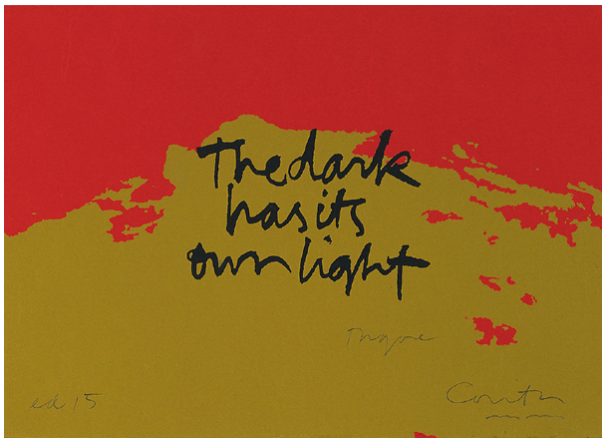
You must carry a chaos within you to give birth to a dancing star

---

83 - 19 *the dark* (h) 8" by (w) 10 "

---

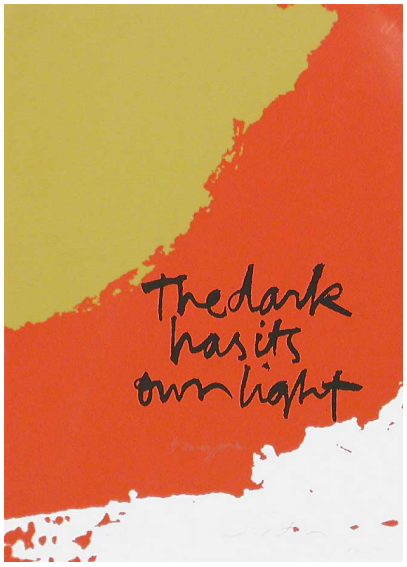
83 - 20 *the dark* (h) 5" by (w) 7 "



The dark has its own light

---

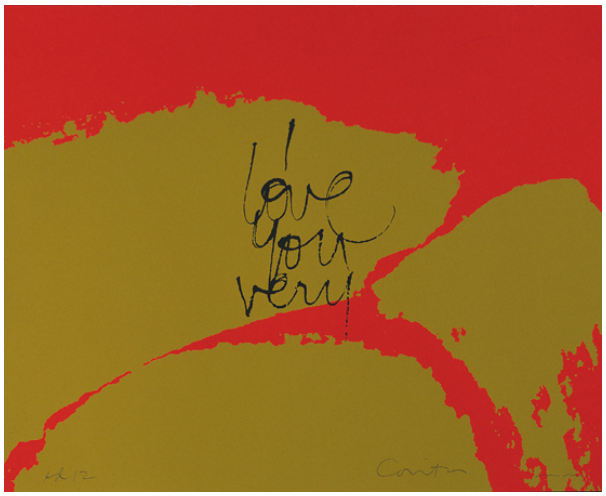
83 - 21 *the dark* (h) 7" by (w) 5 "



The dark has its own light

---

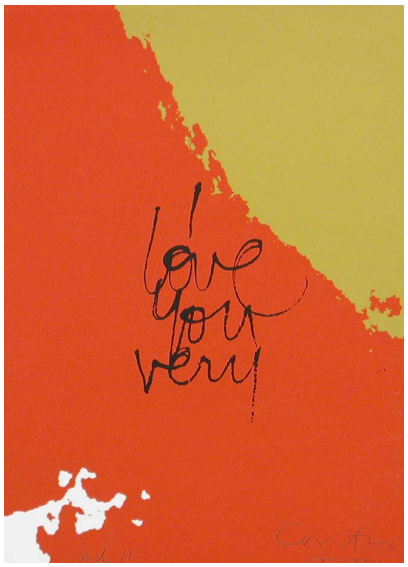
83 - 22 *very* (h) 8" by (w) 10 "



I
love
you
very

---

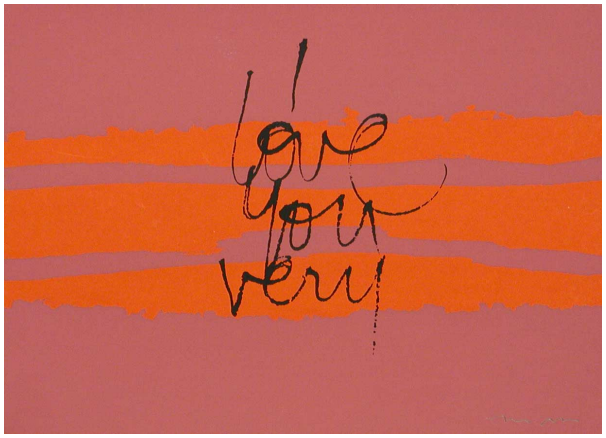
83 - 23 *very* (h) 7" by (w) 5 "



I love you very

---

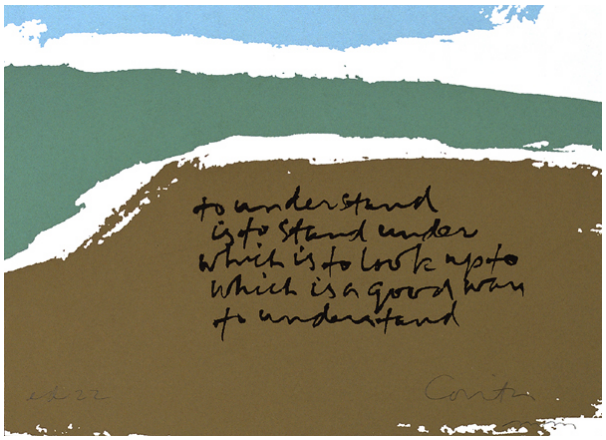
83 - 23 *very* (h) 5.25" by (w) 7.25 "



i love you very

---

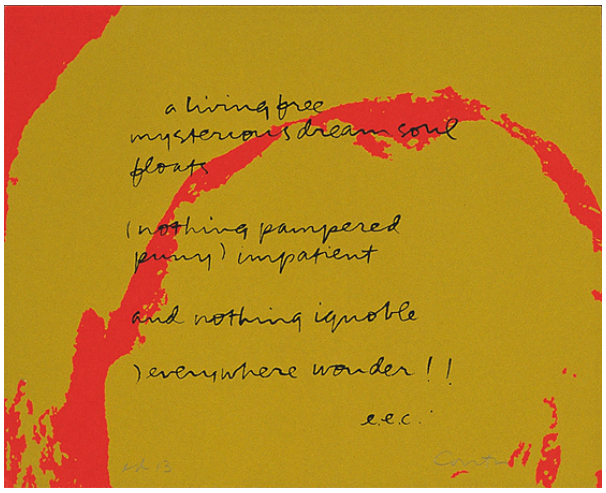
83 - 24 *a good way* (h) 5" by (w) 7 "



to understand
is to stand under
which is to look up to
which is a good way
to understand

---

83 - 25 *everywhere wonder* (h) 8" by (w) 10 "



a living free mysterious dream soul floats (nothing pampered puny)
impatient and nothing ignoble
everywhere wonder!!
e.e.c.

---

83 - 26 *journey* (h) 8" by (w) 10 "

---

83 - 27 *everything* (h) 10" by (w) 22 "



Everything you do reverberates throughout a thousand destinies
As you walk, you cut open and create that riverbed
into which the stream of your descendents
shall enter and flow.
kazantzakis

---

83 - 28 *awakening* (h) 14" by (w) 18 "

83 - 29 *ecstasy* (h) 4" by (w) 8.75 "



after ecstasy---
the laundry
Zen

---

83 - 30 *chaos* (h) 5" by (w) 7 "

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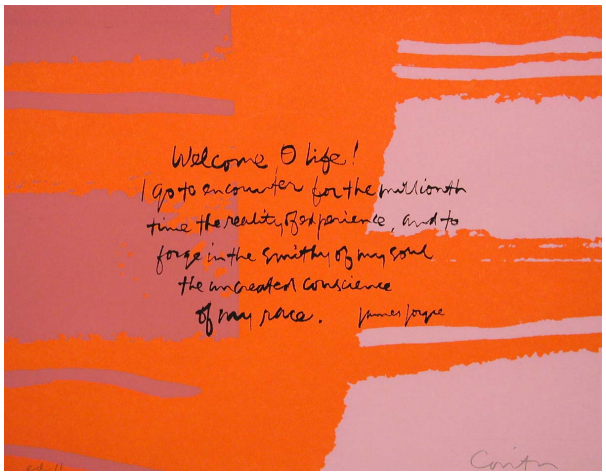
83 - 31 *valentine '83* (h) 5" by (w) 7 "

---

83 - 32 *be of love (very slightly)* (h) 5" by (w) 7 "

---

83 - 33 *o'life* (h) 8" by (w) 10 "



Welcome, O life!
I go to encounter for the millionth time the reality of experience, and to forge in the smithy of my soul the uncreated conscience of my race.

James Joyce

---

83 - 34 *be of love* (h) 5" by (w) 7 "

be of love (a little) ❤ more careful than of anything
e. e. cummings

83 - 35 *new alchemy* (h) 16" by (w) 20 "

we live in one world and each act of ours affects the whole

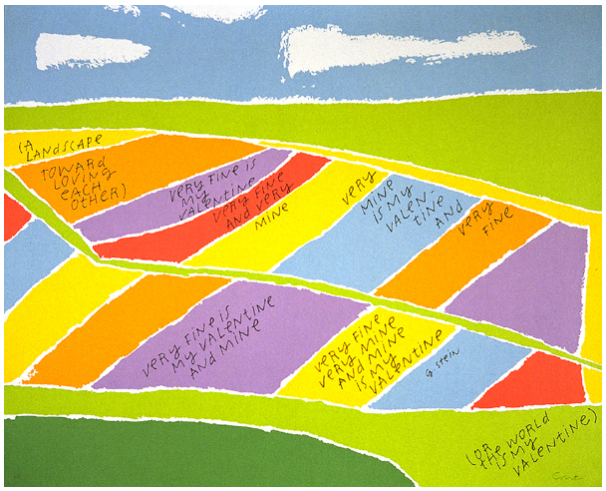


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83 - 36 *landscape no words* (h) 32" by (w) 40 "

---

83 - 37 *the world is my valentine* (h) 32" by (w) 40 "

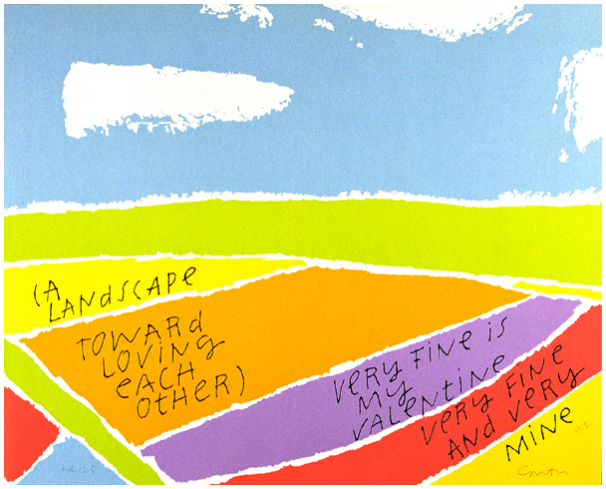


(a landscape towards loving each other)
very fine is my valentine
very fine and very mine
very fine is my valentine
and very mine
very mine is my valentine
and very fine
very fine
very mine
and mine is my valentine

g. stein
(or the world is my valentine)

---

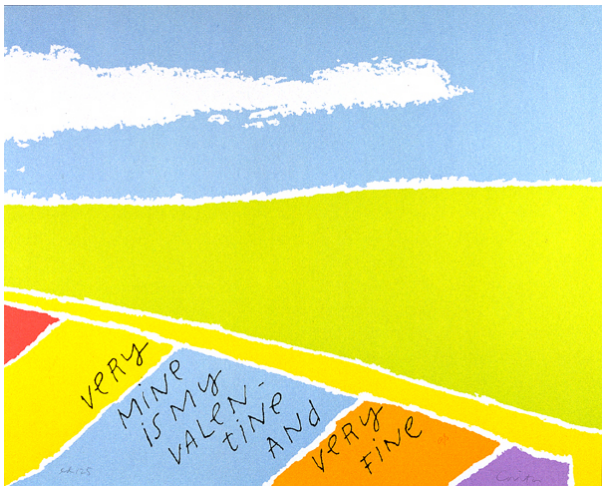
83 - 38 *toward loving* (h) 16" by (w) 20 "



(A landscape toward loving each other)
Very fine is my valentine
very fine and very mine

---

83 - 39 *very mine is my valentine* (h) 16" by (w) 20 "



very mine is my valentine and very fine

---

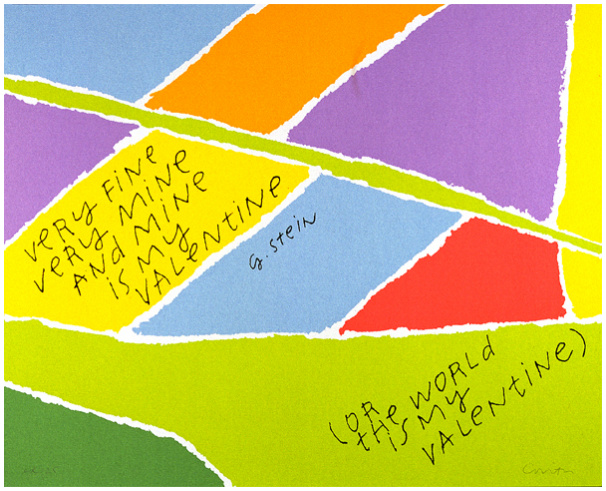
83 - 40 *very fine is my valentine* (h) 16" by (w) 20 "



very fine is my valentine and mine

---

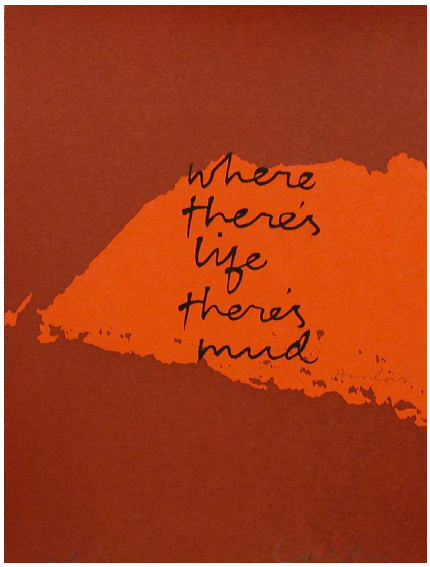
83 - 41 *my valentine* (h) 16" by (w) 20 "



very fine very mine and mine is my valentine
g.stein
(or the world is my valentine)

---

83 - 42 *mud* (h) 5" by (w) 7 "



where there's life there's mud

---

83 - 43 *anything (paint & print)* (h) 6.125" by (w) 6.125 "

83 - 44 *cheers* (h) 5" by (w) 7 "



cheers

---

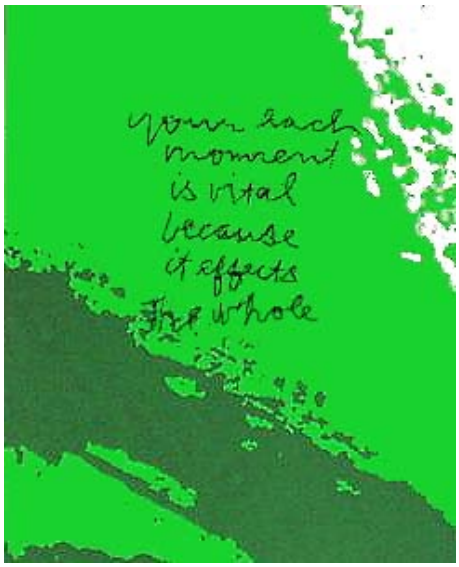
83 - 45 *work* (h) 5" by (w) 7 "



the ground work
doesn't show
till one day

---

83 - 46 *your each moment* (h) 8" by (w) 10 "



Your each moment is vital because it affects the whole.

---

83 - 47 *damn '83* (h) 8" by (w) 10 "



Damn
Everything
but the circus

---

84 - 01 *love is care* (h) 16.75" by (w) 38.25 "



Love is care and to let be

---

84 - 02 *good for you #1* (h) 14" by (w) 18 "



good
for
you

---

84 - 03 *good for you #2* (h) 4" by (w) 15 "



good for you

---

84 - 04 *good for you #3* (h) 14" by (w) 18 "



good
for
you

---

84 - 05 *we can create life without war* (h) 16" by (w) 20 "



we can create life
without war

---

84 - 06 *good for you #4* (h) 16" by (w) 20 "

good for you



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84 - 07 *the best is yet to be* (h) 16" by (w) 20 "

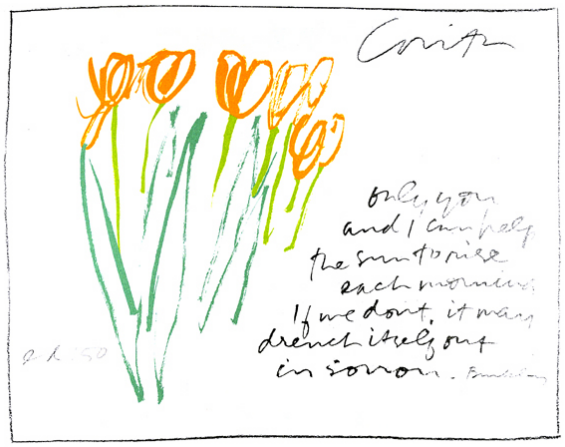
the best is yet to be



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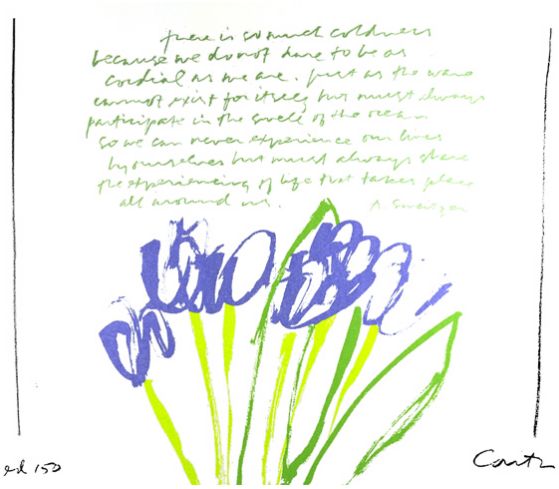
84 - 08 *only you and i can help the sun to rise* (h) 16" by (w) 20 "

Only you and I can help the sun to rise each morning
If we don't, it may drench itself out in sorrow.
Buckley



---

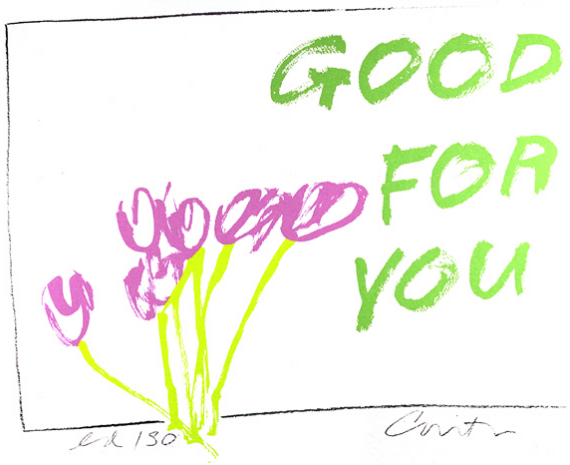
84 - 09 *life that takes place all around us* (h) 16" by (w) 20 "



There is so much coldness because we do not dare to be as cordial as we are. Just as the wave cannot exist for itself, but must always participate in the swell of the ocean so we can never experience our lives by ourselves but must always share the experiencing of life that takes place all around us.
A. Schweitzer

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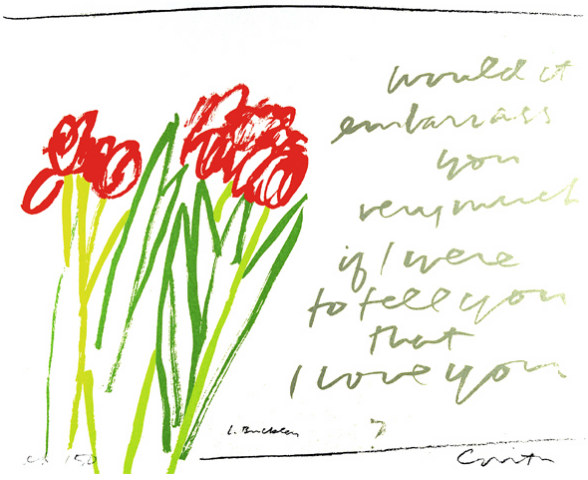
84 - 10 *good for you #5* (h) 16" by (w) 20 "



GOOD
FOR
YOU

---

84 - 11 *that i love you* (h) 16" by (w) 20 "



would it embarrass you very much if I were to tell you that I love you ?
L. Buckley

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84 - 12 *orange tulips* (h) 14.5" by (w) 16 "

---

84 - 13 *red tulips* (h) 12" by (w) 16 "



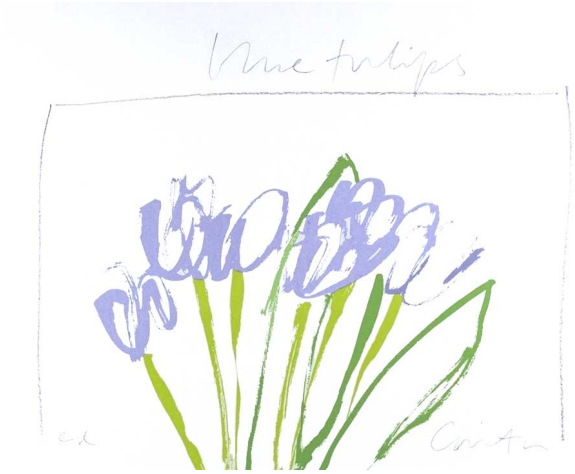
red tulips

---

84 - 14 *love tulips* (h) 18" by (w) 14 "

---

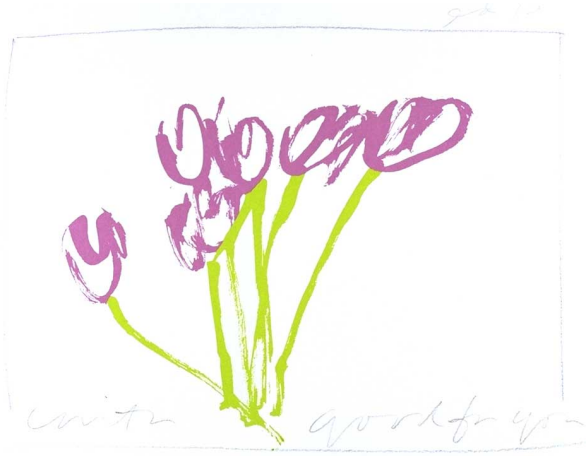
84 - 15 *blue tulips* (h) 18" by (w) 14 "



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84 - 16 *good for you #6* (h) 16" by (w) 12 "

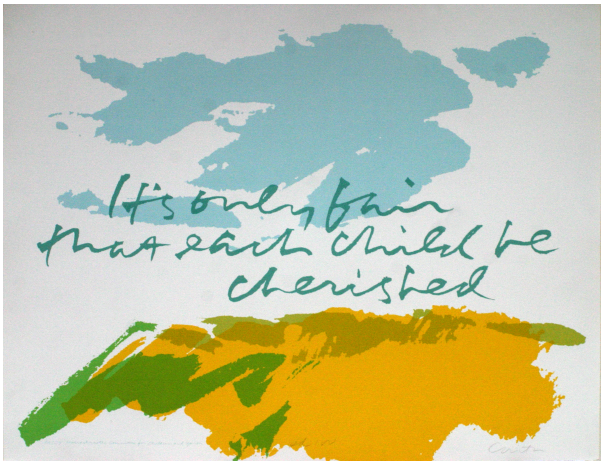
good for you



---

85 - 01 *each child* (h) 23" by (w) 23 "

it is only fair that each child be cherished.



---

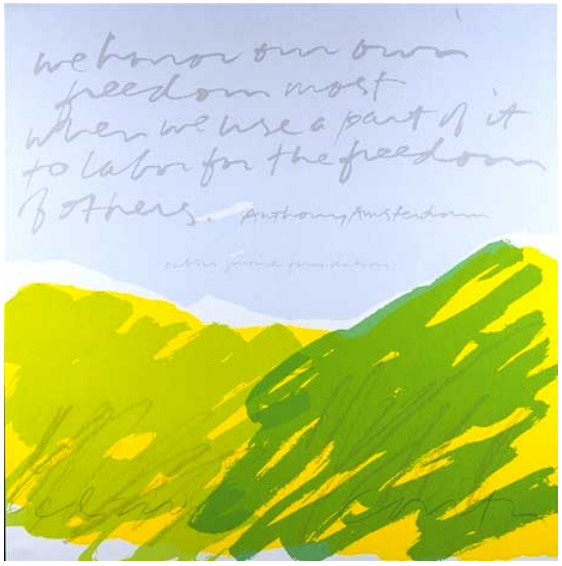
85 - 02 *the best is yet to be* (h) 16" by (w) 20 "



the best is yet to be

---

85 - 03 *we honor our own freedom* (h) 20" by (w) 20 "



we honor our own freedom most when we use a part of it to labor for the freedom of others.
Anthony Amsterdam
Public Justice Foundation

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85 - 04 *come up* (h) 18" by (w) 24 "



So far the crocuses have always come up
Greater Boston Physicians for Social Responsibility

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85 - 05 *crocus* (h) 18" by (w) 24 "

---

85 - 06 *love is hard work* (h) 24" by (w) 18 "

love is hard work



---

85 - 07 *yes we can* (h) 20" by (w) 20 "

yes we can



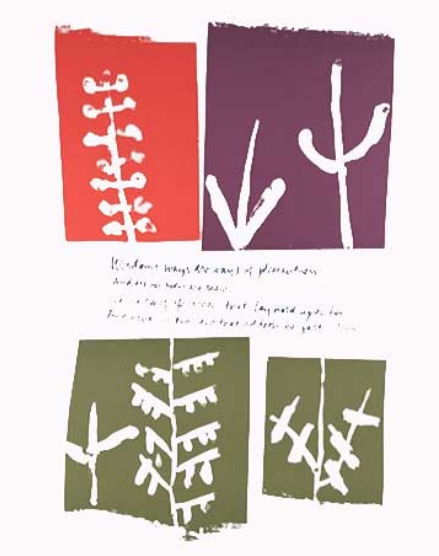
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85 - 09 *expanding beyond (tentative)* (h) 6" by (w) 8 "

expanding beyond what we know we can be

---

87 - 6 *wisdom's ways are ways of pleasantness* (h) " by (w) "



Wisdom's ways are ways of pleasantness,
And all her paths are peace.
She is a tree of life to them that lay hold upon her.
And happy is everyone that holdeth her fast.
Proverbs 3.17
