

SPEECH AS OUR MATRIX: Discovering the Cross of Reality

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I. INTRODUCTION

Beloved by many generations of Dartmouth students, who recorded and published his lectures, and also kept his books in print, the social philosopher Eugen Rosenstock-Huessy (1888-1973), has yet to be welcomed by the academic establishment. He himself predicted that it would be 30 years or more, after his death, before this might occur. [ERH] I have often thought of him as a latter-day Kierkegaard (1813-1855), who was “discovered” and celebrated as the father of existentialism in the 1920s, some 70 years after his death.

This paper will introduce the reader to what I consider the heart of Rosenstock-Huessy’s work: his “discovery” of what he called “the Cross of Reality,” and the related disclosure that “spirit,” which has usually been thought of as ethereal, can now be recognized as our gift of speech. Born into a Jewish banker’s family in Berlin, Rosenstock-Huessy became a Christian at age 18. Indeed, he became a remarkably-engaged Christian, as we shall see. Martin Marty, the prominent US historian of religion, has long hailed Rosenstock-Huessy’s work. At a conference held recently at Dartmouth, Marty said, “A new version of Christianity is emerging in him.” [MM] The poet W.H. Auden (1907-1973) wrote a foreword for one of Rosenstock-Huessy’s books, saying “I have read everything by him that I could lay my hands on,” and closes by citing Rosenstock-Huessy’s motto, *Respondeo etsi mutabor* (I respond although I will be changed), then adding, “Speaking for myself, I can only say that, by listening to Rosenstock-Huessy, I have been changed.” [IAx]

The distinguished Jewish philosopher Martin Buber (1878-1965) wrote:

“The historical nature of man is the aspect of reality about which we have been basically and emphatically instructed in the epoch of thought beginning with Hegel... Rosenstock-Huessy has concretized this teaching in so living a way as no other thinker before him has done.” [MB]

Other prominent thinkers who have admired Rosenstock-Huessy’s work include the theologians Reinhold Niebuhr, Paul Tillich, and Harvey Cox, as well as the sociologist David Riesman and the social critic Lewis Mumford. A likely reason for Rosenstock-Huessy’s long-

delayed recognition by academe is that his work bridged so many different disciplines. He was a social philosopher and sociologist, a historian and a religious thinker, yet a scholar whose longest book, *Die Sprache des Menschengeschlechts* (The Speech of Humankind) was on the origins and meaning of language. [ref] As if that were not enough, he described Academe as the enemy—and urged that it get out of its ivory tower. [ref] To do that, he suggested that higher education should incorporate a year of service within its four-year term. [ref-tcoll] Finally, a likely reason for his obscurity is that his “new version of Christianity,” a Christianity that was this-worldly, even secular, kept intruding into his historical and sociological works.

In this essay I will attempt to explicate and applaud those intrusions—because they serve Rosenstock-Huessy’s goal of presenting our reality “whole” again, before it was divided into the several realms of the hard sciences, the social sciences, the humanities, and religion. In other words, I will show how he pursued his aim of “realigning” all our fields of knowledge—so that natural science would no longer seem their base, as it has seemed since Descartes (1596-1650).

Specifically, I will describe what Rosenstock-Huessy called “the Cross of Reality,” an image which shows us how all our knowledge—from the most material of physics to the most spiritual of religion—can be seen as related and forming a *whole*. Thus, I will be challenging the current trend in intellectual life, in which knowledge has seemed to become increasingly fragmented. [ref] I will be arguing that our experience of speech is the glue which holds us together—and that this experience can be seen as the action of spirit in us, in both the secular and religious senses. In sum, *speech is our matrix, and the Cross of Reality depicts that matrix*.

As if that were not enough for a shortish paper, I will endeavor to show how the Cross of Reality points us to a new method for the social sciences, a more universal method than the one disclosed, for the natural sciences, by Descartes and Galileo (1564-1642).

Before I begin that task, I should introduce myself. I was one of those Dartmouth students who kept his books in print. [ref Argo & ceg career] In fact, I have written introductions to two of his books, as well as three books about his work. [ref] Thus, I faced a dilemma as I thought about my contribution to this conference in Canada. Should I attempt to explore some new theme for the Rosenstock-Huessy experts who would be here—or might it be better to attempt something else: a brief introduction to Rosenstock-Huessy’s work, written for those who had never heard of him. His students have often noted the need for just such an introduction, and I’ve long felt that an

essay on his Cross of Reality might be just the way to serve this purpose. Comments at this conference would certainly help me edit this piece.

Some of the text that follows will be new formulations, but most of it will be drawn from my several books and Dartmouth class notes.

II. THE CROSS OF REALITY

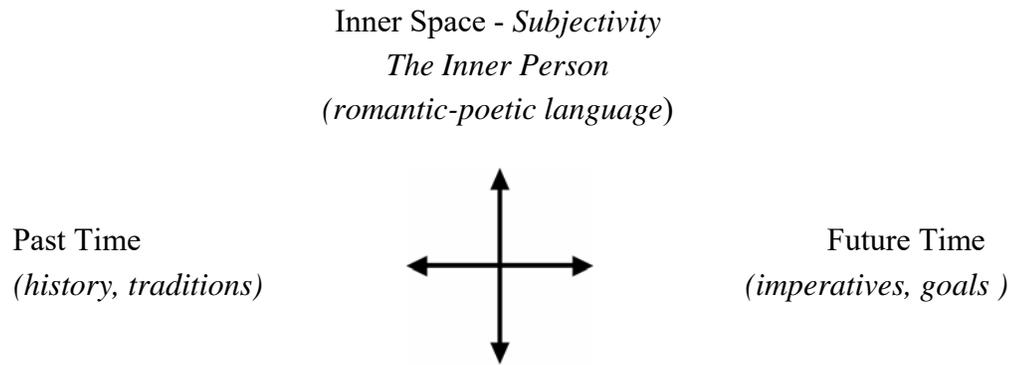
Ever since he introduced the Cross of Reality, in his 1925 *Soziologie*, Rosenstock-Huessy has kept that image central to his varied works on history, society, and religion. [ref] It is important to note that this cross is not a religious image; it is not the Cross of Christ. Rosenstock-Huessy's Dartmouth classes made clear that the Cross of Reality was grounded in our everyday experience of secular life. This is evident in my classroom note, from the spring of 1941, which follows:

* * * *

Rosenstock-Huessy says we are all crucified in a Cross of Reality on which we have to face backward to the past, forward to the future, inward toward our selves, and outward toward the world. He brings this cross image to life, not as an abstract idea, not as *his* idea, but as a new model of the human reality, a model which he invites us to discover with him. When he diagrams the cross on a blackboard, he makes a horizontal line for its time axis, then a vertical line to represent the space axis. This visual depiction becomes an icon for all his students, an icon of our human predicament—and our potential.

Since each of us lives at the center of this cross, our lives are crucial, not only for ourselves but for all humankind. We are constantly torn between the need to be true to the achievements of past time and the need to respond to the new callings of the future. Similarly, on the space axis of our lives, we are constantly trying to relate our personal, subjective inner space to the objective demands of the outer world, the space around us.

This model applies not only to each person but to any group, even to a nation. The Cross of Reality, showing that times are as important as spaces, corrects the scientific subject-object model of reality, the Cartesian model (*cogito ergo sum*), which is merely spatial, and enlarges on its limited method. All these relationships become clear when Rosenstock-Huessy diagrams the cross on the blackboard:



Outer Space - *Objectivity*
The World
(rational-scientific language)

When the social sciences were born, through Auguste Comte (1798-1857), to make themselves respectable, they adopted the objective methodology of the natural sciences. Measurements and statistics became their tools, just as they had been for the natural sciences. Rosenstock-Huessy does not suggest that the social sciences abandon measurements and statistics; rather that objectivity should become only one of the four ways we investigate any question that involves the human being in society. In other words, the Cross of Reality is a model that can be turned into a method for sociology—and all the human sciences

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A few months after I wrote that note, in June of 1941 I found myself in Tunbridge, Vermont as a member of Camp William James, a project which had begun through the efforts of Rosenstock-Huessy students. With the endorsement of President Roosevelt, the camp had started as an experimental camp within the Civilian Conservation Corps, with about 15 members from the regular CCC and about 10 recent graduates of Dartmouth and Harvard. [ref cwj book] In my diary, I wrote the following note which explained the camp in terms of the four fronts shown on the Cross of Reality—future time, the inner space of the self, past time, and the outer world:

* * * *

First, we came to Camp William James because we heard a calling toward the future. We wanted to create a new institution, a period of all-out service as part of all young people's education. It would be the CCC plus Dartmouth and Harvard, an entirely new combination. It's a

breaking-away from the ivory tower of academe into the problems and life of a real community. We heard another calling toward the future when we sent a group to Mexico to help rebuild the town of Colima—recently flattened in an earthquake. This second calling makes clearer that we’re engaged in a “moral equivalent of war,” not just planting trees or helping some farmers.

Second, we’re creating our own *inner space* within the farm building, our headquarters. Of course, it’s also the inner space of our group, the community we have formed here.

Third, we have the experience of being connected with *past time*, with the ongoing life of a rural town whose roots go back for many generations. We go to square dances where the calling is in an Elizabethan style that’s died out in England. Quite a contrast with the rootless suburbs of New York or the slums of New Haven, both places where many of us grew up.

Fourth, we are getting national publicity through stories in the *Boston Globe* and the *New York Times*. This makes our little inner group known to the *outer world, objectively*, with both good and bad consequences. It has helped recruiting, but it’s also what led to our losing federal funding. In Congress we were attacked as just another New Deal boondoggle—and had to close our CCC “side-camp” in Sharon.

To sum up, the camp has provided each of us with a more intense experience of life, a more crucial experience, than we’d get in any ordinary college year. We have come to see that a period of such service, when integrated into one’s education, would show its participants how we all live historically, drawn toward the past and the future.

I think this note about the camp makes clear that the Cross of Reality is not some elaborate metaphysical concept but simply a commonsense way to interpret any experience. In fact, a person who uses common sense already interprets his or her life and history this way, from the four perspectives that the cross shows us. In other words, the cross simply codifies common sense. Unfortunately, huge numbers of people, probably the great majority—be they ideologues, fascists, or communists (all stuck on the “glorious future” front), fundamentalists (stuck on the past front), sentimentalists and pietists (stuck on the subjective front), or even rationalists (stuck on the objective front)—are not guided by common sense.

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In 1942 I'd left Camp William James to serve four years in the army. Returning to Dartmouth in 1946, I majored in Philosophy because I wanted to concentrate on Rosenstock-Huessy's work. The note below is from a course in which he described how humankind had been formed by four quite different kinds of speech, as portrayed on the Cross of Reality:

* * * *

Universal History

During some 40,000 years before Christ, tribal speech, with its totems and taboos, had oriented us to our ancestors, to the narrative of our *past*.

Then, in the great empires, such as China and Egypt, already flourishing by 3000 BC, the speech of the temple oriented us to the stars, the rivers, and the fields, the universe of nature, *the world outside us*.

By 600 BC Greek speech had begun to orient us to our *inner selves*, through poetry and philosophy.

During that same millennium before Christ, the speech of Israel emerged, orienting us to our *future* by way of prayer and prophecy.

With the coming of the Christian era, those four ancient modes of speech were fused. After Christ we no longer felt bound by a single orientation. We were no longer simply Greek or Jew, Egyptian or tribesman. For 2,000 years now, we have been moving steadily toward spiritual unity, as we have become increasingly able to articulate all four forms of speech.

Four great types of civilization had reached dead ends at Year Zero of our common era. Christ and his apostles came at the right time. They translated those dead ends into new beginnings, becoming in effect the narrow part of the tube in the hourglass of history. Since that center-time, human history has become one story.

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Another course of Rosenstock-Huessy's was based on his magnum opus *Out of Revolution: Autobiography of Western Man*.^[ref] Here he was not explicit about the Cross of Reality orientations, but it seemed clear to me that they undergirded his message. Thus, my summary of the book was as follows:

Western History

Just as he tells pre-Christian history in terms of four kinds of speech, so Rosenstock-Huessy sees these four kinds of speech given different emphases in each of the great Western revolutions. The imperatives established in the first millennium of the Christian era made all those revolutions necessary, from what he calls the “Papal Revolution” of the high Middle Ages to the Russian Communist revolution of our own time. Each of these six great revolutions had different orientations and impulses, but they all sought to remake the *whole* world:

1. The Papal Revolution, begun by Pope Gregory in 1076, had a messianic orientation toward the *future*. *It was the first global revolution—and that planetary purpose was repeated in all its successors*. Its new speech, the language of theology, with Anselm’s *credo ut intelligam* (I believe in order that I may know) was first heard in the new institution of *universities*. [ref]
2. The German Reformation, begun by Luther in 1517, emphasized our *inner conscience*, and its greatest new institution was *public education*; it saw the Bible translated into local languages and introduced the priesthood of all believers, thereby ending the central power of the church. In fact, it began the process of secularization (particularly visible in the emergence of secular art).
3. The British Parliamentary or Puritan Revolution (1649-1688) celebrated the laws and traditions of the *past*. Its new institutions were *parliaments and the rule of law*. Power was no longer in the hands of the nobility but turned over to the gentry—the Christian gentlemen.
4. The French Revolution (1789) focused on the *outer front*, where reason and objectivity hold sway. For the first time, the lowly bourgeoisie, the common man, was fully empowered. National literatures and arts as well as newspapers appeared. Freed from religion, all the sciences began to flourish. So did capitalism!
5. The American Revolution (1776) was a happy combination of impulses from both the French and the British. It gave them an additional impetus, as they spread over the new continent.
6. Finally, the Russian Revolution (1917) turned into a rather unhappy combination of future messianism with the new language of objectivity. Still, it was a needed corrective to unbridled capitalism’s exploitation of labor. Indeed, its new imperative was freedom from economic exploitation. Rosenstock-Huessy wrote that the New Deal, with Social

Security, the WPA, etc., would have been unthinkable without the preceding communist revolution. [ref OUT]

In *The Christian Future*, Rosenstock-Huessy saw all these six revolutions, and the two World Wars contributing to what he called today's "Great Society," the global society that he described as "heir of state and church." [ref CF] This explains why he said that "Christianity is not a religion." [ref] In light of the history told in *Out Of Revolution*, Christianity was more important in changing secular society than it was as a religion.

III. SPEECH AND REALITY

Without participation in the life of the word through the ages, we become ephemeral. Speaking, thinking, learning, teaching, and writing are the processes into which we must be immersed to become beings. They enable us to occupy a present in the midst of flux. Language receives us into its community; speech admits us to the common boat of humanity in its struggle for orientation on its pilgrimage through space and time. [ref]

—Eugen Rosenstock-Huessy

Man's language aims at something not aimed at by apes or nightingales: it intends to form the listener into a being which did not exist before he was spoken to. Human speech is formative and it is for this reason that it has become explicit and grammatical. [OS 4]

Eugen Rosenstock-Huessy

Does the soul have a grammar? Now, as the Word comes out of the soul, and the truest Word comes straight from the very depths of the soul, ...then, just as the mind has logic, the soul will have a sense of the way words fit together—that is, "grammar"—as its inner structure....He who would explore the soul must fathom the secrets of language. [ref]

Eugen Rosenstock-Huessy

Some twenty years after I'd studied with Rosenstock-Huessy at Dartmouth, in 1965, he handed me seven manuscripts on how the Cross of Reality depicted the way language works in us. Indeed, how four basic and contrasting kinds of language created this Cross. Finally, how the Cross of Reality pointed to a new method for the social sciences, a method based on our four basic ways of speaking.

I was smitten again, by the originality and force of his thought. I asked him why he'd never offered a course on language at Dartmouth. He replied that he thought this subject would best be

taught at the graduate school level. The athletics-obsessed Dartmouth students were able to digest his teachings on the history of revolutions—and world history, but he had not felt confident about courses on language.

I offered to group his seven manuscripts into a book and seek a publisher for them. When that effort failed, I proposed to found a publishing company, Argo Books, which could bring out a book on language as well as his other unpublished works. [ref Freya & *Die Sprache*] Thus, *Speech and Reality* saw the light of day in 1970. [SR]

Argo published a closely-related book, *The Origin of Speech*, in 1981. [OS] There he distinguishes between two kinds of speech. On the one hand, we have the formal or “high” speech that we use “to sing a chorale, to stage tragedy, to enact laws, to compose verse, to say grace, to take an oath, to confess one’s sins, to file a complaint, to write a biography, to make a report, to solve an algebraic problem, to baptize a child, to sign a marriage contract, to bury one’s father.” On the other hand, we have the informal or low speech that we might use to show “a man the direction to the next farm on the road” or to stop “a child from crying.” Such low speech, which makes up “our daily chatter and prattle,” often serves “the same purposes as animal sounds.” [OSx]

It was only after reading that “Origin” essay that I came to a full appreciation of what Rosenstock-Huessy meant by “speech.” He meant the intentional, relational, and dialogical speech, the fully articulated speech we use when we seek to tell the truth or establish relations with others. It is the language we use to advance any cause, large or small, social or personal.

It also helps to grasp the idea of high speech when we make a distinction between what we mean by *language* and what we mean by *speech*. Language can be simply any use of words, while true speech involves not only speaking but *listening*. The word that we have heard from another stays with us and frames what we do, from our smallest to our largest actions. In other words, high speech always implies its own enactment. The words that initiate such speech stay alive and guide us through their realization. We never leave the fields of force created by high speech, from a well-timed word of encouragement from a parent or teacher to an order given in combat. While it is certainly not always the higher form, even what goes on inside our minds is speech. As Rosenstock-Huessy puts it, “thinking is nothing but a storage room for speech.” [ref]

Returning now to *Speech and Reality*, let me sum up its core message-- of just how four kinds of speech create that Cross of Reality in which all of us live:

1. First, *imperative* (or vocative) speech toward the future, addresses us as *thou*. Parents and teachers, religious leaders, and politicians, often address us this way.
2. Second, the *subjective* speech of our inner self, our *I*, arises when we consider our possible reply to an imperative.
3. Third, *historical* speech, records what we did in response to imperatives. Such speech preserves the past, telling how we and other people formed and maintained institutions, as *we*.
4. Fourth, *objective* speech can look at what happened in the first three stages of any complete experience—and provide an analysis of them. It considers how we impacted the world, or persons, around us. Now we see things as *it*; persons as *he*, *she*, or *they*.

That summary shows us that the Cross of Reality is not a static image. It depicts the process through which we become and remain human. Rosenstock-Huessy once wrote a compact and beautiful statement about that four-stage sequence of speech:

The soul must be called “thou” before she can ever reply “I,” before she can ever speak of “us,” and finally analyze “it.” Through the four figures, *thou*, *I*, *we*, *it*, the word walks through us. The word must call our name first. We must have listened and obeyed before we can think or command. [JD 70]

The reader may now find it helpful to look at the diagram of the Cross of Reality in Appendix I, since it depicts that sequence—and shows how the four kinds of speech affect every realm of our experience.

The Four Forms of High Speech

Rosenstock-Huessy has shown us that all high speech takes just four forms—imperative, subjective, narrative, and objective, as summarized above. Those forms, taken together, create the Cross of Reality, the speech matrix in which we live. Now I’d like to focus, even more closely, on how these quite different ways of speaking orient us throughout our lives.

1. Imperative or Vocative Speech: Toward Future Time

Imperative or vocative speech, addressing us as “thou,” is what calls us to any important undertaking in life. It establishes our commitments, loves, avocations, and (if we are fortunate) our vocations. Thus, “vocative,” which emphasizes “calling,” is another name for the imperative. We hear such speech from parents, teachers, or any other person whose guidance we seek. We hear it as the Ten Commandments or Isaiah; as Luther’s 95 Theses or the Declaration of Independence.

We hear such speech in the words of anybody who cares for us, addressing us as *thou*. Any speech that casts a net of faith into the future is a vocative, like “Will you marry me?” That is not a request for information.

A person who is starved for such speech cannot discover who he or she is and therefore cannot speak his or her own imperatives. A society that cannot speak its own imperatives gives way to decadence. Decadence is the inability of one generation to communicate imperatives to the next. All education, therefore, that is not simply technical, aims to create and maintain imperatives. *This future-creating speech precedes and determines all the others.* Until we sense this orientation and feel overwhelmed by it, we never really begin anything new in our lives.

In religious terms, it is hard to imagine a resurrection for the person who has not been moved by the imperative, and lives simply for his or her own time. We are only a little lower than the angels, and we are supernatural, because we are the creature that can hear the call to enter the future.

2. Subjective Speech: Toward Our Inner Space

Subjective speech arises in response to imperatives and vocatives. It creates the inner space, our *I*, where we begin to feel personally responsible for the appropriate answers to life’s questions. Now just why is it that subjective speech *follows* the imperative in a necessary sequence? What is the connection between listening to the imperatives of a leader or a teacher who inspired you, and going to the theater, listening to music, or simply sitting and reflecting? Well, after you hear somebody tell you to change your ways, you want to stop and sort things out. That is why the speech that takes us from the call of the future to our inner orientation is in the subjunctive, conditional, or optative mood. We turn inward, start questioning, and consider different responses.

Art, music, literature, poetry—in fact, all the voices of culture—are subjective speech. The arts remind us of all the possible ways to reply to imperatives. We can be the doubting Ivan Karamazov or we can be the faithful Alyosha.

A critical kind of interior speech is prayer. Prayer is a concentrated pondering of one's reply to the callings of the future. Prayer means a listening to God's imperatives, a recognizing that we are being addressed.

We develop our unique personality by selecting, from the many imperatives that address us, the particular callings and the particular causes that move us to respond. We are not just bundles of nerves, but we are just bundles of responses.

“Go thou,” the prophets of preceding generations say to us. “I’m not sure whether I’ll go,” we reply. As we question and decide just what we will do, we discover our identity, our *I*. We then feel different from “the establishment” of any preceding generation. From an orientation toward the future of the whole race, created by the imperative *thou*, we proceed to the singular, inward space of the individual who replies, *I*.

3. Narrative Speech: Carrying the Past Forward

We enter historical time when we leave the subjective orientation of *I*, and decide to express ourselves openly in the world. That means taking responsible action, with some other person or group. This is our answer to the questioning that went on in our second, interior orientation. It may mean marriage or becoming wedded to one's career, but in every case it forms a *dual* relationship: You cannot act historically by yourself. You incorporate, you embody. Therefore, our speech and actions are now in the narrative mood and the grammatical person of *we*.

Marriage is the most obvious dual required to continue past creation, but unmarried persons form generative attachments whenever they relate themselves to some significant cause or institution.

Through narrative speech we participate in past time, not only as a part of the world's history but also as a part of the “current history” of our own lives.

4. Objective Speech: Toward the Outside World

Our life in the first three speech orientations—imperative, subjective, and narrative—comprises all of our “high” experience. But we cannot live through these experiences, we cannot

complete them, understand them, or be open to new experience without our fourth orientation via objective speech. Thus, this strictly rational orientation plays as vital a role in our lives as the first three. The only mistake made by today's academic, scientific, and technology-obsessed minds has been to identify such speech as the primary and supremely "real" one.

Objective speech states as an outward fact what was first a powerful calling (*thou*), then an inner secret (*I*), next a shared experience (*we*), and now is simply a commonplace for everyone (*they, he, she, or it*).

In our daily lives we hear objective speech whenever we analyze our own or somebody else's experience. Most journalism is objective speech. So are all the facts and figures, all the data that we use to organize our lives and our economies. Mathematics and statistics are, of course, quintessentially objective.

The Four Moods of Literature, Music, and Theater

Rosenstock-Huessy made clear that high speech is more than aural when he described how all literature, music, and theater express themselves in just four moods, four primary kinds of speech. And each mood relates to one of the four fronts on the Cross of Reality. [ref]

First there is the *dramatic*, heavy and imperative in style, challenging us to move toward the future.

Second, we have the *lyric*, which is light, personal, and includes comedy. Its inner orientation is subjective.

Third comes the *epic*, the historical narrative, such as the *Iliad* or the *Odyssey*.

Fourth, and finally, we have the *prosaic*, the outward and objective presentation of life, the "realistic."

A musically-adept friend of mine told me that the Cross of Reality had seemed an abstract idea to him until I pointed out how these four moods were found in all the performing arts.

IV. THE SPEECH METHOD

In the preceding sections, from Camp William James onward, I have sought to show how the four forms of high speech make up the Cross of Reality in which all of us live, not only today but throughout our history. Thus, I've been concentrating on that cross as a *model* of the human

condition. Now I'd like to take up the cross as a *method* for dealing with our problems—personal, social, and global.

Rosenstock-Huessy sometimes called this new method “the grammatical method,” but he had no objection when I called it “the speech method” in my introduction to *Speech and Reality*.

He recognized that there was a pedantic sound to the word “grammatical.” [ref] Therefore, I will continue here to call it “the speech method.”

In very broad terms, Rosenstock-Huessy said this method “is the way in which man becomes conscious of his place in history (backward), world (outward), society (inward), and destiny (forward).” He called it “an additional development of speech itself, for speech having given man this direction and orientation about his place in the universe through the ages, what is needed today is an additional consciousness of this power of direction and orientation.” [ref letters 107] What he means by “additional consciousness” here seems to mean consciousness of the Cross of Reality, which leads me to conclude that the model of that cross, as described in sections II and III above, is *the heart of the method*. Model is intrinsic to method (as I now realize is the case with the “scientific method” by which we unlock the secrets of nature).

This brings me back to what I said, at the beginning of this paper, when I discussed Camp

Camp William James in the light of the Cross of Reality. Let me repeat it: “A person who uses common sense already interprets his or her life and history this way, from the four perspectives that the cross shows us. In other words, the cross simply codifies common sense.” When I used the word “codify,” I was thinking of just what Rosenstock-Huessy meant by the cross as giving us “an additional consciousness” of the powers of speech.

What I'd like to do now is spell out the four common sense elements of the Cross of Reality as method, namely “the Speech method.”

It is only common sense to examine any issue in terms of :

1. One's hoped-for future outcome, that is the *imperatives* (or *vocatives*) involved. Rosenstock-Huessy suggested we call this being “prejective.”
2. One's *subjective* inner consideration of what action might be taken, reviewing all options.

3. Gathering allies and taking the action, thus entering into history. Rosenstock-Huessy suggested we call this being “trajective.”

4. Analyzing whether the goal established at the outset has been achieved, and if so, making this plain to the persons involved—or the general public. Now, of course, we must be *objective*.

What the Cross of Reality suggests is that we give adequate attention to each phase of that four-part process, and address any issue in that order. This will be exemplified in the following example, based on a paper by Dr. Hans Huessy, Rosenstock-Huessy’s son, who was a professor of psychiatry at the University of Vermont Medical School. (check that with MH; add ccg)

The Speech Method Applied to Psychiatry and Psychology

Hans Huessy points out that modern psychology began by imitating the natural sciences. It constructed its pyramid of knowledge by starting with the most elementary building stones, the most trivial, objective raw data. This approach put all the emphasis on the physiological level of human functioning: seeing, hearing, eating, sleeping, and sex. While much can be learned by studying our behavior on this objective or outer front, the speech method posits that there are three other fronts of *equal* importance. For example, in our prejective orientation, as we attempt to create the future, we live at the level of love and self-sacrifice. Doctor Huessy says that most psychological and psychiatric theory ignores these higher levels of human performance or “explains them away as pathology.” Thus, psychoanalysis is likely to think of our personal and subjective “artistic creations as a compensation for neurotic complexes.” Similarly, “heroic deeds are explained as defenses against psychopathology.”

He then shows how the Cross of Reality reveals the normal and desirable sequence of any human experience. Emotional disturbance may be described as getting stuck in one particular phase, or it might be the result of an attempt to skip one. The speech method reveals four basic phases in any significant experience: (1) inspiration, (2) communication, (3) institutionalization, and finally, (4) history.

We see this sequence when we fall in love and get married. Our falling in love cannot be an objective or logical experience. We must be swept off our feet, inspired. Then we enter a subjective phase in which we must communicate our new relationship through love letters, singing, and talking. In the third phase, institutionalization, when we marry before witnesses, our

experience has begun to enter recorded history. Finally, usually after our first child is born, we experience ourselves as an objective family unit. In each phase we have had new and different emotions.

Doctor Huessy says, “I would view these meaningful experiences as tying up considerable emotional energy, to borrow from psychoanalytic theory, and I think it is essential for us to see these experiences through all four stages so that this emotional energy becomes freed and available for new experiences.” As we go through any important experience, the movement from one phase to the next always involves some change, and change is usually accompanied by pain or “psychiatric symptoms.” But such symptoms are not necessarily indicators of pathology. Psychiatrists may do positive harm by mistaking the symptoms of healthy change for psychiatric illness.

Finally, he challenges Freudian psychology’s assumption that one begins with the ego or *I* and then works out to include additional members of the social group. The *I*, he says, is *not* the first form in which we come to consciousness of ourselves. As a child, and even later in life, we become a subjective *I* only after having first been addressed vocatively as *thou*. “One might say that children are spoken into membership in the human race. They are not born into such membership.” In other words, our ego does not produce itself. It is produced by the vocative or imperative address of our parents, our society, and our tradition. Since his specialty was child psychiatry, doctor Huessy was able to document these points. Children, he says, learn the pronoun *I* last. Autistic children do not learn to use *I* until very late in their development.

Within the limits of this paper, I cannot cite other applications of the speech method. But I should point out that my discussion in Part II touched on how Rosenstock-Huessy applied the method to describing pre-Christian history as well as the revolutions which filled the second millennium. Then I had earlier provided an application of the method in my presentation of Camp William James.

V. RESPONDEO ETSI MUTABOR

In the Introduction, I referred to W.H. Auden’s comment on Rosenstock-Huessy’s motto, *Respondeo etsi mutabor* (I respond although I will be changed). Near the end of *Out of Revolution* Rosenstock-Huessy offered this as a more all-embracing motto than Descartes’ *cogito*

ergo sum. I think therefore I am (with its corollary that everything else must be doubted until proven). Rosenstock-Huessy does not deny the usefulness of Cartesian doubt and objectivity when applied to the natural sciences. However, he says we have made the mistake of adopting it, in large measure, for the social sciences.

Besides advocating his new speech method, in his books *Soziologie* and *Speech and Reality*, Rosenstock-Huessy suggested that the higher sociology he was seeking might be named “metanomics.” (ref & Soz ref0 With “nomics” derived from the Greek “*nomoi*,” for laws, he wanted the proposed science to be grounded in laws provable in social life and history, not on abstract theories. [ref and ck Greek!]

VI. ROSENSTOCK-HUESSY AND MARTIN BUBER

Early in this paper I noted how Martin Buber had generously applauded Rosenstock-Huessy’s work in the realm of history. However, as founders of what has been called “dialogical thinking,” or “speech-thinking,” the two men took quite different approaches. Buber became world-famed through the publication of his little book *Ich und Du (I and Thou)* in 1923. [ref] There he wrote that any person, an independent *I*, can choose to have either warm dialogical *I-thou* relationships or cold objectifying *I-it* relationships, with others or with God. One does not become a fully realized person until one chooses the *I-thou* relationship. As Buber put his key insight, “as I become *I*, I say *thou*.” [ref]

Rosenstock-Huessy, by contrast, maintained that there is no such thing as an independent *I*. [ref] One becomes an *I* only as one is addressed by others, and by God, as *thou*. The proper grammatical order is *thou-I*, not *I-thou*. It is when we hear imperatives, when we hear ourselves addressed *personally* as *thou*, that we enter into the human story. As Rosenstock-Huessy put it, “The first form and the permanent form under which a man can recognize himself and the unity of his existence is the Imperative. We are called a Man and we are summoned by our name long before we are aware of ourselves as an Ego.” [ref]

Having discussed Buber, I should note Rosenstock-Huessy’s close friend and intellectual partner, Franz Rosenzweig (1886-1929), who worked closely with Buber, in the 1920s, on a new translation of the Bible. [ref] Rosenzweig has been widely acknowledged as one of the most innovative Jewish thinkers of the 20th century. [ref] What is often overlooked is that Rosenzweig

credits Rosenstock-Huessy with having been “the main influence” in leading him to write his magnum opus, *The Star of Redemption*, published in 1924. [ref BB55] An echo of that influence can be heard in this line from *The Star*: “One knew that the distinction between immanence and transcendence disappears in language.” [ref BB56]

Returning to Buber, I’d like to tell a touching story. One of Rosenstock-Huessy’s students, Marshall Meyer, lived at the Huessy home during 1952, when he was a Dartmouth undergraduate. He went on to become a prominent rabbi in Buenos Aires and then in New York. While at the Huessy’s, he would often drive Rosenstock-Huessy to events and meetings. Meyer recounted a story about driving Eugen to the train station in White River Junction, Vermont, to pick up Buber for a visit. Meyer described his feelings when he watched their warm embrace on the platform. He said their arms seemed to reach back to the early 1920s—to include Franz Rosenzweig who had collaborated with both of them during those postwar years. [ref BB]

VII. SIX THESES ON LANGUAGE

I’d now like to sum up Rosenstock-Huessy insights on speech in the following six theses:

1. There are four basic types of speech: (a) imperative (vocative), (b) subjective, (c) narrative, and (d) objective. In any significant human experience we experience all four of those kinds of speech in just that order.
2. Each kind of speech relates to a different personal or group orientation toward times and spaces: (a) imperative toward the future; (b) subjective toward our “inner space,” (c) narrative toward the past, and (d) objective to the outside world.
3. Each kind of speech also relates to a particular person of grammar: (a) the imperative (vocative) to *thou*; (b) the subjective to *I*; (c) the narrative to *we*; (d) the objective to *he*, *she* or *they*.
4. When we examine the pattern of those speech orientations and grammatical persons, we see that they form a Cross of Reality, a matrix at the center of which any person or group finds itself. A corollary to the axiom of the cross is that its future orientation is the most important; as we hear vocatives or imperatives, we are moved to respond.
5. What we call the human psyche, or soul, is formed as it lives through the “crucial” speech experiences posited by the Cross of Reality.

6. When we realize that the Cross of Reality shows the essential patterns of language in the human mind, we can also perceive that it makes visible a “speech method” for the human sciences. It tells us that any question involving the human being should be examined in the light of all four orientations, and especially we should take into account the *tensions* among each.

All six of those theses, when taken together, reveal the “speech method” as a fundamentally new way of thinking about the human reality. From elementary observations about language and grammar, about the inner person and the outer world, they proceed to the conclusion that the Cross of Reality provides a new method for sociology—and all the human sciences. I think those theses portray the Cross of Reality as a *dynamic* model of how we are creatures of the word.

In the next and final section, we will explore what has only been hinted at above: that high speech is the embodiment of spirit.

VIII. SPEECH AS SPIRIT

While I have made clear that the Cross of Reality is not a religious image, and certainly not the Cross of Christ, I will now proceed to equate high speech with spirit and, indeed, with what Christians call the Holy Spirit. Let me start with several quotations from Rosenstock-Huessy. First, four which are rather secular in tone:

Speech is the body of the spirit. [ref]

Speech is nothing natural: it is a miracle. [ref]

Nature is the universe minus speech. [ref]

All speech is the precipitation of the intensified respiration which we experience as members of a community, and which is called the Spirit. [ref]

And now three which are more clearly religious:

The spirit of man is the Holy Spirit. [ref]

God is the power which makes us speak. He puts word of life on our lips. [ref]

Everybody who speaks believes in God because he speaks. No declaration of faith is necessary. No religion. Neither God nor man need the paraphernalia of some religion to know of each other [ref]

When we grasp the full import of those seven propositions, we realize that God as spirit, indeed as the Holy Spirit, is already within us, the very source of our humanity. If that is so, we do not need to struggle to believe in God; we have only to recognize his constant creative presence in us. Of course there is a further step. We need to respond to the fact of that presence by living inspired, responsible, and creative lives.

Speech is the Only Supernatural

Rosenstock-Huessy's most accessible thought on Christianity is in *The Christian Future*. One line in that book has been running as an undercurrent in my mind as I've been writing this paper: "The supernatural should not be thought of as a magical force somehow competing with electricity or gravitation in the world of space, but as the power to transcend the past by stepping into an open future." [ref]

Those words sum up what Rosenstock-Huessy told his students about the supernatural. He said that the laws of nature cannot be interrupted by miracles, faith, or prayer. While there is no supernatural in *that* sense, he said that *all creative human speech is supernatural*. As he put it, "speech is the only supernatural." [ref] Since we are the animal that speaks, we are "the uphill animal," the only one able to rise above its natural environment. [ref]

Jahve and the Elohim

One of Rosenstock-Huessy's most powerful statements about our relation to God appears in a closing chapter of *Out of Revolution*. He writes:

In the Bible there are two names for God: one is grammatically a plural, Elohim; the other is the singular Jahve. The Elohim are the divine powers in creation; Jahve is he who will be what he will be. When man sees through the works of Elohim and discovers Jahve at work, he himself begins to separate past from future. And only he who distinguishes between past and future is a grown person; if most people are not persons, it is because they serve one of the many Elohim. This is a second-rate performance; it deprives man of his birthright as one of the immediate sons of God.

In the Sistine Chapel of the Vatican, Michelangelo shows God creating Adam, and keeping in the folds of his immense robe a score of angels or spirits. Thus at the beginning of the world all the divine powers were on God's side; man was stark naked.

We might conceive of a pendant to this picture; the end of creation, in which all the spirits that had accompanied the Creator should have left him and descended to man, helping, strengthening, enlarging his being into the divine. In this picture God would be alone, while Adam would have all the Elohim around him as his companions. [OR 727-728]

That image of the end of creation, of course, tells us that creation is constantly going on. As I've pondered that passage, over the years, I've been impressed by how it reminds me of the thought of the Russian religious philosopher Nikolai Berdyaev (1874-1948)—whose work Rosenstock-Huessy had encouraged me to study in Paris in 1948. Drawing on both Berdyaev and Rosenstock-Huessy, I've been moved to write the following reflection, which is my attempt to express what I think we can say about God without recourse to the supernatural.

God Is Like a Whole Humanity

Toward the end of his book, *Spirit and Reality*, Berdyaev makes a remarkable statement: “Spirit—the Holy Spirit—is incarnated in human life, but it assumes the form of a whole humanity rather than of authority....God is like a whole humanity rather than like nature, society, or concept.” [SR 187- also Robinson]

In those concise words, Berdyaev suggests how we can get beyond our anthropomorphic and theistic idea of God as a supreme being. “Whole humanity” evidently includes all creation, the earth and universe, since humanity could certainly not exist without this physical setting, this *space*. Similarly, “whole humanity” includes all *time*, since we are not whole unless we include our beginnings and our end. And “whole” also points to what makes us whole: in religious terms, the spirit.

To relate Rosenstock-Huessy's thought with Berdyaev's, we became human beings as we learned to speak. It is living speech, the dialogue that human beings have with each other, that moved us, over the millennia of evolution, from being inhuman mammals to finally becoming *members of whole humanity*. We might say that we became cells in God's body. And we might think of those cells as “sentences.” *We are each a sentence in the story of whole humanity, a humanity that becomes holy as speech makes it whole.*

If God is like a whole humanity, then he is not aloof from our suffering. He would be involved in the experience of war and revolution that we have had in the last century, indeed in the last millennium.

Perhaps we could even say that God only knows himself in us, only enjoys himself in us, and has no other being than his life in us. That is, if we imagine ourselves as the leading edge of all creation.

Far from a supreme being above us, we might come to recognize God as his action in us. That echoes what St. Paul wrote: God is he in whom “we live, and move, and have our being.” [ref] Similarly, Jesus said, “the Kingdom of God is within you.” [ref- Luke 17:21]

Finally, I should answer the objection that “whole humanity” may sound impersonal, something like Comte’s lifeless “great being.” But God imagined in this way still addresses us personally. That is, all the generations that have gone before us, all over the world, down to our own parents, have spoken the word that addresses us now, summoning us as *thou*, moving us to respond as *I*.

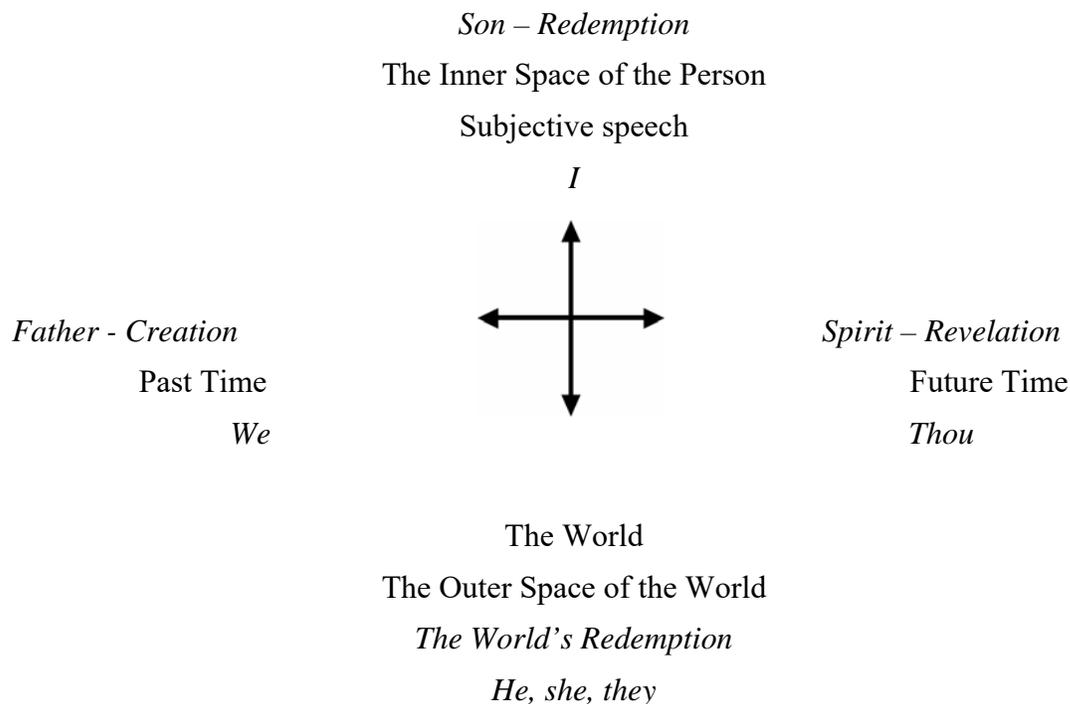
The Trinity and The Cross of Reality

In his 1947 Dartmouth lectures Rosenstock-Huessy would occasionally drop hints that seemed to relate the Trinity with the Cross of Reality. In the years that followed, I kept writing notes about these two “great icons” that had formed in my mind. Both these images seem universal, pertaining to all of reality, yet one is completely religious and the other completely secular. How can we relate them to each other? My answer has come as follows.

It is the Holy Spirit that inspires us in the imperative, calling us to the future. That is *revelation*. We hear ourselves addressed as *thou*. The Son is our subjective and personal reply, as *I*. Subjective speech makes us aware of our responsibility for bringing our inspirations down to earth, and thus *redeeming* the world. Next, we represent the Father as we take creative action. When we make ourselves heard in the narrative of history, we participate in the Father’s *creation*. As in marriage, we must act with others, thereby forming a *we*.

Finally, when our listening, speaking, and acting are completed and visible in the day-to-day world, others can speak about them—objectively. They can see how some part of the world was

redeemed by our actions. They now describe us as *he*, *she*, or *they*. On the Cross of Reality, these relationships appear as follows:



Near the end of his *Die Sprache des Menschengeschlechts* Rosenstock-Huessy makes a remarkable statement that relates to this cross:

The Son establishes the proper relationship between the spoken word and the lived life. Words should be commands that are given and promises that are made. Life consists of commands that are carried out and prophecies that are fulfilled. This, we saw, is the real goal of all speech and all ritual since man first spoke. [DS II - 903]

In those words, Rosenstock-Huessy managed to link the Trinity with the Cross of Reality, without saying that he was doing so.

—The spoken word, commands, and prophecies are how we hear the *Spirit's* imperatives toward the future.

—Promises to fulfill those prophecies are our subjective, inward replies as *Son*.

—Ritual refers to the ceremonies through which we tell the narrative of the *Father's* past creation.

—And the word embodied in a person's life is how the three persons of the Trinity are present in our daily lives—in the *world*.

If we follow this train of thought, we realize that the name *God* does not refer to “a being who exists” somewhere outside us, but instead to that trinity of powers that we assume as we speak our times and spaces into a whole. We represent and complete the Trinity’s actions as we bring these divine powers down to the earth of the objective world, the world of times and spaces. The three divine Persons, which were once known to us as items of belief, can now be recognized as categories of being and becoming fully human. We represent them whenever we speak beyond the limited frame of our natural body as the mammal *Homo sapiens*.

Some years after writing that Huessy-inspired meditation on how we embody the Trinity, I was delighted to find the following lines in a book by the Roman Catholic theologian Gregory Baum:

God is not a supreme being or a supreme person. The divine mystery revealed in the New Testament is a dimension of human life. God is present to human life as its orientation and its source of newness and expansion. The traditional doctrine of the Trinity has enabled us to discern an empirical basis for speaking of God’s presence to man: God is present as summons and gift, in the conversation and communion by which men enter into their humanity. [ref 113 BB]

The Trinity and the Three Millennia

In his Dartmouth lectures, Rosenstock-Huessy provided another remarkable image of the Trinity when he described the roles of the three millennia after Christ:

The first millennium was devoted to a full realization of how *we were made in the image of God: to the Son*. This was accomplished through the establishment of the Christian church and the recognition of Christ as the center point of history.

The second millennium was devoted to a full realization of how *the planet earth was created as our common home: to the Father*. This was accomplished through the exploration of the earth and the establishment of natural science as our means of understanding creation, the world of nature.

It remains for the third millennium to be devoted to a full realization of how *we create a peaceful global society: to the Spirit*.

Rosenstock-Huessy said that this new millennium would require new unheard-of institutions, and he urged his students to be pioneers of those new institutions —like Camp William James and the US Peace Corps [ref as]

IX. IN CONCLUSION: A NEW VISION OF THE HUMAN REALITY

My goal here has been to present the Cross of Reality as a new paradigm, a unifying and inspiring paradigm of all we know. At the heart of that paradigm lies a heightened appreciation of what speech is. As high speech, which rises above the chatter of idle conversation, it is what inspires us to live dedicated, even sacrificial, lives. High speech, Rosenstock-Huessy tells us, can be recognized as spirit, indeed the Holy Spirit.

Beyond being a paradigm of how we embody speech and spirit, I've suggested that the Cross of Reality could become a method for all the human sciences. Needless to say, I've sought only to make a brief introduction. One has to read Rosenstock-Huessy himself—and the books about his work—to get an adequate understanding of this polymath discoverer and his discoveries.

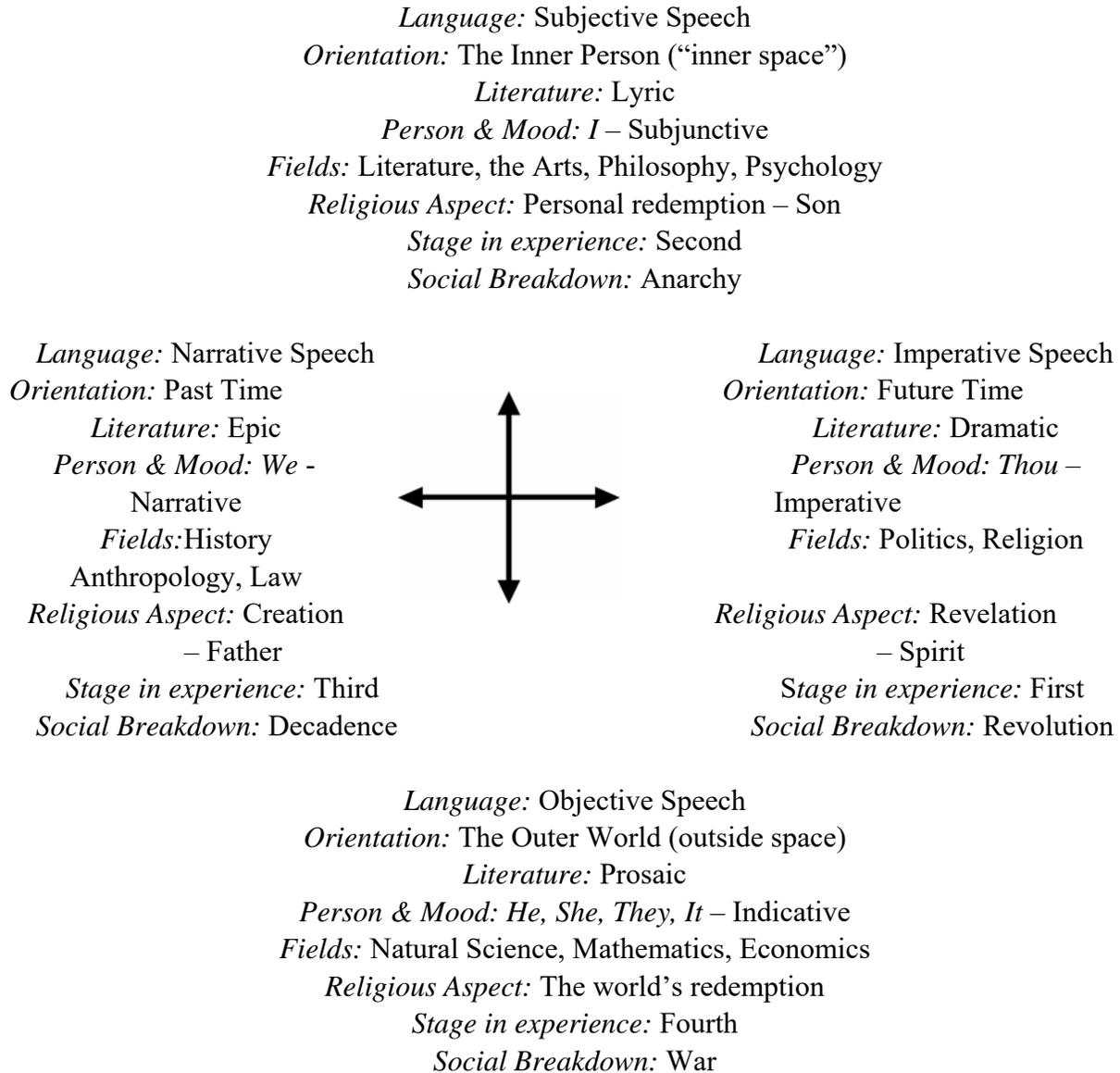
By taking you back to Camp William James—and to Rosenstock-Huessy's Dartmouth lectures I've given you some hints of how the Cross of Reality can illumine any subject on the human agenda. Specifically, I've highlighted how that cross delineates the contrasts between the four types of speech which arose in the millennia before Christ: tribal *ritual*, Egyptian and Chinese *templar*, Greek *poetic-philosophic*, and Jewish *prophetic*.

Then I've shown how the orientations on that cross enable us to see the special contribution and new speech of each great revolution, from the Papal (future) to the Russian (future again).

My goal has been to show how four kinds of speech form a Cross of Reality, a matrix in which each of us finds direction—at every moment of our lives. This new vision of the human reality is common-sensical; it requires no commitment. It offers us a holistic picture of ourselves and all our knowledge of the world. Beyond that vision, I've tried to present the Cross of Reality as the energizing motor of metanomics, a social science which might serve the third millennium as theology and then natural science have served the second.

Finally, I've said that the Cross of Reality provides an image of the way the Holy Spirit works in us, indeed of how all three persons of the Trinity are alive in all persons of good will. Traditional religion, too often, has told us that God is the wholly other, above and beyond his creation. By contrast with that old vision, Rosenstock-Huessy tells us that there is a transcendental power which is at work *within* the process of creation, *within* history, always present in human beings. This power is made manifest whenever we say the word that needs to be spoken; it is the word made flesh in all humanity. It is the progress of that word through us which is made visible on the Cross of Reality.

APPENDIX I: THE COMPLETE CROSS OF REALITY



1. A dynamic model of how we are formed by language and live within the tensions of four speech-created orientations.
2. A universal method of personal and social analysis; this “speech method” includes the scientific method but enlarges on it.
3. A unifying paradigm of all our knowledge, one which integrates within itself the human sciences, natural science, and theology.

APPENDIX II: A BRIEF HISTORY OF SPEECH-THINKING

Just who were the forerunners of Rosenstock-Huessy, Rosenzweig, and Buber? Three of the most important were fellow Germans: Johann Georg Hamann (1730-1788), Friedrich von Schlegel (1772-1829), and Ludwig Feuerbach (1804-1872).

Buber acknowledges the origins of his *I and Thou* in Feuerbach: “I myself in my youth was given a decisive impetus by Feuerbach....Never before has a philosophical anthropology been so emphatically demanded.” [ref] Rosenzweig wrote of his speech-thinking that “Ludwig Feuerbach was the first to discover it.” [ref] And Rosenstock-Huessy began *Speech and Reality* with the statement: “Ludwig Feuerbach, one hundred years ago, was the first to state a grammatical philosophy of man. He was misunderstood by his contemporaries, especially by Karl Marx.” [ref]

Rosenzweig’s cousin Hans Ehrenberg (1883-1958) saw Feuerbach as such a critical source for the new language-based thinking that he took the trouble, in 1922, to republish Feuerbach’s 1843 *Principles of the Philosophy of the Future*. The key statement that Feuerbach made in that book was his Principle No. 59:

The single man for himself possesses the essence of man neither in himself as a moral being nor in himself as a thinking being. The essence of man is contained only in the community and unity of man with man; it is a unity, however, which rests only on the reality of the distinction between I and thou.” [ref]

(It is remarkable that Hans Ehrenberg also published the first book to introduce Nikolai Berdyaev and his predecessors to a western audience. Under the title *Östliches Christentum* (Eastern Christendom), this two-volume work included essays by Vladimir Solovyov (1853-1900) and Sergei Bulgakov (1871-1944), men whose work Rosenstock-Huessy read and admired.) [refCF]

Moving back now to Feuerbach’s predecessors, we come to Hamann. Although Rosenstock-Huessy’s interpretation of language was as different from Hamann’s as a car is from a horse and buggy, his eccentric 18th-century intellectual ancestor certainly played a key role in showing that language is a more central category than reason. Isaiah Berlin’s *The Magus of the*

North: J. G. Hamann and the Origins of Modern Irrationalism, published in 1994, dealt with just that issue. [ref]

First, Berlin established the 18th-century Hamann as the spiritual father of the 18th- and 19th-century German romantics—from his student Johann Gottfried Herder (1774-1803), to Herder's friend Johann Wolfgang von Goethe (1749-1832), to Goethe's friend Friedrich Schelling (1775-1854), and to Goethe's admirer, Friedrich von Schlegel.

The fact that the title of Berlin's book on Hamann contains the word "irrationalism" in its title alarms me because I have been trying to present my intellectual heroes as perfectly reasonable. [ref NY Review] In 1959, the University of Münster gave Rosenstock-Huessy an honorary degree, hailing him as "the Hamann of the 20th century." Unfortunately, being recognized as the "new Hamann" was not entirely a blessing. The old Hamann was decidedly eccentric. He liked to call himself an "ignoramus," with "a mind like blotting paper." Still, as a critical inspiration for thinkers from Goethe to Schelling and beyond, he has an undeniable status, one that Berlin fully accords him.

Berlin called Hamann "the most passionate, consistent, extreme and implacable enemy of the Enlightenment and, in particular, all forms of rationalism of his time." He said that "Goethe saw Hamann as a great awakener, the first champion of the unity of man—the union of all his faculties, mental, emotional, physical, in his greatest creations." And he concluded, "It is doubtful whether without Hamann's revolt...the worlds of Herder, Friedrich Schlegel, Tieck, Schiller, and indeed of Goethe too, would have come into being." [ref]

Whereas Rosenstock-Huessy and Rosenzweig, drew on Schelling for the idea that we were now about to embark on a third period in history, the age of the spirit, and whereas they saw Goethe as the first citizen of this new age, Rosenstock-Huessy cites Friedrich Schlegel as a more specific source of inspiration. Schlegel provided Rosenstock-Huessy with certain key ideas—seeds, you might say—that blossomed into *Out of Revolution*, as well as into his writings on language. First, in *Out of Revolution*, Rosenstock-Huessy says that his "history of the inspirations of mankind" was "first conceived by Friedrich Schlegel," a thinker who "foresaw our own attempt to deal with the continuous process of creation in mankind itself." [ref] Second, in his 1935 essay, "The University of Logic, Language and Literature," Rosenstock-Huessy pointed to Schlegel as a "predecessor" in disclosing that "language, logic, and literature are various forms of crystallization in one process." [ref]

After reading that in Rosenstock-Huessy's essay, I looked up Schlegel's writings and found what indeed seemed to be the seeds of Rosenstock-Huessy's understandings of speech and the Cross of Reality. That cross seems prefigured in Schlegel's 1847 book on language:

The first truth then that psychology arrives at is the internal discord within our fourfold and divided consciousness....It is only in the highest creations of artistic genius, manifesting itself either in poetry or some other form of language...that we meet with the perfect harmony of a complete and united consciousness, in which all its faculties work together in combined and living action. [ref]

I think it makes the Cross of Reality's foundation in our minds and in language even more understandable when we see it described in such a compact and lively way—as “our fourfold and divided consciousness.”

NOTES

Page references to the books below will appear in the paper's final text. As of March 2014, those references have not been entered, nor has the list of books below been completed.

AG: Eugen Rosenstock-Huessy, *Der Atem des Geistes* (Frankfurt: Verlag der Frankfurter Hefte, 1951).

BB: Clinton C. Gardner, *Beyond Belief: Discovering Christianity's New Paradigm* (White River Jct., VT: White River Press, 2008).

CF: Eugen Rosenstock-Huessy, *The Christian Future* (New York: Charles Scribner's Sons, 1946; New York: Harper & Row, 1966).

DB: Clinton C. Gardner, *D-Day and Beyond: A Memoir of War, Russia, and Discovery* (Philadelphia, PA: X-Libris, 2004).

DS: Eugen Rosenstock-Huessy, *Die Sprache des Menschengeschlechts* [specs]

IA: Eugen Rosenstock-Huessy, *I am an Impure Thinker* (Norwich, VT: Argo Books, 1970). Introduction by Clinton C. Gardner and Freya von Moltke,

JD: Eugen Rosenstock-Huessy, ed., *Judaism Despite Christianity* (University AL: University of Alabama Press, 1969).

LM: Clinton C. Gardner, *Letters to the Third Millennium: An Experiment in East-West Communication* (Norwich, VT: Argo Books, 1981).

OR: Eugen Rosenstock-Huessy, *Out of Revolution: Autobiography of Western Man* (New York (Norwich, VT: Argo Books, 1969).

OS: Eugen Rosenstock-Huessy, *The Origin of Speech* (Norwich, VT: Argo Books, 1981).

PK: Eugen Rosenstock-Huessy, *Practical Knowledge of the Soul* (Norwich, VT: Argo Books, 1988). Originally published as *Angewandte Seelenkunde* (Darmstadt: Röther-Verlag, 1924).

SR: Nikolai Berdyaev, *Spirit and Reality* (London: Bles, 1939).

SPR: Eugen Rosenstock-Huessy, *Speech and Reality*; introduction by Clinton C. Gardner (Norwich, VT: Argo Books, 1970).

WW: <http://www.valley.net/~transnat/erh.html>. Among other Rosenstock-Huessy web resources are:

http://en.wikipedia.org/wiki/Eugen_Rosenstock-Huessy

<http://www.argobooks.org>

<http://groups.google.com/group/ERHSociety>

<http://plato.stanford.edu/entries/rosenstock-huessy>

<http://www.erhroundtable.blogspot.com>