

May 12, 1942

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### SOLDIERS OF THE IMPOSSIBLE

1. Our way of thinking.
2. Our way of acting.
3. Our way of transmitting.

This is not the time for words. It is the time for acts. Not much that has been prepared long ago in words can be done today because the natural growth of words into deeds is denied. The war breaks out, and it is questionable if one should talk at all. If there is any sense in my being here and trying to say something, it must be that we have another means of getting action started, even under the pressure of such an emergency, and not simply by words or exhortations. We wish to see certain acts done. I think most of us feel that the country needs a very long trial in order to make this new attempt workable, that is, to shut down the automobile factories in Detroit for two months and convert them into airplane factories. This decision means we have embarked on a long range venture which can not be revertible. We cannot go back. On the other hand we all hope for victory. There are two things which we hope to achieve: a long range shift, and a successful outcome. This means that we must have some hope for the future. Therefore everybody is curious to look into, rather to peep through, to read predictions, to read many books on

war. Even our school books are on war, as you know. I do not think we can predict, and I think we should not predict. I think it is sinful for a man to try to predict human events because it takes away liberty/ Prediction means planning, scheming. You can only predict when people behave like cogs in a wheel. You deny human freedom. Therefore I am not going to predict anything because I would insult you. It is a funny thing that many people do not feel insulted by prediction, do not resent it, do not know that they are enslaved by prediction of any plan, because the main decision of their life is made for them by others. I will not predict.

But I think there is another method by which we can peep through a good deal of the future, a decent way. We can so live our lives, we can listen to lives that have been lived preparing this future. That is why I believe in the suggestion that we should become incalculable with the people who seemed to have lived formerly, but who actually have not lived at all except as you make them live. It is a mistake to think that William James, Jonathan Edwards and Count de Saint-Simon have lived. I can give proof in the person of James in his "Moral Equivalent for War" written in 1910, in which he predicts the defeat of the United States by Japan. Then he says, "If we

wish to do something about preventing wars we have to have an equivalent for war." Thirty years have gone by without anyone doing anything about it. They thought it was an interesting essay. They could do something, and the war came notwithstanding our effort to have a movement for the moral equivalent for war over the whole earth. The thing which his life signified and pointed out at the end as his main thesis was never followed up, and so far James has lived in vain - not a vestige of his teaching at Harvard University except things that are not James, things that any psychologist might have discovered in any person in his place. The personality of James is a forecast into the future to anticipate certain problems which you have to solve in your schoolroom and classroom tomorrow.

He can predict that we respect the reservoir of "unsucceeded" lives, not unsuccessful; I like better the abnormal form, "unsucceeded" lives. Lives which so far have been lived in vain because we have not followed in their footsteps, have not done anything about it. If we store a sufficient number of such treasures of the past and do not allow the moths and the rust to eat them we may read the future in the runes with which these people have engraved our memory. I think that at this moment when we have to jump into tank cars and jeeps like luggage or persons who still have not yet come to

live and who wish to come to live. I believe that Americans do not wish to lose their heritage at this moment by these new communistic, collectivistic forms of life. There are only two Americans and one Frenchman that had to do with the American tradition, with unity, with war; and I come from Germany and undertake to interpret this. There is another element of mad streak in it, but I think it is terrible to say that America cannot enter the future without this ballast on the eighteenth century puritanism, the nineteenth century philosophy, and the twentieth century socialism. These are the three elements which are represented by these three men, all highly unsuccessful in their time as I think you all know by now from reading their biographies and by unfulfilled promise, if not the promise of America; certainly in America they represent the characteristic American tradition, in the one form in which tradition is vital, postulates and lives, as biographies.

The word biography was quite a craze during the last twenty years. The biographical study of men is only possible by their successors, by people who think that they are living the lives of these people in some form or other. One of the members of the medieval church kept a diary of all his acts so that he could be canonized after death; 250 years after that

he was canonized, but it did not help him to have written so much. Lives can be known after biography becomes better and better known. After a hundred years Shakespeare is much more alive today than he was fifty or a hundred years ago. Many more people love him today, and many more quote his sentences. Biographies therefore are interesting in that they grow constantly, that they produce not only futures but depend on the future. When you think about human beings, about your own parents, you come to know them better and better, usually when they are dead; you finally come to understand that feeling. That is strange. A child knows nothing of his parents, but the older the child grows, the older the life goes on before. It is just the opposite with any phenomenon of nature. When an earthquake happens eyewitnesses are the only ones who can tell us. We learn of it after it is over. It may be imparted by news reports, by other people, and can be recorded. We think of our history, if we could only have been contemporaries, witnesses to the events, we would know what it was all about, if we had seen George Washington leap over the iron bars at Cambridge. But when the leaping took place, we did not know what a man he was. That is absolutely true. The man who saw it had one idea only - could he make it. We know much more about George Washington than

the people in the streets of Cambridge who doubted very much if he could win the war. Because I suppose only those people who have followed in his footsteps and who have done something to the constitution and still intend to do something, know more about him than his contemporaries. Biographies are growing in success and favor because there is life that has not been lived yet. We can go to them as a storage room. We can supply ourselves eventually with these stored-away treasures as we do when we run out of gasoline so to speak. Since we are out of gas I propose that we count the very few belongings which we have to take into the future and use these belongings as compasses, as sign posts, as seed which we might sow into the field which we call future. If we do this we are not completely in the night. On the other hand we do not deny the future as all the predictors do, and we have to point to certain things and not encroach on the freedom of the future, and can not go without some sign posts on the road. I do not see any other means of orienting ourselves.

The meaning of christianity was just this one thing: one can march with orientation. Revelation, as our forefathers called it, is orientation.

Orientation is not planning. But orientation is the right of the individual to have courage in the night. So I take up these three men as orientation.

Orientation is between blindness and indifference on one side, and cleverness and planning on the other. This I should say explained to you why I feel that human lives are the one precious gift of God to man. The rest we find out as we go along, all the rest which we know as dogmatic teachers of science. Think of all the things that have been discussed during the last year -- economics, the law of demand and supply, iron rations for soldiers, price ceilings, and many, many other things. There is no question that they are being done. We are on a standard of living that seemed impossible six months ago. There is no end to all the things that are being done. A colleague of mine wrote a book on how to run a war. It was a best seller. A boy came from Rochester, N.Y. to see him to get some justification against being drafted, and the man had forgotten that he had ever written the book. Turned him over to me! Strange things happen. There is very little knowledge and very little science at this moment that is not challenged. James, Edwards and de Saint-Simon cannot be challenged in this same way. Prediction through lives that are waiting to be fulfilled is permissible, -- the human way of living, the way to educate your child.

Let us turn for a moment to the classroom, to our own experience in teaching. I have a blue book for final examinations here. I am going to

read it because we school teachers are largely responsible for the routine that has been built up, the diet of how many hours to teach French or mathematics. We plan it very carefully, from A to Z. We have created as teachers a prejudice, a dogmatic prejudice. We are the most dogmatic of all teachers - the dogma that the human mind works in a process of gradual development, so called evolution. (Sidney Webb - - inevitability of gradualness).

The wave of the future is a typical example of this split coming down for the next mechanical wave. This split undermining the fulfillment of future society. Jesus said, "You can not drain the out of life. Life is God. If it is denied, God must be denied." We must fight and resist. "Render to Caesar the things that are Caesar's, to God the things that are God's."

The Neanderthal man was looked down upon by apes who insisted on staying in trees and incapable of trying to take up a stick for the first time and manage to use his hands. He got excited over the simple discovery that growth, life, comes by spurts and spreads, and not by the inevitability of gradualness. Have you ever seen a fountain or spring? There is no end at the beginning, at the spring. The Charles River is at the end that is

why you can not see much movement. It is regular. When you go up to the spring it is very different. The nearer you come to the source of life, the more irregular the process, the more risky every moment. The source may dry up and it is that constant miracle that the water comes again - a trickle is made. You expect any moment it will not come back.

Let us look into the classroom. When are you successful in a class? When you have taught a child whom you were sure in the beginning that you could not. When you sweat over an impossible situation; when you and the child make the final effort to get beyond what was your opinion before the beginning of the hour; when in the hour you know more about you and the child than you knew in the beginning. Something clicks. Plato quoted by Aristotle said, "Nonsense, nothing important that I ever did can be found in my writing, it can only be found in the hour when we have been together in discussions, because the spark suddenly flared up and was over." That is a good life, and nothing else can produce that. His works could not be used to exemplify his teaching. You never hear this. One word when he was eighty years old - he said that it could not be written down. He marked out the behavior and position of a teacher. He is not teaching really, something happens between him and pupils which he cannot possibly know before hand. If you will

tell a teacher at the beginning of the class what he is going to say,  
 and if at the end of the class he tells you he said everything that  
 he planned to say, and said nothing that he did not plan, you can know  
 that he is a bad teacher. You absolutely can know it. He is a machine.  
 He might just as well have a disk and a phonograph turned on. Why are  
 you here when                      can be heard in the new lecture hall? We think we  
 can teach by broadcasting. Of course we can not, because the only  
 important moment in this whole hour is that you do not know how to go on,  
 and when you are here listening, and do not know what I am driving at, and  
 in this very moment we have a chance to get together when we are flabbergasted  
 and do not know what it is all about. It may or may not have any value.  
 Real teaching means to risk failure, you cannot have a good teacher being  
 equally successful in every lecture, but you can have poor teachers who  
 are always good. It is only a question of emphasis. The teachers in this  
 country have been taught to believe that teaching is a craft, a trade,  
 and can be learned in Teachers College and we are poisoned with the idea  
 that the department of education can teach people to teach outside their  
 subject matter, outside their love for their subject matter. There are  
 people in all the schools and colleges in the departments of education

who talk about teaching and who do not know anything about education. We have broken up the one process, the one hour when people are together into two elements, the material and formal element of how to do it, and people try to persuade you that some one can give you the answers and deliver the goods how to teach successfully; that is to say we have emphasized the possibilities of how to be a successful teacher.

The subject of my lecture is "Soldiers of the Impossible". I wish therefore for a good reason to stress the element of the unpredictable and seemingly impossible achievement which is present in every hour in which human beings are together. Any good actor has stage fright and should have. The man who goes to any performance without one moment of trembling certainly will not be at his best when it comes to achievement. If people are completely indifferent when they come to an important action, I do not believe they are people who do extraordinary things. There must be one moment when you believe that the thing before you cannot be done, or the thing you are going to do is not worthwhile doing. In any classroom you must have a moment when you say, "This child will never go on, should not have come to Shady Hill School." Only then is there hope that you may be successful. There is no guaranty in the teaching courses, and that is

why teaching is exciting, that is why it should not be technical, why there are no departments of education except for ruined education, and why teaching must be done because I assure you, only those things must be done which seem to be impossible. Otherwise the human race would die out, would have spring fever and die out. Everything important in the world must seem impossible before it is done and when we have classified it as possible it begins to be done badly and finally it is not done at all. That is the danger of birth control. If people see only the possibility of having children, can figure it all out, the danger is no children will be born; but when it seems to be impossible to have five or six, then they decide to have a large family, a nice family.

The sin has been committed in our classroom. I am quite convinced that the acid, the mildew, the cancer which has forced the entry of our so called civilization into war, - the impotency has to do with the idea that education is a great business in the United States, the seventh greatest business including trusts, monopolies, everything. So let us do some trust busting in education. We must restore the feeling to ourselves that the mental process that goes on between one person and another borders on the impossible. It is miraculous that I can speak to you at all. It is very possible that

99 per cent of what I say to you is quite useless, but perhaps 1 per cent goes over - that would be miraculous. That is not an overstatement, but an invitation to consider for one moment that human communication is impossible. You know how it is among grown ups. I know how it is in the college where I teach - with my son. There are 444 graduating boys and out of them 200 have no friends. They are very nice boys, very well adapted and adjusted - know all these devilish educational terms. They sound well, but they are all impotent of any communication - they cannot communicate about their real problems, their real life. It is at an utter low today because it is considered perfectly easy. The poetry and short stories put out are terrible because they are taught they can learn how to communicate, and never consider it impossible to say important things. They are told it is possible, easy, to say what you have to say. I am choked. I am inarticulate. It just can not be done. It cannot be done. Life is a venture with the impossible. You will never know how to do it if you think it is easy. If you do not teach children to do it, I do not think you are successful teachers. If you have certain guarantees from Miss Taylor when she tells you that you can do it, then it is she who does the teaching, not you. You carry out her plans as long as . You

are practically under her inspiration. She is the inspired teacher.

She is the instrument. It is not enough to have one inspired person

you must not betray yourselves. You must have the courage to think that

the impossible can be done. The technical part of our education depends

completely on this split which they have done, and everybody knows this.

In every good institution there is such a split that carries the dead weight

of most of the members. There is always only a sprinkling in all our

institutions. But at this moment inspiration is denied. At this moment

we say everybody can teach, everybody can write, everybody, everybody!

And the answer as a result is that nobody can. Suddenly we realize that

nobody in this country can write or speak with authority, nobody who has

real authority, so that people are inspired to do what they say. We have

thought that to communicate is possible, and have discovered that the whole

world of possibility is only a technical world. It is true. We think

that when we know the answer, or when we think it easy, know the formula,

then we can produce. But we cannot possibly make anything grow in any other

human being, you can produce cars by technical methods, or planes by technical

knowledge, but cannot possibly defend San Francisco or New York except by

people who have courage, to give this courage, to inspire the nation with

willingness to serve in the army, or navy, or air force. You have to inspire them and they have to do something which five months before seemed absolute impossible to them. You would not sit here if this were not so. If there were not this moment in America which did this very thing, the impossible, which a normal man sitting at breakfast table thinks, then I certainly will not do it. We have of course to go a long way to attempt these things and they take double bookkeeping. We have classroom methods and technical equipment for teaching, writing, statesmanship, and to tell politicians how to run a ward, and to put plan E through the City of Cambridge. That is all possible, but for the army and navy and air corps we make an allowance and say impossible. This war will not be won if you do not. There is no difference between the classroom and a battleship. You have to make a decision yourself. You have to have the same courage whether in Teachers College or my young friend in Egypt. We have that split personality all of us. We say we know what we are doing and for the rest of life we accept perhaps in certain ways the challenge that we have to do extraordinary things, wage, war, etc. I do not think this will work. I think we have to throw out a considerable amount of poison from our system which has tried to blind us to the real facts of our own experience. The only reason I can see that I should talk to you is to encourage you to look at yourselves

and to face these experts who tell you that you have been split or mentally disturbed, that your philosophy has not been in any way verified by your own actions, that your past actions, all the actions that amount to anything in your life have never been in tune with the foolish philosophy of the inevitability of gradualness, that you have lied to yourself, and have been made to lie to yourselves through the years. It is absolutely true. When you wish to sell a car you have to sum up the items and finally arrive at the price, - let us say \$500. But for a man who wants to present a car to his girl in order that she might marry him - it makes no difference whether he steals it or not, he has to get a car, and only gets it because the girl thinks it is impossible. He finally drives up in a car and she is caught because he has done the impossible. That is the story of his price for the car; the price which the salesman gets is not the price the boy pays for the car. The price he pays for the car in order to catch the bride is that he has done something impossible. That is the only reason why the girl is interested in the man. What does she care for diamonds or gold? She's not such a silly ass! The only important thing is that it seemed impossible and that makes him important.

It is an historical event when something happens in a family which has

never happened before. It is celebrated because it did not seem to be probable that the President of the United States would quote this man's act in his last speech. He happened to hear and there was great celebration because it seemed impossible five months before that the President should single him out. That was a declaration that was better than .

Even those things which seem to have a price in life, which seem to be commercial are not commercial for the man who by buying this car created a precedent in his own environment, which was unheard of. Take any movement. The first girl that went around in shorts playing tennis did the impossible, today everybody wears them. That seemed impossible.

Let us come back to the classroom. There is one objection against everything I say because I will tell you that each of you listening . . . . .

How long are your classes?

Miss A. Forty minutes.

Prof. Huessey. You may say that in forty minutes nothing unusual happens except once or twice. The reason why is that the people in Teachers College of Columbia and the rest have talked us into the unreasonable, not to stick to our own method, our own beliefs, in their desire to make routines of our lives. They think they are able to give you a routine to carry you through

the year. Out of forty minutes only 1 minute is completely blank and thirty-nine relatively easy, or the thirty-nine minutes matter, and the one minute does not matter. They think this warfare, technical times, mechanical times, You teach forty minutes, and the majority vote thirty-nine minutes against one, one does not count. It is the same in history. You have the Declaration of Independence, July 4, 1776, and several years of war, and then six years of ratification and then the Bill of Rights and other interesting times. John Adams was president. You look back and say, "The constitution was signed in one minute on July 4, 1776, but the real history deals with years." Now you know that George Washington was the greatest leader in the United States and the statement was only written around the money backs of the country - the longer time seemed to be so much more important than this one morning of July 4. No normal person in his senses has ever judged his own life in this way. He has always known that once married everything takes place . Once a decision is made that you are to go to Shady Hill School, and you go. The important thing is this one decision, and then you go for ten years. It is not true my friends. That is why I have to warn you that history is made by length of time, by time; studies by thirty-nine minutes

minutes against one, history by one minute against thirty-nine years.

It is made at this moment in this country and for the rest of the world, in these two or three next months for your grandchildren, and they will be paying for the insidious lying of our teaching system, because they will starve! Because we have been told that history is made out of possibilities, out of the inevitability of gradualness, of thirty-nine minutes and one minute - craziness, madness.

Our life is built around this one fact. If you have ten children the one child that does not catch on is the problem. If you can get this child to, when the nine others come in - the last must be first. If you can make the one that seemed impossible to work then the impossible has been achieved, and life takes place and you have integrated life - the class. If you omit the one minute you do not have history at all, you just have mechanism. Everybody knows this. In any case of injustice - in France forty or fifty years ago, everyday just decisions were made by the courts of France, then the Dreyfus case comes along and the whole justice of France collapsed. It took only one case, where the man had not been included in the community. The same thing happened here with the Sacco-Vanzetti case. One case certainly counts more than all the other

cases. No; believe me, our time reckoning is absolutely wrong - history consists of high moments which make life fountains over a river bed in which the water can run down a long, long time. The one minute in class in which you get over the deadweight and danger of the hour, that decides the success of the whole hour.

Yesterday I went to hear a Frenchman speak and in the question period one man asked an idiotic question. He asked if DeGaulle would be elected dictator of France after the war was over. Prediction! A most hateful question and one that should not be asked, yet everybody asks it today. The man got up and from that moment had three times as hard an assignment, and he hesitated. He which helped to make the evening a success. I would have chased him out of the room, but I am not a good teacher. Where there is risk you can inject life into a class. You can not where you know that the child will understand anyway, that is lukewarm, that is not the whole story. The classroom tradition has to be remodelled to greater extent, and this cannot be done until thirty-nine minutes are less important than one minute. That is rule number one. It is also true that the thirty-nine minutes are abbreviated - one minute. In thirty-nine minutes you teach routine and that end, an end, an end.

J'aime, tu aimes, il aime. That is logical french. That is only possible for you because once a grammarian Alexander discovered the impossible, that grammar had rules - and in one minute created the whole science of grammar, but that one minute was great inspiration for you. The same is true with the law of Pythagoras. They thought it was quite impossible to know how the sides of triangles were related, and finally somebody conquered the impossible and found out about it. You have the right to teach this because it once seemed impossible. You have the privilege to live in the company of real people one minute out of forty. In the other thirty nine minutes you are parasitically living on the achievements of others. I am using the English language. Traditions - every word I use is such a creation of the genius who found out about the idea that you can communicate all things, so that one was the origin of the other. I am talking in critical terms but had to write language and so I can use these words about five thousand years old. But I must know I owe them to great men who in despair - the Shakespeares or Homers of their time - discovered them. English is just such a creation, every word is a gem, a jewel found once in the desert of despair and the black of communication. I can only speak because people all the time

communicate what we are faced with today, the blank wall of not being able to communicate. I can say, "To be, or not to be." I quote it to you. I owe it to a desperate moment of a man who said it in the despair that he was faced with.

Nothingness, nonexistence - that is the simple formula I propose tonight. It is non-existent in one minute, and in the thirty-nine minutes we exist because other people's victories were non-existent before us, and one minute before, so we have to conquer the non-existence of communication ourselves. What does this mean? That to you today means only words to be spoken because it seemed impossible to know and seemed impossible to tell anybody this. Nothing between human beings should be, unless - ?? (different solutions - chemical reactions) - It should not seem impossible. What we call education then is the bringing together all the solutions which once seemed impossible, and should in every human being be put into the trusteeship of these former solutions of the impossible, so that the impossible might be solved by the human being. History is the sequence of things that seemed impossible before they were done, and only these things deserve to be done in any good school which still have the flavor of seeming impossible in the beginning and easy and natural in the end.

What do you teach in school?

Miss B. Fourth grade, arithmetic, spelling, etc.

Prof. R-E. I will take spelling. The art of spelling. The

English language has changed so quickly that only by spelling do you introduce a child to the whole history of the language. If we carry it through the "th" spelling into "ough" because we no longer communicate with all the history of the English language through hundreds of years. In spelling you do something quite tremendous. The history is not in its pronunciation of the language, only in its spelling. The real purpose in teaching people how to spell is to make them into historical beings. To me there is no difference between spelling and speaking. I think spelling more sacred than pronunciation. People do not know it in this country, and are on the verge of throwing it all overboard in this poetical spelling. Try to keep a character for every word, every irregularity, the so-called exceptions in spelling, which the routine teachers have built up as exceptions are only an attempt to keep the character of the word, to keep it as an English event in the history of the mind of mankind from day to day. The word "although" is loaded with history. I do not know whether you remember the famous story of

Lord Balfour, who in 1916 was Minister of War in England. He got up in the House of Lords and said, "Although Germany always has been my spiritual home, I condemn their sinking of the Lusitania." The papers did not print the, "although," It was an infamy of the press. In the "although" - I mean this - one word made and unmade this man. So I would say everywhere there comes a moment in our own life when we have to use a word which is absolutely unique, and there is only one right word to use and no other. It does not follow any rule, as you know. There are no synonyms. You can never use any word for any other, if you are speaking in your own language. You know that every part of the language has a certain birthday; it came into being at a certain moment. Chaucer, Shakespeare, Milton used special words. Today we have vitamins and calories. You can not use calories for heat; you can be in heat, but not in calories. There are no synonyms - incredible - historical lies! History is made out of naked facts, and every word covers a naked truth. Let us take the Declaration of Independence. What did independence mean before that? They are vague words that became historical words when the document was drawn up in the course of events when the people did not know what to do, - were absolutely desperate

It was absolutely impossible for them to find the magna charta and several of the of common law in this country, and wished to be independent. That was the dilemma of 1776. In the Declaration of Independence they used the phrase that they did to render an account to humanity. They had to stick in the phrase, "of all mankind". What is it? What had that to do with them? They phrased it to do right. They wanted to keep the common law and all the cases in this country were decided by the common law in England but for a moment they went away from George III and the netherland. They had to keep the local laws, laws of procedure. There is nothing mentioned about this in the economic histories in America because this was unique. The declaration of independence for every American is history, civilization, a civilization which is progressive and goes beyond to the whole world. Why? Because all windows and doors were suddenly closed, and all justice gone, and they had to find an independence that was rendering accounts. It is simple enough to say we are not going to be isolationists. Isolationism is a complete distortion of the declaration of independence. That is not what we call independence. It is a distorted term, a cheap term. It is absolutely false. Isolationism

is the opposite of Independence. It means: I do not owe anybody anything. The Declaration of Independence means: I owe to all humanity. This is to tell you that there are no synonyms in language. Isolationism is not independence. Isolationism and independence look very close but they are just world-wide apart. One historical word used when it seemed impossible to begot independence without spilling the milk. Isolationism is cheap, is just advocated by people who do not risk anything - who live in Chicago and had a good time. Isolationism is just arbitrary - involves no responsibility, no risk; does not render account to anybody. Independence is just the opposite. Your child learns these words and is told to look them up - that there are synonyms. There are none. Words are freighters with cargoes of impossible solutions of mankind. At that moment the words "declaration of independence" had a meaning anywhere in America that they have nowhere in England. They are different because we have a different history from the English, because the words here have been created by people to say at the moment something that mattered and had to be said, or there would be no communication. Every word in the language and every spelling therefore is dealing with the poetry of living, a creative living, and there is no other way of

living than an articulate living with what wants to be said and wants to be communicated.. ". . . a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation." At this moment in any human gathering, or classroom, or continental congress there is a compulsion to speak. It must be compulsion, not arbitrary. Here is a child, you tell him something important, something worthwhile to be said. There is a compulsion to do so. This is the same in the classroom as in continental congress. There is no difference between education and politics. The same question with the child, the same problem that John Hancock had as president of the continental congress when he said something so that the other people would know what they were doing. What are they doing? Writing letters with the right spelling and you have to , that is make an effort to say what you are doing under the compulsion which acknowledges what before it was inarticulate. It is difficult to say it. To define something is solemn. We do not know that we can do it, but a decent respect to the opinions of mankind requires it. Whenever people speak, they speak in the face of all and therefore when you talk to yourself and say, "shall I go to the lectures or not - I have a cold," you are arguing all the time

inspite of yourself, but you are arguing in the face of mankind;  
you are arguing in your language, but the words are put in your mouths  
from old. The fact that you carry on the conversation is an attempt  
to communicate with a decent respect to the opinions of mankind. You  
try to argue it out with yourself, communicate with yourself to find  
the real reason - to see whether you are compelled to do this or not.  
All that within yourself is nothing but communication, the problem of  
communicating with decent respect to the opinions of mankind as to what  
you shall do, most of you. But if you think all to yourself and nobody  
knows it. You know that you can read in your face - if you have thought  
for thirty years everybody can read your face, and so I do not know what  
you think. All the time you argue within yourself. It is a soliloquy.  
I seem to speak louder but you think you are not asleep. You are just  
as much in this communication as I am. I believe all your cords are  
vibrating, just as in a piano the chords have to vibrate to produce tone.  
I am speaking loud, sometimes not loud enough, but I suppose all this  
time I am arguing. This is a concert but I am not able to bring it out  
to you, the future may bring it out more clearly in what we call discussion.

Human history consists of acts of communication in which people in

in emergency, despair, blind spots, when they fall into an abyss or trap, cry out and try to be articulate about what has to be done. They try to articulate what other people should think with them, what other people should know of these things. We already know what we teach. We implore people to read Shakespeare, even though Shakespeare is dead. Why do we read Shakespeare in school? Because Shakespeare can not die. We must read it. It is much more important that Shakespeare lived than ten other people are living, I suppose. Therefore we make them read Shakespeare that he might not die. You can not pay ten cents to buy Shakespeare. It cannot be bought. It must be taught. You try to make this child serve the greater purposes of human history. You do not teach because his parents can pay tuition; The only right a man has to know of the great things in life is that he has the privilege to support them. That is the only reason. They must live. We try to take part in education and make other people take part in the historical solutions of human communication of human beings. Every word said between two people is an act of understanding and peace making, of fellowship. The declaration of independence is a bigger one because the population grew from two and a half million to one hundred and thirty million. But every

word spoken is a word that forms an arch like George Washington Bridge between two banks of a river. If you wish to take human beings, if you wish to educate human beings you have to lead them over and make them support them, make them stand under them and say, "I am willing to form this arch". We must repeat this word "and", this linking with and, and, and. Any mother can break any spell of an unreasonable child. The child may be obstinate but turn his attention away from the thing he is doing and he suddenly becomes reasonable, and life is not so unreasonable as he thought. You can add an "and", and get a new reaction from this child on another matter.

William James is a man in this country who experienced these facts for the first time in his mind, never articulated them, but lived them. He is a victim of his wrong philosophy. The first man who was forced against his will for a decent respect to the opinions of mankind, which impelled him to separate from this Teachers College of Columbia business. He was the man who found out that thirty-ninemminutes are less important than one. As a young man he said to other men, "We only know it from the other man's diary that the apex of human life had to be derived from the historic moments of this life, and life had to be explained out of

extreme cases, high moments, and not out of the lukewarm, middle thing; not the thirty-nine minutes, but this one precious moment in which you discovered something with the child. That was your divine moment, and the other thirty nine minutes were of no importance.

All the butterflies of your teaching suddenly fly up again as real butterflies. There was one butterfly this real moment of your own direction in the of your own understanding. James said,

"Life can only be explained out of high moments; the other moments are explained automatically." The other man was a positivist, rationalist, and said, "Life must be explained by the majority rule."

But time resists all democracy. Time is not ruled by majority vote.

Life is not ruled by majority vote, by the twenty-three hours in the day's work but by the one hour in which you make an important decision, and you know it but you do not believe it. And more and more since people have been told that there time tables and schedules are all that matter they look at them and find only one minute of important activity and get restless and try to fill the time more and more, and here come the American Colleges with all the traditions of Pythagoras, Archimedes

and Thales and so forth that take away all the  
 from all the people who have time for important decisions. They take  
 away this because they have a wrong attitude toward time, toward history,  
 toward the impossible. They think it is possible to study for twelve  
 months - you have not yet made this mistake at Cambridge - abolishing  
 the meaning of time. The empty moment is the moment which in the  
 routine moments are unimportant relatively speaking. It is probably the  
 mental sins of our fathers that are visited on us. This is the natural  
 outcome of this complete belief in technocology of the mental process,  
 the ease in communication. These people think that since we know how  
 to speak, we can speak for twelve months; but in fact I had to wait  
 nine years before I was allowed to speak here one evening. It seemed  
 impossible. That is much more natural, and that is why it is important,  
 that is why I like to be here. It is a routine that you can speak twelve  
 months. It is very impossible that you can teach. I wish you could enter  
 your classroom sure that you can not teach because then you are right,  
 it is nearly impossible. I can tell you that that there is no time  
 that I do not go in with a higher pulse, and I have been teaching for  
 thirty years. I go in with trepidation, or fear, otherwise I can not

make a good speech. It is impossible. It is not communication, because it is impossible to communicate without some commotion. The commotion must come from the despair that you experience when you say, "I can not say it," It is always that way when you have to say something very important. If you say something unimportant you never think of it. When you say something important you are conscious that it is difficult to say, and then it can be said. Thinking about our own life is quite different from the text books. Thinking can not be done in routine fashion. You can only think when for a moment you are overcome by the fact that you do not know, that you can not think for a moment. You are overwhelmed by the fact that you can not speak . . . and the war ends . . . one and the same thing. It is just as much when you say "victory" and when you say, "I cannot say it." There is no difference.

Miss : I am confused about what happens between your recognition, your feeling that a thing is impossible and its occurring. I mean when you say, "this is impossible; I can not do it," and yet sometimes it is done. I do not quite see what

happens in between that feeling and the happening of the so-called thing. What impresses you, in other words?

Prof. R-M. I do not know whether it is right to branch out on a wide range of questions. But that is an important question. I think what happens is self discovery, and something impresses you - you become larger. I can explain it in the simplest manner this way. Perhaps some memories of important events, and you look back to these objectives with most deeply felt emotion which they brought out in you, something you did not think you were able to do. Or you took a journey where you boarded a train for the first time or did something unusual. When you look back there was something that happened between the moment of seeming impossibility and when you discovered that the world was larger. You suddenly experience a much wider radius of your life. People who did not care suddenly care. Sudden interests develop which you never had taken into account as existing, and I would therefore say in your gladness you lean forward through life as long as you manage yourselves and keep the steering wheel, and then comes the moment of impossibility and we break down and say, "I can not do it." Then we learn possibilities which we would not consider before,

that nobody knew of, and therefore it is like the lifting of a veil before our own eyes and we suddenly move in a wider world, the diameter of this earth suddenly has been enlarged. It is an explosive element which pulls you beyond it.

Miss . If it is true that you only see these people and their lives after they are dead is it expected that any one with authority was in the country at this time. Do you think it is expected that we should recognise anybody.

Prof. R-H. Humanity is one great mass in my mind. One great atom for thousands of years and we try to make this atom grow and march. If you do not experience partial authority in the little fellowship of your own life you will not have any analogy by which to feel your way into history. The great legends are so far away from us. The life of James - Therefore it is important that you make the discovery in your own life to a certain extent then you must live. But the present generation under which you have grown up has denied that they have anything else but mass production, mass production is devoid of this one element of high moment because it is technical. You should have plenty of experience in this field yourself but you do not try to draw on them. I invite you to

look at your life, not at the majority vote, but believe your own observations of these moments that matter and not the few that make them into madness, or routine business, or sellable, because the one moment can not give you a salary. Miss Taylor can not hire you because you are this for a moment, but she expects you to carry through routine work. You have inherited one element in your teaching by communication. That is very serious. One moment which can not be bought. It is something important to us but we can not pay a salary it is only the routine and you are right that you can not recognize people who are alive in their full sense. It is impossible. You can only deal with calculable values so to speak. You must trust yourself that you have the same spark in yourself at one moment and must recognize that; if you do not, you are nothing. When the President of the United States is elected and makes a speech he must make the speech. It is impossible for someone else to write the speech because it is his speech. He says, "It is nearly impossible to say it" - and he lets someone write it. This man can not be as articulate as the man who has spent sleepless nights about it, many nights. Churchill could not let someone write his speech. It is impossible, because the heart and pulse must be in the speech, otherwise it is no good. He must have felt the day before

that he could not say it. If you read the speech again it seemed impossible that he could have said it. Think of the great speech he made, - "I have nothing to offer but blood, sweat and tears." Do you think that two days before anyone in England would have thought it possible that he would make such a speech. He did not know it. It is obvious, because two days before the low countries had not been invaded.