

SPEECH AND REALITY

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INTRODUCTION BY
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CHAPTER 2

ARTICULATED SPEECH¹



ARTICULATION, ARTICULATE SPEECH, TO articulate, form a family of words that lead a rather modest life among professional linguists. The general public might be interested in speech in general, or in the word that was in the beginning and with God, with the origin of language, or with thinking and philosophy on the other hand. It is unusual to tackle the mysteries of our spiritual and mental life not by going back to the inner thought nor to the historical development but by facing the problem of articulating.

We are proposing to make the sibling "articulate" interesting and important. We think that when it is not put in the center of discussion, speech and thought, both, lose their social reality. And the power of language among us, then, remains inexplicable. We say that language is powerful only because it is articulate, because not in speech and not in thought but in the grammatical processes of articulation is to be found the process of transmission which makes for peace in society. Peacemaker language is dependent on its quality of uniting free and independent persons. And articulation is the means by which freedom and unanimity are blended into the miracle of a peaceful community life.

We are advocating the grammatical contemplation of articulated speech because then, and perhaps only then, does the contribution of language to society become transparent.

Everybody knows that the worst mistake for a man who tries to impress his will on a sober group of people is to yell or to shout

¹ This is a chapter from Rosenstock-Huessy's "Magna Charta Latina," a Latin grammar written for his son in 1937.

only. That is not enough, and mostly obnoxious to his own ends. Yelling and shouting are one thing; articulate speech is another. Articulate speech recognizes the existence of other wills than the speaker's, it believes in powers that are far bigger than the time and space of the present moment, it commits itself to much higher and more ambitious ends than a shout or yell or cry or laugh. And, simultaneously, it places the speaker himself as well as his listener, on a far higher and on a more risky level. These four points we must demonstrate first before it may seem worth while to deal with language at all. Words are trifles, to most men. They have heard them too often. It is all fake, advertising, propaganda, lying. Indeed it is. But why is there so much abuse of language? Only important things are imitated and abused and perverted. *Corruptio optimi pessima* is a Latin dictum. It means: the corruption of the best is worse than any other.

From the unending abuse made of words, the power of language may be deduced, at first sight. To speak is a great and noble risk.

We repeat that we wish to make four points, on the power, the authority, the faith, and the ennobling quality of articulate speech.

Riding horseback in a foreign country, I saw a stranger on the other side of the river. I wished to ask him where to ford the stream. I pointed somewhere upstream: *and the stranger shook his head.*

I accepted his shaking as negating my suggestion of a ford in this direction. Much later, I was informed that in the stranger's idiom, shaking meant affirmation. I missed my way on account of this misunderstanding of his sign.

No word was exchanged between us. Yet, I experienced the four important facts about speech.

Speech is a communication inside humanity which is distinguished by four features. Every human being prides himself on being able to communicate. The parties concerned believe that the common possession of a truth or an understanding or an agreement is possible and should be tried. The communication takes place through formative signs in the external world, signs that may be sounds or gestures, but are all specific and yet

recurrent. (This man did not shake his head at me only; but he always did when he wanted to affirm some truth.)

Finally, these formative signs to which we must commit ourselves when we communicate, are exposed to failure; they include a number of risks: the sign may be misinterpreted; the sign may be a means of cheating. The speaker may be wrong; he may be unable to articulate that which he means to convey.

The unity of faith in all people who try to speak, the inevitable risk of failure, the pride of the individual to be able to speak, and the continued use of specific formative elements, these are the first layer of facts about language.

Grammar books are dull only as long as we pretend that we all and always are able to articulate. A thing which does not include a vital risk is boring and we call any such thing mechanical. But in any given moment, society is imperilled by the loss of common speech between generations and classes and nations and continents. And the reality of this danger increases today because language is abused today on a colossal scale so that whole groups will turn off the radio or not buy a certain book because they mistrust this source of information forever. Hence, new efforts must be made to restore the power of language against these tremendous odds.

1. *Our Four Responsibilities in Speaking*

There is a second layer of facts about speech known to everybody, and yet unconscious in most of us.

The other day, I yelled across the fence to a boy playing there: Ooooooh, trying to attract his attention so that I might ask a question. He, however, like a character from Helen's Children, hurled back a prolonged ooooooooooooooh, to his visible satisfaction. In this duplication of my yelling, there was no communication, no speech. It was noise, amusing or annoying, according to viewpoint. What was lacking for its becoming speech? Two things were lacking: one on my side, one on his.

1. I did not know the boy's name. So I could not repeat that word under which he could ask to be addressed, as being ad-

dressed in the proper way. This is very important because had I said: Mortimer, he could hardly have shouted endlessly (as he actually did shout ooooooh) Moorrrrtimer. So, I led him into his failure, with my own, myself.

2. He did not answer to my appeal with a response but with a repetition. Now, these two things were lacking: the proper name for the person to whom I wished to talk, and an answer. Instead, we had a yell and a repetition.

Obviously, then, for human speech, two things are essential: names and answers. (And again, we wish to tell the experienced reader, that linguistics are dull as long as they don't wonder enough about the secrets of using names and making answers. Both, names and answers, as far as we can make out, are not mentioned in grammar books, as constituting the long range frame work for all speech.) Names and answers place the momentary attempt of the two people who speak in the series of all attempts ever made before and ever going to be made later. Names and answers exalt the momentary contact between two specimens of Homo Sapiens into a historical event in the evolution of the race.

This may seem a pretentious claim. However, I find myself unable not to learn four far-reaching lessons from the two observations made across the fence:

1. By using the proper names and terms, in introducing ourselves and our topic ("Dr. Livingstone, I presume?"), we enter into a communication of humanity of long standing. Proper language respects the history of mankind from its very origin. And by this is explained the astonishing fact that our language actually reaches back much farther than any other institution we have. It is at least six thousand years old. We never start all over again when we speak. Because the success of speech depends on its being "proper." Proper language yields more power to his owner than property.

2. When we answer, we neither repeat merely what the first speaker has said nor do we start in our own language. Had I succeeded in calling him Mortimer, he would have not repeated, but answered. Perhaps it would have been: "Go to hell," or "Yes, Sir," or "I am coming." Now, when we analyze his

answers,—and they all would have been between these three extremes,—we see that he would have developed my call into the three possible directions, in which any answer can be developed:

a. direction towards the interlocutor: “Go . . .,” form of the second person, trying to make him act, *Imperative*.

b. objective statement of fact, leaving the interlocutors out, and even putting the partner in the distanced form of the third person, “Sir,” for achieving the utmost of objectivity and immobility. *Indicative*.

c. direction towards the answering person himself, using the I-form, and announcing the Ego’s intention. *Intentional*. (=Subjunctive as we shall see).

In cases a, b, and c, we always vary the previously existing language by a new combination. We develop it in one of the possible directions. This modulation of the existing material makes my utterance into an answer. The language, the linguistic materials which are to be used, is prescribed by the first speaker. It makes no sense to answer a man in a language in which he does not want to talk, but inside this framework I am free to introduce variations, to enrich, to specify, in short to articulate. In articulated speech, we create a variation of the existing linguistic tradition.²

To articulate, then, is a highly complicated act that implies both: identity and variation. Without identifying ourselves with the language as it stands, and as we find it, we cannot say our word, and without varying and deflecting this material in a specific direction that is constituting a new situation created by our own choosing, our entering the ring of the speaking folks would be useless. To chat is this kind of useless, playlike speech. It may not be quite useless, in the last analysis. And yet, in the fight against mere gossip, there is sound judgment; because the irresponsible way of using ready-made slogans and judgments in mere repetition without making them ourselves here and now, under our own name, is a vilification of language. Words wither by this use. Whereas any answerable person revivifies the words

² It is the merit of the Dane O. Jespersen to have re-asserted this feature in all speech among philologists. Its neglect has made an understanding between grammarians and thinkers impossible for thousands of years.

which he chooses and which find their way slowly from his heart to his lips.

The variation-character of any answer is especially plain in cases like "Come"; "I am coming." Here one and the same word is varied. Latin had no other way to answer an "*ama*," "love," but by repeating the same word and varying it according to circumstances. There was no objective answer "Yes, Sir." Antiquity was so much interested in the two interlocutors that one either spoke *to* the other or *of* oneself. You had to say "I love," "*amo*."

However, this literal identity of the same word or stem is only the clearest symptom of the situation between two people that talk together. It is always true that a conversation implies identity and variation, both. They must converse in one orbit of linguistic material and both must contribute and use it in different manner. Otherwise, they are a chorus, and not interlocutors. It is strange that most analyses of language start with a lonely Ego that presumably talks on the stage of the Alhambra to nobody. But this is quite abnormal. Language means the liberty between two people to modulate in complementary ways one and the same word or idea or topic or language. This is true for a talk about the weather, for the polemic of scholars, for the speeches between political parties or in court, for the debates between orthodox and heretic. Both articulate: both are committed to a ballet which they execute together, and which makes sense only when danced together. No party speech, no theological innovation, no scientific discovery, no part of any dialogue in the world makes sense if it is not understood as a variation of something the speaker and his public have and hold in common, yet as a variation by which the speaker leads into a new future.

Compare this with our two failures in speaking: yelling is not speaking because it does not recognize the proper word. Repeating is not speaking because it does not vary it. Articulated speech always is evolutionary: it identifies and varies, both in one breath. It contains the miracle of transformation and yet formulating, in the same way as every flower does in spring. To speak is, indeed, a biological phenomenon of metamorphosis. This biological fact, however, takes place within the kind, not within the individual. For, it is the rebirth of that element which binds

together the whole race, speech. And which makes every one of us one verse in the universal song of creation, as Augustine called this participation.

Facts one and two, the proper name, and the new variation, we have deduced by separate analysis of my own and the boy's behaviour.

Now let us look at them once more, as a combination, or in their combination. And two more facts will be noticeable.

The first of this new pair, and I shall list it as number three (3), is: I wished to attract the boy's attention; I expressed a *desire*. Language expresses intentions, desires, emotions; language is expressive of something inside of man.

(4) It is equally true that the boy was impressed by my voice, and that, in other cases, too, we simply register by a word or sign spoken to others or to ourselves, an external process which is making an impression on us. In fact, an event which we do not record or register, is identical with one that makes no impression. An impression made on our senses, here on the ear, is not fully digested when it has not been transformed into some form of conscious observation.

(3) and (4) are equally important. Neither the inner life of man nor the outer processes in the world are completed before they are voiced or registered by human articulated speech. To speak is a part of the world's facts. As food passes through many phases in the process of complete metabolism, the same way, at a certain phase, any inner movement requires to be expressed and any outer process requires to be registered by human speech.

2. *The Cross of Reality*

Four facts were disclosed by my little speech-disease (diseases are the best way to reveal what health is).

1. When we speak we are connected through the millenniums with the dawn of humanity because we try to use the *proper* words.

2. We are tending towards the completion of its evolution because we combine the heritage of the ages in an *answerable*, and that means in a new way.

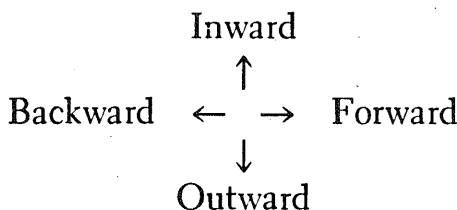
3. We *express* the inner man's intentions and emotions, and thereby complete them and "get them out of our system" as one says in slang.

4. We register the external processes which touch our senses, and we are not satisfied before our sensations have been *clarified* in scientific language.

Now, is it not possible to discover some unity in these four particular facts about human speech? Are they separate truths, or are they interdependent?³

When we look at the four statements once more, they show man in a very obvious situation, and this situation is nothing but the situation of any living organism within a living universe.

Whenever we speak, we assert our being alive because we occupy a center from which the eye looks backward, forward, inward, and outward. To speak, means to be placed in the center of the cross of reality.



Four arrows point in the four directions in which any living being is enmeshed. A human being, when speaking, takes his stand in time and space. "*Here*" he speaks from an inner space to an outer world, and from an outward world into his own consciousness. And "*now*" he speaks between the beginning and the end of times.

That time and space are the pattern of our existence is a commonplace. But among grammarians, only one as far as I know, Magnusson in 1893, has made grammar the philosophy of time and space which it is. We shall see that the tenses and cases, etc., of the grammar book are not dead formulas but biological statements. "The same inflexible laws of time and space which

³ The author has developed the following facts at great length in his other writings, especially *Soziologie* and *Out of Revolution, Autobiography of Western Man* (see Bibliography).

govern the phenomena of perception, also govern the forms and rules of speech." (Magnusson) The trouble is not that people have overlooked the fact about our moving in time and space. The trouble is in that they did not analyze the time and space in which we move. The time and space of living organisms differs widely from the time or space used in mechanics for dead matter.

In mechanics it is assumed that a body at present is only influenced by causes working on it from the past. As Laplace has said, "The present is caused by the past; and the future is the result of the past and present." Now this is simply nonsense for our lives. In nature no present whatsoever exists. A razor-blade moment separates the past and the future. The present is man's creation; any present is created under the pressure from the future and past. You and I are suspended between the past and the future; and we know it, and must make the most of it. What we say, we do say under pressure from both times.

That is why every word that we say is old as well as new, traditional and evolutionary, both. We steer between the origins of our patterns of language, speech, thought, and our destiny. Real time has two directions: backward and forward, it extends into the past and into the future from now when we speak. The mechanical picture of a straight line starting at zero in the past and going forward towards the future does not apply to the living being which has to strike a balance by facing backward as well as forward and weigh both, achievements and exigencies.

Mechanics also give a wrong aspect of space. They show us immersed into one huge space of three dimensions. Life, however, is not found except where an internal system and an external environment are discernible. The distinction between inner and outer space is the *sine qua non* of life, of metabolism, growth, assimilation, individuation. Real biological space is two-fold. And in speaking we are aware of this bipartition. The interlocutors are, in their common speech, moving in an inner circle as against the outside world. When people are at war, they don't speak together. Or, in a private feud, they are not on speaking terms. In both cases, the inner orbit has broken down, and, then, their speech is gone, too. They treat each other as mere external parts of the world. The existence of an inner and an outer space

is the condition for human speech. Man, then, is between two fronts of space, one facing inward, one facing outward; and this corresponds to his being facing backward and forward. The cross of reality is around us all the time, as long as we are struggling to survive as a community of human beings.

Now and here, we are living in a twofold time and a twofold space. And we speak lest we get lost under the strain of this quadrilateral. We speak in an attempt to ease this strain. To speak means to unify, to integrate, to simplify life. Without this effort, we go to pieces by either too much inner, unuttered desire, or too many impressions made upon us by our environment, too many petrified formulas from the past, or too much danger and emergency from the future.

So, a person who learns grammar, becomes conscious of man's real position in history (backward), world (outward), society (inward), and calling (forward).

As an adept of grammar, he acquires the capacity of resisting the temptations of a mechanical logic that assumes a time built up of past, present, future in the one direction past, present, future; and that operates with a space of the cubical nature of three dimensions.

For living beings (and this applies to plants and animals as well as to men) space is a conflict of inner and outer processes.

For human beings (and this also applies to plants and animals), time is a conflict between responsibilities toward the past and the future.

But by speaking (and this does not apply to plants and animals) man can evolve the boundaries of inner space in any given moment so that they become more and more inclusive. One rose is always a rose. But man is a member of a family, of a town, of a kingdom, of a race, of a civilization, of a church, of the human kind, as far as he cares to create the language that is appropriate in these communities of different size and destination. On every day of our journey through life, do we speak and read and write and listen so that we may balance our tendencies backward and inward and outward and forward. If we do not rebalance these four fronts, we become inarticulate and even speechless.

To speak means to treat all the four aspects of life as capable of unity. You can prove this fact to yourself by analyzing any simple theme of language, like "come." "Come" as an imperative is heading towards the future. You, the speaker, depend on somebody else's changing the world by complying with your demand that he move towards you. But you also may wish to record the fact that "he has come," the historical event that by now belongs to the past, with the same linguistic material "come," by a variation of the theme. The same is true about your own inner attitude towards his movement which, perhaps, you express by a sigh ("may he come"), or by describing the external process of his moving through the visible space: he is coming.

Come!

He has come

He is coming

May he come

reflect processes that belong to quite different orbits of experience. "Come" heads toward the future. "He has come" *can neither be seen nor heard nor wished nor effected*. It can only be *remembered*. "He is coming" is conveyed to you by your senses; you may see or hear him move. And "May he come" reveals something of your inner life.

And for all the four realms, that come into being because you shift between facing forward, backward, inward and outward, you use one and the same theme "come." Past and future, inner and outer processes, to us, seem susceptible of identical language. To speak means to be a leader (come), a scientific observer (he is coming), a historian or chronicler (he has come), and a poet (may he come), in the nutshell. We recognize all events in time and space as coherent.

From this little example we may learn that all language contains scientific, political, historical (or institutional), and poetical elements. Poets, politicians, scientists, and administrators are only specialists of one branch of the cross of reality. There is no all round man. Because our reality is not a circle but a cross. There is only humanity trying to do justice to all four fronts of life, and to recognize their inherent unity.

To speak, then, means more than to be a scientist or a poet

or a demagogue or a narrator. It means to insist on the essential unity of all these four types of language. They all are needed, they all interpret each other. It is nonsense to believe that the scientist or the historian or the politician or the poet alone can know the truth. The truth is in the man who can speak all four languages with sincerity by using one and the same materials for all, and who does not disrupt the unity of speech by running away into a merely scientific, a merely poetical, a merely petrified or a merely revolutionary language. The truth is in the man who can equate and identify the times and spaces of his life.

The analysis of "come" may be matched by the analysis of a group of words that display the cross of reality in their variety. Take "act, action, agent, actual, active," etc.

Act! as a challenge is one momentary point, the narrow gateway into the future; the agent and the actor are permanent embodiments of acts. By repetition and by having acted before, they institutionalize temporary acts into action, a thing in space. The word "active" applied to a man describes his inner attitude towards the world. "Agile" and "actual" are descriptive of external features. "The Acts" are, so to speak, frozen or petrified imperatives that once before they were done, read "act!" as imperatives in the ears of the men who achieved them. Now they can be stored away in the memory of mankind as "acts." An "act" is a "then it was an imperative."

At this juncture, a word must be said about the treatment of language by philosophy. In self-defense, the speaker in us must rise against the constant attempt made by a so-called scientific age to ruin our language by trying to persuade us that philosophy is more than grammar, thought more than speech, concepts more than words. The danger is, in the world we live in, quite real. Because we are told in our schools that the scientific language of mathematics is the only perfect orientation on our way through the encircling gloom. And so philosophers have tried through the ages to reduce language to one function only, the logical or mathematical. They have looked down upon the confusing sight of human speech in its perplexing variety: a whole school of thought, at present, tries to develop a logic of grammar.

We already possess a little masterpiece of this dissecting and reducing method⁴ which just because it is perfect makes one feel that we are all going to give up the spirit soon because language is illogical, stupid and always wrong against logic. This condescending attitude is illustrated by the word of the philosopher, Leibniz: "I despise nothing, not even the discoveries in grammar."⁵ Now the reader must reach his own conclusions about the discoveries in grammar by which humanity is building up its orbit of cooperation within the world and towards its goal.

The one thing that he ought to understand, in addition, is what exactly philosophers have been driving at, in their shadow-boxing against the alleged imperfection and befoggedness of language. Because the particular art of thinking is, of course, one very important part of the life of speech among us. And from the center of the cross of reality, from the standpoint of the speaker or listener, we may see more clearly than the philosophers themselves what they are doing and why they are doing it, and how far they are valuable, and how far they must be checked.

When we know this we shall be able to defend grammar against the usual condescending abuse, and, also, shall take advantage of the real contribution philosophy can make to the universal language of mankind.

3. *The Pillars of Time and Space*

In our analysis of the theme "come" or "act," we might limit ourselves to mere statement of facts: he is coming, it is coming, she is coming. Strictly speaking, these three statements are the only safe and pure statements of fact. "They are coming," may be added, as another observation in the outside world which you can see as well as I.

Every further step leaves the circle of direct observation and of facts absolutely controllable by everybody. For instance, "he has come" is a mere assertion. You cannot see it. It may have been a hallucination. You must take this on faith. *And I rely*

⁴ Josef Schaechter, *Prolegomena zu einer kritischen Grammatik*, 1935.

⁵ In the edition of his works by Gebhardt II, 539.

on my memory, and not on my observation when I make this statement. So, only in a very few forms does language lend itself to scientific statements. In fact, the number of these statements is startlingly limited.

He is coming, they are coming, it is coming, she is coming; these sentences can be analyzed as follows:

"He" is not "she"; "it" is neither "she" nor "he"; "they" are more than either "he" or "she" or "it."

They plus he or
they plus she or
they plus it may be more
than "they" alone.

In other words, the careful analysis of the indicative and the statements that are controllable by observation leads into the realm of logic and of arithmetic and mathematics. She = Non-he. But it = it. And plural and singular can be distinguished and be put into a sequence, as, for instance: it + he + she = they (in this case = 3). The logician discovers here some fundamentals of his science ($A = A$, etc.)

All thinkers of this type treat language as imperfect because they wish to extract from it nothing but indicational statements of controllable, uncontradictory and enumerable facts. Speech is imperfect, they say; mathematics and logic are more perfect. Well, for the mathematician or logician, this is and ought to be a truism. For he wants to be a mathematician, a man calculating, and not a man speaking. He has the purpose of being the analyst of any statement put before him. He cannot make statements himself. All mathematical propositions are hypothetical. In other words, they are not valid if the statement is not observable in the outside realm of facts. All logic and mathematics is under the curse of being the science of "ifs." Whether he has come, or shall come or will come, no logician can ever tell. But if, yes, if he has come, he is here; and then his coming is over and will not happen in the future. And if, yes, if *he* has come, then it is not proven that *she* has come. But if, yes, if *she* and *he* have come, then *they* have come, etc.

Now, this analysis superimposes on naive language a kind of critical reflection. It is, indeed, reflection, or critical reconsid-

eration of the statements made in human speech. It is "second thought." So-called scientific thinking or rationalizing, is second thinking, re-thinking of the things said before. And, when a man makes this critical reflection his profession, he will be inclined to superimpose this, his own aim, upon everybody who handles language and condemn all first and primary language as being a misfit. And again and again there have been mathematical philosophy, symbolic logicians, geometrical ethicists, men who have scolded language for using metaphors like "sunset" or "sunrise" or "pulling your leg," because, at second thought, they prove to be non-mathematical or illogical.

The general public, today more than ever, is warned against uncritical language, and invited to become analytical. From chemical analysis to psycho-analysis, everything is analyzed. Our bread is so well analyzed that nothing is left in it of the illogical grain and that vitamins have to be injected into the flour afterwards to make up for the losses by too much analysis. And the soul is analyzed so well that all our loyalties and all our wishes and all our dreams are abandoned as just so many frustrations and chains and inhibitions.

The analytical phase of treating our words is a middle zone between naive and restored speech. It is an interlude, taking place in our reflection. But to reflect is neither the first nor the last attitude of living beings. It is an intermediary stage.

Language is a biological act. *Through speech human society sustains its time and space axes.* Nothing more and nothing less. This, however, is in itself quite a task, is it not?

We sustain the time and the space axes of our civilization by speaking, because we take our place in the center of this civilization, confronted with its future, its past, its inner solidarity and its external struggle. And in this delicate and dangerous exposure to the four fronts of life, the inner, outer, backward and forward front, our words must strike a balance, and must distribute and organize the universe, in every moment. It is we who decide what belongs to the past and what shall be part of the future. Our grammatical forms in our daily speech betray our deepest convictions.

Creative is this way of speaking, as against the critical and analytical character of second thinking, of reflection.

However, we are able to place this reflective process in one special branch of the cross of reality. The scientist's thought belongs properly to the branch that extends from speaking humanity into the external world of nature. The outer sensations are best observed when simply and impartially registered. A thermostat, a barograph, a telescope, a microscope, are the refined senses of man by which he can register and record pure impressions. Against the outside world, we indeed use our power of counting it. When the Prussian general Moltke visited Queen Victoria, he was bored by the court of St. James; so, he took up, as a pastime, counting the candles that were burning in the halls. They were very numerous, and so he could spend quite a time every evening in this manner of observing facts, controllable facts in the outside world. Whereas the rest was given to conversation, he concentrated on observation. And the result was figures, numbers, accounts.

Now, Moltke would not have been there, and he would have had no candles to observe if, yes *if*, there had not been hundreds of courtiers flocking into the dining and reception halls for fulfilling the ceremonies and the ritual of royal receptions. Things must go on in order to be present to observation. And these boring courtiers repeated the formula of ceremonious speech, and ritualistic behaviour, day after day, because they protected the front towards the past, the glorious past³ of the British Commonwealth. The branch of speech that covers the backward front of life is just as important and rich and comprehensive as science. How do you do? is the first word of this language, and in this language the emphasis is on propriety. Everybody is given his full name, or even his title as "Mr. President," "Your Excellency," "Lady Asquith," etc.

All habitual, liturgical, legal formulas pertain in this category of precedent where time stands still because the past cannot be changed. It is that which it has become, forever. "Oyez, oyez," the "posse" of a sheriff, "*habeas corpus*," are famous illustrations of the language developed from the How-do-you-do? principle.

Since we cannot live either by reflection or by formula, alone, we also have developed a rich language based on the simple word "come." Politics are the development of this suggestive invitation. All education and teaching belongs into this branch that deals with the future. And the pure scientist cannot help using suggestive invitations. All mathematicians and logicians who boast of their being merely observing facts are politicians. For any man who prints a book sends out an invitation: come and read and buy and learn and hear and digest and apply and understand. In any scientific publication any number of political acts is implicitly expressed. There is no science without the political and educational act. For the scientific thought is trying to make its way into the world, and that means changing the world, changing society by getting a hearing, being given a chance, getting an endowment, getting students, becoming a textbook, and taking possession of the brains of unsophisticated young people. The "*actus purus*" of science makes no sense without the "*actus impurus*" of publication.

Again, however, political and educational challenges and suggestions would exhaust themselves soon if they were not nourished by the inner life and desire of the writers, prophets, leaders, and scientists. A society in which people act and make propaganda without first having desired and dreamt themselves must decay. Politics without poetics are a failure. Propaganda must exactly correspond to the inner life of the people who propagate; or it will fall flat. As it fortunately does everywhere where people try to build up propaganda as a machine that invites other people's thoughts without first giving free range to the inner growth of thought in the speakers.

Hence, we get a fourth branch of speech, based on the joys and sorrows of the man who sighs "May she love me" or "May I not live to see this happen." This language, of course, is the language of poetry. And it is as true and as real, and as vital, as science, formula, education. A merely scientific, or a purely educational society or a ritualistic society or a poetic society—everyone of them would cease to live.

The life of mankind does depend on *the integrity of all its members to shift between the four ways of speech freely.* The

liberty of man is to be found in his right to sing, to think, to invite or lead and to celebrate or remember. These four acts cover the four aspects of reality. By these four acts, the artist, the philosopher, the leader and the priest, within every human being, is regenerated daily. Whenever we use articulated speech we are artists, philosophers, leaders and priests of the universe. We cannot utter a single sentence without using:

- | | |
|------------------------|-----------------------|
| 1. a metaphor | = poetical language |
| 2. judgment | = scientific language |
| 3. historical material | = ceremonial language |
| 4. selection | = political language. |

Everybody may celebrate the existing order, analyze the processes going on, express his heart's desires, and govern the course of events in the future. Many escape from this tremendous task. They either betray themselves or others, and they begin to talk just one specialty, or they become hypocrites by using other people's language.

Because time and space are real challenges, and not abstract mechanics, the individual responds to these challenges always in an imperfect way. Nobody except the perfect man is a priest, an artist, a king, and a philosopher, at the same time. We have mentioned the fact that to speak involves the speaker in the risk of failure. This is the opportunity to acquaint ourselves with the faculties within the individual by which he tries to get his grip on reality. The four fronts of life have built into every individual a "bastion," a foothold for themselves. We have memories towards the past, emotions about the inner space, reason for the outer space, and love for the future. However, these powers fail us. Sometimes we forget instead of remembering. We hate where we might love. We are mad instead of using reason. And we remain indifferent where we might boil over.

No mortal can boast of having reason, memory, love, and complete feeling for all and everything. We have memories, and are forgetful; we have loves and hatreds in the plural; we have emotions and are indifferent; and we have reasons, and are unreasonable, or mad.

People don't like this true picture of themselves. They ascribe to man memory, love (or "will"), feeling, reason, in the singular, as something absolute. And many misunderstandings about grammar and speech and psychology and society root in this subtle replacing the plural "memories plus forgetting" by the proud singular "memory." If this were true, every man were God almighty. He would not need the rest of mankind for his mastering of reality. If the cross of reality were one for every human being in his lonely existence as a physical and bodily specimen, we would have no speech, no communication. Everybody would live his own history, his own salvation, his own esthetics, and his own philosophy. And millions are brought up under this terrifying creed: and weak as they are they give up all art, all philosophy, all history and all salvation. They are overasked; and they escape into the mass man, rightly.

If man had "a" "memory," "a" "will," "a" "philosophy," etc., all for himself, he would go mad. Because he would have no means to know whether he was true, real, valuable. Nobody else could tell him.

Fortunately, we already know that to speak means to participate in the evolutionary adventure of speaking humanity. And this whole race may be said to have "a" memory, "a" world—literature and art, a universal science, and one human history, indeed.

I possess memories in the plural only, loves, desires, observations. The whole race is making up for my forgetfulness, my indifference, my fears, my madness.

Mankind has a destiny, an origin, a self-revealing art, and a universally valid science. A universal history of mankind and universal peace are real tasks before us as much as a universal science or a universal language of the human heart (think of music). And we all try to accomplish all four tasks by participating in speech. And in every given moment of its life, society must instill the same linguistic material into the realms of art, science, institutions, and politics, for otherwise the poets, leaders, priests, and scientists will disintegrate and the confusion of tongues will happen again. At bottom, we aim at the same thing at whatever front of the four we fight. For the four fronts

together represent that life in twofold time and twofold space which we are called forth to live.

Language is not an imperfect first attempt of reducing us to logic, but an attempt to integrate one and the same cross of reality into every human heart and brain. When we are taught to speak, we are given the unifying orientation for our way through life with all other men.

And when we think, we are as much within the speaking universe as in singing or commanding. Everybody tries to think truly, to understand. And who could understand really without thinking in the face of the whole universe. What we think must be correct in the face of the whole world and all men. And this it cannot be if our thought is not valid in universal terms.

Let us sum up the content of this invitation to grammar as a worthwhile occupation for any man who speaks.

To speak means to believe in the essential unity of past experience, future destiny, inside feeling, and external sensations. For we vary and modulate the same verbal material to express emotions, register impressions, record historical facts, and meet future challenges. *We use one language for four states of mind.* But no individual could unify his inner world, his environment outside, his history, and his destiny, on his own behalf. It takes the common adventure of all mankind, and the constant translations of one type of language into all other types to save us from madness, indifference, hatred, and forgetfulness. These four deficiencies of all of us often block us. We have to overcome these obstacles to reach the level of speech. When we speak, despite our forgetfulness, our indifference, our stupidity, our fear and hatred, we fight for the unity of all future destiny, all past history, all human poetry, all scientific observations. To speak means to overcome four real obstacles.

We never "have" "reason," "memory," "salvation," or "sympathy" as a secure possession. Instead of reason we "have confusion"; instead of memory we "have" a blank, instead of sympathizing we "are" neutral; and instead of salvation we usually have fear.

But since in our modern world everybody is allowed to speak and listen in all the four directions of reality, we can become

masters of our destiny, conscious of our history, shot through with sympathy, and clear about nature. To speak means to sympathize, to clarify, to direct, and to know that you cannot have one of these qualities when you do not cultivate the other three as well.

In every moment, the four acts, clarification
consciousness
direction
sympathy

must be welded into one language. And they are, thanks to the constant efforts of politics, science, the arts, and history-telling and history-writing.

The modern languages, the great branches of mathematics, literature, education, have taken over this task in a division of labor. It is true that all four languages are spoken in the family, still the family is the complete unity of all four tendencies of time and space, albeit in a very rudimentary way. In studying Latin, we enter a phase of language similar to the intimacy of family life. The Latin language still unifies, as in a lucid mirror, the cross of reality in its grammatical forms of every one theme. The wealth of forms in Latin grammar as compared to English is nothing but the immediate application of the cross of reality to every particular particle of speech. We moderns speak a long time "science only," or "poetry only." We may read thousands of books that do not contain one suggestion for action, or a book of verse filled with nothing but imagery of the soul. In Latin grammar, every one theme is still disclosing the full complexity of real life. The daily food of modern people speaking English does not contain, in every cell, so to speak, the full life of speech; the Latin does. And when you compare the real obstacles to efficient speech: confusion, indifference, fear, forgetfulness, to the minor difficulties of learning Latin, you will understand why people have learned Latin for so many centuries. It is difficult. But since it is so difficult to speak at all, we can hardly criticize too harshly the difficulties of learning another language. If you and I were divine, speaking without deficiency, and unifying the world of past and future, inner and outer space, successfully, all by ourselves, the trouble

with an ancient language need not be taken. Because we all would speak one language of love, sympathy, clarity and remembrance, anyway. Now, however, the obvious deficiencies and discrepancies of your and my power to speak must be healed by special efforts, and special vitamins injected into our linguistic diet.

It is in the light of the real dangers of mankind that linguistic studies must be evaluated. No commercial use for Latin, gentlemen. No easier selling of rubber shoes. No professional preferment. Nothing but the unity of mankind, the unity of religion, politics, science, and the arts. No personal profit from grammar.

Your stomach is your own, and that is for profit. You speak (before you advertise) because you are a high dignitary, the pope, emperor, philosopher and poet of mankind. And these four words *papa*, *imperator*, *philosophus*, *poeta*, have come to us through and in Latin. And we learn Latin to live up to these four dignities. We shall not make the attempt to "sell" you Latin on behalf of some mysterious virtues of its authors, without relation to our own troubles. We cannot occupy the places assigned to us in the universe without outgrowing the swaddling clothes of our first language. And so, Latin is our second growth. It is language once more conquered, after the deficiencies of our primary language become obvious.