

RULES FOR THE SECOND WORLD WAR

I. The leadership developed for the front in the first World War must be built up for the home front this time. The home front has grown in danger and size to the first magnitude. Eleven workers back each soldier. Whereas in the last war, peace reigned thirty miles behind the front, this time blackouts symbolize "total" war for the whole country. Its "morale" cannot be left to peace time resources or to accident. This is going to be a hard, long war.

II. At the front, in the last war, morale was good, for three reasons:

- a. comradeship
- b. long range leadership training
- c. perpetual moral rebuilding

III. a. Comradeship

There are no profiteers at the military front except the few well known decoration hunters. Service and comradeship are powerful. At home, services creating comradeship must be performed. This applies to rural communities especially. The more barren and despondent they have become in the last two decades, the more they must be drawn into the common life of the nation. Mobilized for an increase in material production, they must be reproduced spiritually by a nation-wide comradeship: land service is a necessity.

b. Long range leadership training

An army begins training with the training of leaders. Its principle of the leaven makes organic growth possible. Improvisation of leadership at home, which was the rule in the last war, is not enough. "We shall meet the crisis as we go along," a stock phrase here, is as wrong as muddling through.

c. Perpetual "slum clearing"

We have people working twelve hours a day on a seven day schedule. This is disastrous in the long run. It must be checked by the natural sympathy of others in the community. There must be leaders capable of formulating this feeling in the right way and of finding solutions before the breaking point is reached.

Also we need "carriers," young people strong enough to work full time, in our factories and our fields. The burden of the overworked folks who are inarticulate must be "carried," or moral slums will form; no stock phrases have stopped the underground whispering of the last two years. They will not serve now. Therapeutic action is needed.

People at the front know that spirit and ethics have to be rebuilt constantly. The triangle clubs in France did a lot of moral slum clearing. The withdrawal of divisions for rest from the trenches was a central problem for the staff.

I myself would, in my division, on these occasions form a model community, with selected men, one from each company or battery. After a short period of common life and discipline, these men went back to their units as "carriers" of health, capable of speaking up and contradicting the downward trend.

IV. Please forget the precedents of the last war. All wars which are run by precedent are lost. Each war is a unique situation. One can neither meet it by repeating the precedents of the last war (knitting, etc.), nor by doing the "opposite" this time. One has to think here and now in terms of the unprecedented attack on Pearl Harbor.

V. An army lives by having a skeleton - officers. The greatest illusion of this country is that it thinks that the home front can be maintained by industrialists, managers, specialists of the customary peace time equipment.

Some people have become concerned with the home front, of course; but they have oversimplified matters by proposing simply to militarize factories, forbid strikes, pay soldiers' wages, etc. The real task is less simple. The domestic parallel to an army is not a men's camp, but must include and express the woman's point of view as well. Women must be included in the officers corps from the start. Or, the problems of the domestic front will be falsified.

VI. Modern army units are small and flexible. Our home front consists either of individual farms whose owners are weighed down completely, or of big impersonal corporations. Both forms of enterprises lack the normal equipment for the rebuilding of morale in comradeship. On the other hand, our armed forces cannot possibly absorb our power in men or leadership.

VII. Plattsburg must come to life for the home front mobilization. We need a Civilian Officers Training Camp. These officers must know, must live through the actual social dangers at home. They must develop an esprit de corps that will conquer these dangers - by serving in picked and typical places, by acquiring fundamental skills. These three experiences will give them the right to lead, to supervise, and to clean up in the industrial and agricultural mobilization. They, not the "managerial revolution," will give heart to the hard era which we enter.

VIII. It is proposed to run a four months Civilian Officers Mobilization Course, beginning February 15th, ending May 10th, divided into three periods:

- a. Introduction: Three weeks.
- b. Practical services on farms and in factories: Two months (combined with field visits of the instructors).
- c. Schooling for transmission of these experiences and conclusions: Five weeks. This proposal is based on practical experiences with the training of fifty young men and women, five of which are now in Alaska, five form a group in an industrial center, five work on Vermont farms, six are in the armed forces, etc., etc.

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Eugen Rosenstock-Huessy,
Four Wells, Norwich, Vermont

death - they occurred simultaneously - to me always made sense. Hölderlin was "insane" for 41 years. But we would not know of him had his body not outlasted his harp's melodies this long time. Norbert Hellingrath who in this respect was the faithful mouthpiece of my generation, he was killed in world war I as all the best of my generation, has tenderly tried to express our faith in the meaning of such "madness". If we, as I do, think of human lives as arcs which interlace, Hölderlin, the eternal adolescent could not / die as adolescent. That would never have proved that he could not later have become as virile as Schiller, as wizardlike as Jean Paul. No, since Hölderlin was destined to embody one certain form of the divine in the form of the adolescent, in the German Realm of spirits, his spirit had cause to vanish when the last shred of adolescence had been torn from him. His body (it)self lived the normal life of seventy years. His spirit was unable to inspire or to fill the later bodies of his life. And the perfection, the unbelievable perfection of this one phase he himself felt as blocking the path to later avatars.

"Einmal hab ich gelebt wie
Götter

und mehr bedarfs nicht.

His whole poetry for the ten singing, that is inspired years of his life took this risk deliberately: to be this decade so completely as nobody ever since Alkibiades or Plato, to be it in excess, and then to comply with Hades and the dark demons of the netherworld. I challenge anybody who has been able to admire H. as he deserves to be admired, if the price paid really is too high. The miseries of all the illegitimate children of Goethe, the debts of Balzac, the starvation of Mrs. Blake -- the offuscation of Hölderlin's spirit to me seems a nobler, more genuine price paid for a unique tone on the harp of human song.

The common denominator which linked / Hölderlin and Nietzsche in my heart and mind, was their fate, their madness. But N. did not succumb for the same reason. To Hölderlin who found G. and S. (= Goethe and Schiller) in the government of the German Olympus so to speak, it fell to be for ever their Ganymed, their younger adolescent. But N. raced in 15 years, one half generation, skating (?) the whole gamuth of literary utterance, from footnote to a Greek text to the (?) contemporary criticism to philosophy to poetry, to a new legislation of man to prophesy, to self revelation. He exhausted, that is, the forms of human speech. This has never been sufficiently reasoned out as since the days of the fathers of the Church the inventory of human styles of speech never has been taken seriously. Goethe / has said once or twice a deep word about a source alphabet of forces in our soul beyond which we cannot go. Long before I knew of this old tradition of

the four Rivers of paradise and long before I tested the possible styles myself in my *Angew. Seelenkunde*, long that is before my reasoning analysis could prove it, Nietzsche revealed the fact to me that he had touched on and exhausted the keyboards on which our soul may speak. His madness sat in, when on every one of these keyboards he had masterfully played and not found a response.

What do the people think N. meant when he said: God was dead? Something quite concrete: Inspiration, spirit / was confined to the individual, spoke and nobody listened or answered. *Meine Seele ein Saitenspiel sang sich selber ihr Lied. Hörte ihr jemand zu.**

That N. truly spoke with power, nobody sensitive to Speech at all, could doubt. He did not speak like Brinton or any other maker of books, out of his mind. His soul, his genitals, his bowels, his heart, are on N. lips. If this shocks the hypocrites, let them condemn all truth. The salesman, the softspoken joiner certainly lets the skull produce his words. Who cares for any of his stockphrases? But where are the stockphrases first created when they are not yet stockphrases?

* The poem in *Ecce Homo, Warum ich so klug bin* 7 runs:

An der Brücke stand
jüngst ich in brauner Nacht.
Fernher kam Gesang;
goldener Tropfen quolls
Über die zitternde Fläche weg.
Gondeln, Lichte, Musik -
trunken schwamms in die Dämmerung hinaus...

Meine Seele, ein Saitenspiel,
sang sich, unsichtbar berührt,
heimlich ein Gondellied dazu,
zitternd vor bunter Seligkeit.
- Hörte jemand ihr zu?

Manuscript of Eugen Rosenstock-Huessy, found at Four Wells, Norwich Vt. 12 pp. without page numbers. The book of Brinton on Nietzsche appeared in 1941. I guess that the talk on that book was in the same year: 1941. Typewriting by Lise van der Molen, Winsum, The Netherlands 19. 9. 1988