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Reformation

The Work, "The Speech of Humankind." *intends to put a stop to the period which has been called the "Babylonian Captivity of the University". For in this period, not only two world wars and one worldwide revolution occurred. Worse, the whole academic treasurehouse of knowledge disintegrated into chaos. Before, the more or less respected primacy of theology had disciplined the academic mind. When it fell order was replaced by a kaleidoscop which cannot distinguish important from unimportant or high from low. Human literature or the Word of God, profane thinking and liturgical speech, Holy Spirit and the life of the "Mind" with capital letters became indiscernable. "God was dead" and knowledge which was called 'positive' pretended to live outside any fellowship. Figures computed, names invoked and words exchanged were denied any mutual dependance or unity. Perhaps the only word that seemed to remain meaningful for physicists, politicians, and priests was the term "science" whose menaing, however, became anybody's guess.

With the First World War a counter move set in, a countermove of stressing the unity of all the speakers. Long before Nathan Soederblom, the Swedish archbishop, convened the first ecumenic council in 1925, forty-nine years before the Second Vatican Council gathered, Soederblom ^{ex}horted the author of this ^{present} work ~~for~~ such task. Already 1919, when confronted with the author's essay 'The Suicide of Europe' (now reprinted in this book) Leo Weismantel founded the Patmos Press. Here, Protestant, *) by Eugen Rosenstock-Huessy, 2 volumes, Heidelberg 1963 and 1964.

Jews, Roman Catholics, Pagans-like Heidegger - were invited as 'Speakers' to become aware of their fundamental unity. It is worth mentioning that by 1950, the dying Joseph Stalin tried to save human speech from perishing ^{as dialectical} for ideological double talk in his surprising "Letters on Language". Stalin's letters insisted that language was man's weapon for concluding peace!

In 1916 Eugen Rosenstock's letter on speech to Franz Rosenzweig provoked the latter to his epochal "Star of Redemption", the first earnest of the countermovement. But the full extent of ~~this~~ countermovement despite the refusal of the academic world to take note, may only be seen from the two volumes of the present work. As late as 1935 its author was expelled from Harvard University as "unscientific"; a delegation of one historian, one physicist, one biologist went before the President of that university ^(Demanding from him) not to defile Harvard with this kind of nonsense. Of course, they Succeeded as obsolescence most ly does.

And they were right in as much as this work and its author hope to be of a postacademic character. Instead of logical, metaphysical, mathematical principles, ^{here is used} ~~they use~~ the grammatical method, as the only congruous method for our dealings with and teachings on peoples, communities or society.

This grammatical method starts from the axiom that figures and numerals about things are inferior and posterior to

words between people; words, again, are posterior and inferior to names. Names are invoked, words are exchanged, numbers are computed. Names stand above the speakers, words go between them, numbers serve them.

a ~~the~~ second axiom turns away from the materialist's division between man's stomach and his genitals as his decisive division. He who must save speech from lie and decay recognizes that we do not speak as so called 'individuals'; we speak as organs of mankind. Any of our words calls the human kind into being. We are holding office whenever we speak honestly and truthfully. We do not speak to express our thoughts. We speak as members, as passers-on, as communicants, as listeners or we speak as exploiters, *eff*ligerents, liars, and devils.

For this reason, the present work carries the subtitle: an incarnate grammar. This is said ^{to} the exclusion of the Alexandrian, pre-christian foundation of the ruling schools of linguistics.

In ~~Four~~ parts four questions are treated:

1. Who speaks? Here names are reinstated above words and figures.
2. How do we speak? How medicine, research and many other fundamental activities yield their peculiar "combination" between names, words and figures.
3. When does a new voice burst forth?
4. When ends one 'eternity', one eon of speech?

At the end of Volume I and of volume II a comprehensive investigation

deals with Who and How, for volume One, and with the whole 'post-academic' method of thought for volume II.

In the era of space satellites and navigation to the moon the elementary energies of speech are on the wane; and their regeneration is threatened.

The work now appearing draws upon fifty years of incognito efforts of "Sprachdenkern", "Speech thinkers" as the world has labelled them, and it tries to convince of the incarnating virtue of the Word. Whether the comma in a poem, the computing sheet in a lab, a doctor's interview, the battles of the politicians, the names of the liturgy, whether an evangelist or Zarathustra or Pharaoh become audible everywhere the power of the word is reinstated which creates the times and divides the spaces of the whole of human kind. For, all speech is one single process from Adam to the Day of Judgement. Hence the whole world of our schools is equipped with a new method.