

No. 1 of the series, "What Future for the Profession"
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Well, in this little group I may start with a pleasant remark and tell you a story on myself. When Martin asked me to speak here, I, of course, fell quite overboard because I have only been the object of the ~~profession~~^{profession} and orthodontia in my life, and I do not know if you are as hospitable as theologians. They gave me a Doctor's Degree for having listened all my life to their sermons, and so I hope you will give me an Honorary Degree of ^{Dental} Medicine.

I looked up the career of Dr. Anger, who lived from 1885 to 1930; and so I thought I might find something in the eulogies, obituaries, and the papers of the year, 1930; and I went to the index of the New York Times and thought they might have something to say about this extraordinary man. Not at all. His death was not mentioned in the paper. Thirty years ago he died obviously unknown to the general public. But I did find in the index one single quotation on dentistry, and it has something to do with my own incompetence in dentistry; and so that is why I am going to tell you the story. Mention has been in this paper from March 22 of 1930 in the New York Times of a Mr. Erving Bentley who, at the ripe age of 60, lived as a retired banker. Certainly you have never heard of him. He had a hobby of treating people for the tooth aches, and so he was arrested because he had promised a lady, a Mrs. Rankin, to clean her teeth; and, instead, he pulled three of them. It appeared he was arrested, and he had treated 200 women and, of course, all without any knowledge of things. And, you know, he said he did it because he got a thrill out of it. I thought that was quite a good story, and there was a warning in it for me that you should not dabble with things you do not understand. And so in this sense I open this discussion by saying that I am perfectly aware of the fact that I have nothing to offer to you in the field of dentistry.

But I think I can do, perhaps, something by telling you that this rapidly changing world of today threatens the profession. The demands from the professional people that they know their place in a society which has at this moment a kind of grinding capacity to grind to pieces the oldest professions by the speed by which we change our way of producing things. The cry we have heard in the papers that we do not have enough engineers and enough chemists is but one aspect of the fact that existing professions in their old setup are changing everywhere in the world very rapidly. The oldest positions do not seem to be able to set the lawyers, the ministers, the doctors and the teachers apart; and they seem to be swamped by the idea of mere occupations, mere jobs.

This comes to the real threat. Are we able to tackle the problem? We in society want to have 63 or 66 million jobs available for everybody; and that, on the other hand, needs expert knowledge of people who do not have jobs, but who have vocations and have a specialty and are professional people. The conclusion that I think we can reach today is already from the outset a contradiction between the type of professional people on the one side and the tremendous surge for equalizing everything into a mere occupation. If you analyze the word occupation and the word profession on the outset, on the surface even, you will see that occupation is a passive thing. I am occupied. That is, I do a task and fulfill it. A profession means that I am saying that I am going to do something. It depends on the initiative and insight of the person who offers his services and says, "I know, and you do not know". The executive knows, you see, what I am going to do; and I do not know. I am told. You would not be amiss if you would allow somebody else to tell you what you must do. Nobody else can tell you. So we have a very simple, but a very profound struggle going on today in this huge and vast world-wide society of ours of industry. The expert and the professional men say, "I know what has to be done, you see, and you cannot tell me". And that is very profound, and it is something that can only be solved by every individual on the spot in his own life. It is not soluble in the abstract by any theory.

And so I propose that today we should consider what a profession really means; what it is. Tomorrow we can look around in the world outside the United States in the countries that are, so-called, underdeveloped and that make their demands on our wages and our wealth. We will see that in having to formulate a kind of code for the expert knowledge which we have to export and for the training we have to give to people from Argentina or from Africa, we will have to develop certain general notions about what a professional person should stand for in his own country. On the last day I will tell you how our society threatens even the standards of the profession. In every moment the floods, the surfs, the waves try to undermine the authority of the expert, the professional person. The topic today will be, "What is a Profession?". Why does it distinguish itself from the farmer, from the banker, from the politician and statesman, from the soldier? We do not call them professional people.

When you view the professions that have been created in the Christian Era in the last 2,000 years in this Western World, the people from outside demand from us certain qualities of which the professional person in this country does not even have to be aware. He represents it. He has received certain training which goes beyond medicine, and which goes beyond dentistry, and which goes beyond the ministry. It is a very rich heritage which the professional people, I think, have to bring to India, for example, which has no such experts. I think you might be interested then to see that the qualities demanded from these countries have very little to do with the specialty. There is something more human. You might say it is a kind of religion, a kind of faith which the professional people here represent and which they have to communicate with the rest of the world. We have created something in history which has to become a universal product of export.

Let us go back and look at our own drying up of the sources of originality and creativity which threatens the professions. Where do they get the people like Dr. Anger who as a farm boy graduates at the age of 23 in Pennsylvania and then goes and founds a new school and has now, I think, conquered so much that few people have to know about his life. He is just everywhere -- in all the things you do.

So to come back to our professional problem. What is a profession? There is one law in this country which has to do with orthodontia. I suppose that not one of us has read the law of Arizona of 1929. It is the one and only law ever enacted on orthodontia, and it defines the profession of the orthodontist from the dentist; and I think you might be interested to hear this verbatim: "Law of Arizona, Chapter 11, 1929 -- so as to define orthodontia and to recognize the practice of orthodontia as a profession (and) to define orthodontia as a profession separate and distinct from dentistry, (I hope no one minds) prescribing the qualifications of dentists and orthodontists and providing for the examination, licensing and revocations of license of orthodontists and dentists". In section 2,541 the practice of dentistry and the practice of orthodontia is defined: "A person shall be deemed practicing dentistry who for fee or award shall attend to or perform an operation upon or treat diseases or lesions of human teeth, gums or joints. A person shall be deemed practicing orthodontia who for a fee or award shall attend to or perform an operation or give treatment that has for its object the correction of abnormal position and relation of the teeth, jaws and arches as the restoration to normal structure and function of such related bones, muscles and other tissue as are abnormally affected thereby. Unless licensed, it shall be considered a

misdeemeanor to practice". (Approved February 18, 1929. This was just one generation ago that this was done.

What does this mean? I think we learn quite a bit about what a profession is as it differs from an occupation or a job. First of all, the law has been invoked. Politicians have written this law. It was a pupil of Dr. Anger who had settled in Arizona who prevailed on the legislature to put through this law. So he was one man who went to bat, and he succeeded. But the team work needed was between him and the mayor and the political party and the majority of the Senate -- of institutions who are not dealing with orthodontia at all. Professions need recognition. Professions cannot exist in any society if other people do not expect from the professional person certain services and say nobody else can perform them.

The great cement that builds quality means that there is trust, that there is confidence, that there is a group of people -- at least one in the case of this Arizona law -- who comes forward and gains the confidence of other people that he is the point of interest, that he is the person to turn to; and, therefore, he should be protected and nobody else should act as a quack and interfere. I think this is neglected very often. Pardon me for saying so. I do not know your special policies in orthodontia, but all the professions are inclined to think this way. Take the lawyer, for example. He thinks he has a politician on the one side, and he has his prisoner or his client on the other side. So it is a relation between him and the public. This is not enough. There is a servitude between the professional person and the authorities, the body politic in a sense, that can enact laws and can proclaim rights. The first thing we should insist on in defining the situation of the professional group (and I think I am a professional man in this sense, too) is that we belong to and are dependent on two relations. In the Parent-Teachers' Association, the group is very dear to the parents and is the group to which the parents and teachers have to refer when they want to put through a reform. The teacher-child relationship is one relationship and the parent-teacher relationship and school board relationship is a very different one. As you know, they clash, obviously.

The same thing is true of the professional group. It depends on a certain faith in the community. There is a certain capital of confidence and faith in any community and it distributes a capital of faith to the other groups. It will have

a certain percentage of faith invested in medicine, the legal profession, politics, religion. Think of a budget of faith that any country, any society has year by year. The items of the budget change. The amount of confidence ascribed and assigned to the various groups is a very changeable proposition. I would think, for example, the faith and the esteem in which dentistry has been held in this country for the last 70 years exceeds the esteem and respect in other countries because the pioneering of the American dentist has set him quite apart. I have always held, long before I got in touch with Martin Brusse, that in this country the budget of confidence has contained always, a very large item in favor of the American dentist because he represented very much of the American genius. The American dentist was an article of export when I was a boy. At the age of 14 in northern Germany I met the American dentist who was the dentist of the German emperor. He insisted that only an American dentist treat him because no German dentist had his confidence. So you see, the confidence through the professions is an international affair. An American dentist catered to him. The first revolutionary leader of China received his wisdom from a dentist from New York, and he was his political inspiration because, obviously, he had treated him successfully for his toothache. This is not a joke. It is simply true that the professions represent a budget of faith of the real humanities or religions. The physicists, especially the atom physicists, are in a common realm of thinking, common faith; they have a certain faith which abounds, which excels, and which make people who have no leader type pull in this direction. The Nobel Prize is an example of this. People are forced to cater, to long for these men's services in this kind of professional utility; and this, of course, enhances his prestige. I hate the word, prestige; I do not think it is a sensible word, but what is behind prestige is faith and expectation. Where do you go when your wife is sick? Naturally, you go to the doctor in whom you have the most faith or confidence. At this moment you transgress your political nationality. This is a very important act in your life. You try to create a unity which otherwise does not exist; so, always, professional people have outrun the borders of religion. Queen Elizabeth had a Jewish physician. She did not trust any English physician. It was a Spanish Jew who treated her. The Pope, as you know, was saved by a Dutch doctor. He was a professor at Basel, Switzerland. For several years he prolonged his life.

He simply asked this man to help him. The professions have always anticipated the una sancta. The eucumenic movement is very far behind the professions. You would travel thousands of miles if you could have a good doctor. You acknowledge, you see, that you were in a membership of an anticipated body politic of the unity which the laws of the country do not care to recognize. I think the professions, in a way, are not even aware of this universality of their services.

On the other hand, I think they are proud enough of this, their location. I never heard of any eucumenic movement where the churchmen ran after things that are obvious and have long since been enacted. But they are far behind the laity. These ministers and bishops, you see, want to stop their quarrels now; they had to stop their quarrels because an Argentina boy came to Dartmouth to the eye clinic. That was before your days. He had eye trouble, you see; so he came across to the Dartmouth eye clinic to be cured. If he is cured there, he will never forget it. That is the unity on which he moved and on which he based his action and on which he believed. This was a case of an Argentine boy who was cured in Dartmouth at the doctor's eye clinic. It was an international clientele which convinced the authorities at Dartmouth that there was really something to it. The prophet has no honor in his own country. The reputation of the Mayo Clinic does not do any harm to Minnesota. They could not have developed the authorities locally. That is, the confidence and faith attributed to a professional person just locally is not the faith that is really important for the growth of the profession and for the achievement of the profession. It is just the proof that it explodes boundaries of a political nature or religious nature which proves the efficiency of the services of the professional person. And probably you know this, but I want you just to hear it formulated in the abstract because with all these movements you hear now that you subscribe ecumenic movement of the churches. We always forget that the true ecumenic movement, you see, is all the time at work where ever an expert is sought from an outside part of the world. You usually can be sure that the man has been ignored at home for quite a long time. It was certainly true about Bach who has a certain reputation of a connoisseur of Bach in France. He certainly has all his glory from this place here in Aspen where he was invited to lecture in 1949.

Now the profession has to be professed, and that seems very trivial; but it is not because profession is originally a word of religion. One professes to be a Monk. The profession of a Monk is the origin of the term profess. I looked up the great work that has left behind. Its really the after-glow of Europe. It is the great Encyclopedia Italiana in a 42-volume giant work. That would be any change compared to this great work is three times as solid as in illustrations, in maps and so on, and he invited all of the scholars of Europe and America to contribute to this work. It appeared from 1933 to 1945 and has now several in the 50's and only limited in conception because not everybody reads Italian; otherwise, I assure you, it is the standard work which sums up the state of western civilization in way. I looked up the articles on professions, and it is very strange. The men did not have my topic on the future of the professions at heart so they simply concentrated on the verbal meaning first and gave all the stories of the professional things which a monk has to express when he enters a monastery and makes the vows.

And then the next article said, and they suddenly became aware that in a census you count the professions, too. And that is very different from the profession of a monk. I think it is, for a moment, worth your while to go back to the source, to redignify the unity of the professions of the monk and the profession of the dentist. My point is, that when any man does a job, he does not have to say anything in public about it. I mentioned this before. The professional person has to have a shingle. He has to hang out something by which he professes to be an expert. He thereby arouses the confidence of the public that here is a man to help him. that he cannot only hang out a shingle (that is number three, and I mentioned before regarding this article) society allows him to call himself this way, to call himself a doctor, for instance. And so the real society always consists of three relations: the relation of the colleagues in a profession, the relations to the public, and this relation to this mysterious body politic (I have no better expression). It is always the assumption of a spiritual body whose content and whose members constantly change dentist 300 years ago, that can produce new names and new branches and new lines of communication that us of all these powers that anyone with absolute authority can forbid, can say that you are subversive part

of the world. If you have a general task to perform, you will pop up in another part of the world. This body politic has very little to do with statehood, has very little to do with the government in Washington. It seems to be something irresistible; it seems to be organized mankind moving forward, one step forward, three steps backward. That seems to be the locomotion. In general it is through trial and error. But always containing these various professions is the evidence of a total budget of spiritual elements and forces and achievements and actions. Now I think I am not wrong when I say that this country will be a pioneer in the and the of the other side 287 denominations had led most people to believe that the country consists of its inhabitants, the 175 million people that make up the United States. The professions testify against us. The whole is earlier than its parts. Its the whole that sets the pace for what you are. In the flesh as a human being with you , to be put on the scales and to be put in a bed in a hospital. , then, is this one out of 175 million that you as a dentist are a part of a development which is total and which assigns your right to be called a dentist to your branch because it is a whole tree of actions. There are lawyers and there are ministers and without this law in Arizona, I would not be able to point out to you how simple this is that we wait for being powered. That is the reason why we have a vocation, you see. Somebody else must bestow a title, a name, a capacity before he can really do it. As long as you work in a shadow of being a quack, you just cannot act with or feel the same assurance. The very moment that people call you this you can never bestow your other self, just as a child is born before it has received its name. That is why we have the institution of baptism; that is what nature cannot give -- what you, yourself, cannot do give yourself your own name. In the same sense I think that is the recognition I am struggling for all my life and which, I think, has not come about yet in this country and the recognition that the political, social names in a society are given and not self made. idea is not true. He has only finished for society what he wants to be. I always warned them that they had been called long before can call themselves that before they (and I always use this very simple example) You take a professor who teaches this, I think,

erroneous teaching that many serve me that everyone is the captain of his own soul, and you just take what you think said and then do it. I always say, "Yes, this is all very nice, Professor Smith, but you always insist that the students must believe that you are their professor.

They cannot say you are not a professor, and you have no right to . You always assume that in all your teaching, one thing is absolutely confirmed, and that is that the authorities have bestowed upon you the right to people insist, you see, they . Its never part of their ."

Now, pardon me, but I believe this is a starting point of my thinking. I think the boy who can have a client in the dentist chair These people do not doubt that you are a dentist, and you can do nothing about it. Somebody else has to make sure that you are a dentist in their eyes, and this is a history that has been omitted by all political scientists in this country and also

In this sense 30 years in this country that the speed of Europe, this tremendous achievement of conquering a continent in 160 years and building roads and building railroads, town after town, state after state, has made people forget that the authority for doing all these things is based on this mystery of a oneness. I give you a very simple example. People always think that the West has been peopled by individualists. Uncle Sam had this land working, not one settler could have settled. And the fact is, and I have gone through the papers of the founders of this country, the founding fathers; and it is most startling how between 1776 and 1783, the Adamses and Benjamin Franklin being abroad in Europe never thought of the 13 colonies in their independence while the war was raging against the British; because the empire far out west of the Mississippi wished these 13 colonies would have to rest from the English. The context of the correspondence is not anything about Massachusetts or Virginia, but how do we force the British to give up the Mississippi River from the source to the mouth. From the very beginning the Continental Congress and its delegations insisted that the whole is earlier than its parts and that all individuals who went out West to settle did it as a protection of a common scheme, of a community inside of which they could property, and they could settle. Its part of my story that the professions are

part of a large ritual rule whose anticipation allows us to pass the Arizona law, for example, and say, "Well, of course, we want somebody to take care of teeth, and somebody to take care of jaws, and somebody to take care of surgery. It is this common spirit, this strange wholeness, this totality in which we prosper.

Take property. How can you call it yours if your neighbor does not acknowledge that it is your property. It has to be somewhere in the books. The deed has to be certified. There has to be a that says that this is your property. You can say, "I have money to buy the whole world". You cannot buy the whole world if somebody does not give you title. rest of the people have to say that you bought it. And the neglect of this whole aspect of our world is understandable because of the hurry in which this country was settled, but I think the great task before the people of these United States at this moment is to look back into the European, Christian, Roman, Jewish literature past and to understand that the gospel of Saint John puts the finger on the real fact of progress that, "In the beginning was the Word." That is, if you cannot inject faith in the rest of mankind that what you are doing is what they want you to do and what they hope you will do and what they expect you to do, you . Nobody can develop any step forward without having the conviction that he moves within humanity, and this humanity does not consist of the population explosion of 8 billion people, but it is organized body politic because it distributes offices; it says there must be doctors; there must be teachers; there must be dentists; there must be lawyers. That is, it has some imaginative picture of the whole. This can be revised. You may have engineers today where 100 years ago people did not think much of engineers. Although it can be replenished and also can be rejuvenated and can be recreated all the time, its a growing body; and the professions are, in this sense, the connecting link between America's pioneering past of mere as individuals, as atoms in the universe. What is called democracy often is a misunderstanding. Its just an aborigine of individuals, an equal people, and the real tradition of the human race is that the profession means three things: a brotherhood of the people who do the same thing, a service to the people who are leaders, and the recognition by authorized leaders

of the community that this service is done, executed in the light by this group of colleagues and by this , this profession. You see, the triangle is very interesting because the . They are in need of you. You are at work. That is the difference. You are professional. You are a different group. You know what you are doing. In the morning you have your appointment book, and you are only active when you are healthy. So compared to your client, you are not in the same immediate need. So we can say that the customer is an individual who cannot sleep because of his toothache and therefore he is reduced to the moment. He is a mosquito. He is just there aching . . . You are on a middle range of your own life. You have thirty years invested in your study. Now you have had your board examination. You have been growing, you have another 40 years, perhaps, . . . to help you. Your time span, which the professional men exert from us, maybe, is a lifetime; and therefore you move at a slower pace. The individual case does not phase you as it does the people who are sick.

I went through this. My dear wife died this last year, and I went with her to the hospital. I came to the insight very soon that what was to be a unique case is only one case with the doctor. The whole problem is to make these two aspects meet so that they can . I do things in a different manner because I do them only once, and they have to do it in their professional way as one out of many. But that does not mean that I am superfluous as a husband. And it does not mean that they must get as excited as I was.

But now comes the third aspect, which has a little to do with eternity. It certainly is more than a lifetime. Laws should only be enacted if they are still valid for our successes. Any law that is just for the one day is a bad one. Fighting laws is against reason. This McCarthy business. Why was it bad? Because it was just on the sput of the moment. It had not in mind the larger future of the United States for several hundred years -- not even for the lifetime.

So it is a craving; it's like this fad now, that everyone is an executive. We laughingly said yesterday that five years from now they will call these people and it will be a new term because it is just a fad. It's just a fad to call people executives today.

So the profound -- well -- perhaps you are frightened by the term "revelation", but the opening up, the which opens up when we look into the profession is that there are three times within which the human race moves. It is for the day --- it is cold; it is warm; whatever it is . Then there are lifetime propositions.

That is for the professional man, and here represents the solidity of a lifetime devotion to good work, and only a man who does something all his life will do a first-class work, as you know. And thus, what is more beautiful than a carpenter or a watchmaker or a doctor who knows what he is doing. And this excellency of good work is always connected with a lifetime devotion to it, I think. You cannot expect a man who looks left and right to do a first-rate job in his profession.

Then we come to this relation between the dentist and the orthodontist, between the dentist and the physician, between the physician and the mental health man, between the mental health man and the lawyer, and between the lawyer and the minister. They are all very close. Now it is up to you. If you think of the way we have been brought up in this country very often, just as little boxes side by side, you will think that just as individual activities. I think it would be much better if you would see them as branches of one tree, as members of one body which develops all of these fingers and all these hands and all these arms and all these limbs to cover by their all the necessities that spring up in any case. Your honor, your professional status does not depend on your lifetime activity. It depends on what went on before you were born and it depends on what prevails after you are dead. When Dr. Anger came, you see, there was nothing like orthodontia, and it is only today that you take it for granted. I read your papers, and the word is just battered around. It's natural for to realize in 1930 it simply was not so. It did not exist. Which means that the authorities who restore the title of the professional men are a very long way. And something that Americans have tried to ignore as the founding father did that have given us a Constitution, is that there is a deeper constitution than the Constitution of the United States, and that is the constitution of the body politic of the whole human race, and there we expect our honor and our name, so to speak, from generations before us and from generations to come. The changes in the professions today come, of course, from a change of the religion of the people as a whole. What do the American people, what do the people of the world, expect from the future? Do they expect a third world war? Do they expect peace? Do they expect the unity? Do they expect dissension? Do they expect --- ? What do they expect? That will define how much free movement is of the individual profession. Will you be sent to the blackest Africa to produce 10,000 more dentists a year, more so that there is a surplus of such dentists. much dependent action on which you have a little influence,

of course, but not the whole. All the matters to give passport to Africa depends on the State Department in Washington and not on us. My whole way of seeing this is in terms of time waves. The public is of the moment. The profession is of the lifetime, of the generation. The authorities are of the time that connects what has gone before our lives and what will go on after our lives, it has to do with birth and death and goes before birth and after dath. The fact is that we have lost sight of this.

One very simple example: I would encourage you to listen to me and know what I am talking about is not nonsense.

At the end of the nineteenth centruy, we had so complete forgotten these three wave lengths of time that we lived in, on three time axes, of the time waves of the day; the time of the year where you where you feel, where you are hungry, where you are starved, where you are unemployed. and after you get married. The time when you are settled and know what you are doing as long as you can do it, and the time where your job is put down on the map as something essential.

These three time levels can be completely forgotten. For example, a hyperanalysis: at the end of the nineteenth century in a decaying Austrian-Hungarian empire, the center of all this disintegration, and so he sensed that man wanted to know before his birth and after his death. The analyst had the funny idea that people wanted to know what he thought and that he was too and that he was emperor mother's womb. This is a typical misdemeanor and misnomer and the wrong is translation into quite a different

We all want to know what has gone on before our time; physically and spiritually what the esteem has been that has been given to our position in society before. medic, with his honor and his esteem grow or will he have to and do something different. I think at future times we will all begin to laugh at this strange error that the desire of men to know what is happening after death and what has gone on before birth has been expressed in physical terms as though the baby, physically, wanted to know what went on when he was in his mother's womb. But it is true that a boy of fourteen or a student of twenty wants very bad to know who . You cannot dictate or tell a boy something more interesting, if he is brought up right, than how his grandparents behaved. That he wants to know. people majority of life whom he wants to meet on this historic day, and not that he was just born. This

confusion of the physical and the spiritual is at the center of our rules and of our lack of what they call communication. You cannot speak to the legislator in Arizona who has to define the law of orthodontia in the same terms as you talk to the man in Massachusetts who has to have a tooth pulled. The (concentration?) is completely different. They move on a different level. They can never be reduced to any common denominator. You have this talk of the common denominator which, of course, is last years because people that has not much to do with the common denominator. There are no common denominators for the legislator, the citizen who invokes the law or the government, this professional man who has to fulfill his life's talk, and for the man in fear and destitution

I could enlarge on these time levels, but I think we live in a world of waves. We tune in the radio, and we are all accustomed to know that there are different waves, long waves and short waves. It should not surprise you to think of the professional man as standing in the middle between the short customer of yours who is in of your own fulfillment with a life-time proposition and of the big society within which any profession has to change, and has to keep growing, and has to and certainly is constantly changing its relations to other professions. This, of course, is the best proof that although your profession may be ; yet, it is absolutely obvious that his relations to the (priest?), his relations to the mother, are completely changed because the mother was the nursing quality, and she had part of the treatment of any sick person who was in the hands of in the family. So the doctor has to take over, now, quite a portion of their task. He has to give the sleeping pills. Any mother could put to sleep her husband and her children. She did not have to call the doctor. She knew what a night cap was. So the relations of the professions prove my point that we live on these three wave lengths. Much could be helped in regard to the faith that is so lacking today, in the American male especially, that the American has no future, or that he is threatened, or that he has to go to work, or has to depend on shots to the moon. This outlook would have quite a different slant and a different character if the relations of the professions would become clear. If you would see that any profession has these three directions, then you would see that the public whom you serve and the people with whom you exist of the profession are three different human states of , just as there is ice and water and steam. If you would take for granted that it is the same H₂O, and yet has completely different forms.

It would be very much worthwhile if you would cease to speak only of public opinion, my dear Martin. The dentist, or one in any profession, has a status in the community as a part of the people of the United States and of the human race; and that is a more complicated, honorable, venerable, respectable thing, and has its problem with the public. But who is the public? And it has a problem inside its profession.

You see, you have to get along with each other and have to understand each other, and you will admit that one professional man speaks to another professional man and brushes aside all this public -- all this public. That is just for honorable people.

We are all trinitarians. That is, every human being who is efficient in society, who is not just a bum, whether it is a mother or a child, or a father, or anybody who has a position in society, has these three languages to speak; and he should defend this as his privilege. That is human freedom. He must never just speak the language of the best-seller, be it Lolita or be it Payton Place. He is honorable; so he is, of course, the subject of fear, and the subject of anxiety, and the subject of pain, and the subject of danger. So he goes to a lawyer when he has to go to court, and he goes to the doctor when he is sick. In this case, you and I who are professional people are also public. We are also entitled to provide our services and sacrifices for the future of the human race. Every one of us is a priest; every one of us is a layman; and everyone of us is a professional man. There are three different attitudes in all of us, and you can only understand the happenings in the world if you are able to translate the professional language, and the public's pace demand on us, and the slow process of law which is so very retarded and know that the distinctions between the three forces must be apparent. My whole claim today was to show you that the professions are in a key position, much more than the official churchmen to provide for the trinitarian tradition of mankind that they move in three of ____ . Just as our body has bones, flesh and blood. So it would be wise for you to understand that the body politic has bones of historical legislation and direction, and it has the flesh of the professions, and it has the blood circulation of the masses of the public.

Today there is a constant demand on our stupidity to believe that they are

all one, uninformed and uniform, that flesh, bones and blood are the same thing. But they are not. You know the bones recover much slower than the flesh and slower than restitution of the blood by transfusion. You can transfer blood very quickly. My little grandchild was saved half a year ago, in twenty four hours, by complete transfusion of the blood. It is just miraculous. But the child is the same. It has kept its identity because the blood is not, obviously, the center of its character. What has to come, I think, is the layman's, the scientist's, demonstration that what we have been told in our schools for 2,000 years, that man is in a trinity, is simply true. And the professional man, since he is non-denominational, since he is non-national, since he is non-partisan, simply by his very existence is the stumbling block which proves the truth that we have bones, flesh and blood in our spirit, in our mentality, in our mind; and that just means that we move all the time on these three levels and that if the professional men do not emphasize this, the American position because it will make for sensations, it will make for best-sellers, it will make for a kind of nervous unrest, which, as you know, is the danger of this country. It goes on in time because nobody contradicts the fact. It is taught everywhere in the colleges that we are all of the same type of existence all of our life.

When we are in the family, we feel we are the public. When we are organized in our special function, of the kidney of the body politic, or stomach, or whatever we do, the brain, we have time.

But when we represent the question of how to change the organization of the body politic, how to introduce a new law that suddenly declares that this is a profession, we move in the light of eternity, eternity not as an empty phrase of some eternity beyond the clouds, but the eternity of our destiny, of our simple task, what is to be done now.

Number 2 of the series, "What Future for the Profession", by
Professor Eugen Rosenstock Huessy, Aspen, Colorado - January 26, 1960

...into the underdeveloped countries who are deficient in the professions and who look to us now to be supplied either by having experts sent to them to Pakistan in a hurry, or to build their dams and their factories or by sending their students to our air fields or our factories or our medical schools. What these people want is not simply a special profession, but the spirit of the professional men. On this I would like to enlarge because my thesis was, yesterday, that we are trinitarians. In everyone of us there is public like this idea in mutiny as in the streets are shot dead and leave 21 behind. They are excitable, but they are not responsible. They are they are seducible; they are gullable. So man in his gullability is public, and every speaker, and every singer, and every comedian, and every television man tries to flavor this gullability. The public is a beast. It has the merit of being plastic; it is like the skin of our body. It is exposed to the immediate stimuli of the weather, of cold and hot, of rough and soft, and, therefore, it is of the moment. Man in his passive exposure to stimuli -- that is the public. Man in his own action, you may say, man in his -- that is the professional man. And they are only strong within the certain framework by which they have office space and a secretary and a telephone; that is, inside which we are recognized as who we are; in which we appear in the directory as a corporation, etc. The action of any human being within society depends on recognition; whereas, the public is just what it is, unconscious and unknown, and not seen from the outside, but plainer. It has a passive energy. Man in his, man from his inventiveness and activity, is always in need of a carrying, recognizable title, a shingle, or firm name, or the title, M.D., D.D.S. Democracy has accepted the assistance of professional people, but outside the framework of conscience theorizing. If you listen to a course in government on the Constitution of the United States, professional men are not mentioned. They are voters; they are commoners. There is the state; there is the Senate; there are ambassadors. The place of professional men in society is never mentioned, and I tried to tell you that he is anticipating the "day of days", as the Bible calls it, the destiny of men, the of men moving in one spirit. You take a dentist and send him to Pakistan, he has to operate in the same spirit in which he operates here. He cannot make any concessions to the spirit of the locality.

The second aspect of the profession is that it is able to regenerate itself. What we call the professional man is the man who is not expected to do his business tomorrow as he did it yesterday. The idea of progress is lodged in him and not in the public. The public is and fidgety and stimulated every day and is completely forgetful. The greatest experience I have had the last ten years regarding this forgetfulness is that you cannot talk to anybody ending of the cold war, for example, and remind him of what he thought ten years ago. He gets very angry and does not want to be reminded of all the changes of his mind. It is incredible how people come out in one direction in 1940, and another direction in 1948, and another direction in 1956, and have completely forgotten, as members of the public, how many stages they have been in. their honor that they are what they are today, and they really believe they are what they are today. Of course, they are not. It is just an escape, and they will be something quite different tomorrow. So 1984 is all with the public. The book was not written in 1984, of course, That is just an error. It's not 1984; it is just 1960, or 1940, or 1933.

Professional men are quite different. It is a lifetime proposition; it is devotion to one's own action in a sequence of remodeling one's past; it is the ability to look back to one's predecessors, to look forward to one's own lifetime the actions which one has inherited in a different form to one's successors. I just heard a story in church the other day. We have a minute for missions now every Sunday, and there was a witch doctor in Africa who gave up his witchcraft by burning his stick and his instruments solemnly in front of a little church there. Obviously, this man and all such traditional activities are distinguished from professional men by the simple fact, not that they are wrong, not that they are superstitious, but that they are unable to change. At one time this was not superstitious; this was very wise. The witch doctor gathers supplies, and he tries to cure diseases, and he tries to make peace; but he is unable to create a body of professional men who can be retaught and who can go on and can progress. Do not look down on these tribal chieftains. We need them all -- everyone of them -- to regulate these negros. You cannot deal with the African people by destroying their witch doctors. The chieftain is the one who has to make the change. I once met the leader of the Indians. You see, I have become a Lutheran. The Lutheran home in the Lutheran Church is the best form for an Indian tribe. My father was a chieftain. I decided to lead on in a new way, and I became a Lutheran

Minister. In this form I am now able to put through the changes of the tribe. As a Lutheran Minister, I am in a tradition and out of a tradition. That is the typical transformation of the minister of the world in all the professions because they all baptize Christian as compared to the Cardinals into which these new experts have to be sent in the old countries of Asia and Africa. So the two things: man in his strengths is a professional man, but he is a Titan; he is a fool on his own; and he is dangerous if, in his Titanic effort to storm the heavens and to steer the thunder -- as it is on Franklin's monument, you will remember -- the man who took the lightning from the sky and broke the power of the tyrants --, he is not in brotherhood. It is the brotherhood of the professional man that makes him a human being. If he does not create a school, or if he is not taught in a school, or if he does not take an examination, he cannot be proclaimed to be a professional. He has on the one hand to change, and modernize, and alter; and on the other hand, he has to fit in. This is a very strange problem, this paradoxical problem. You spoke of the as a leader. Well, he needs somebody to be led. And he is only a leader. He is only a great man because he is a leader and not just an individual. The American scene is very much impoverished even by the word leader for a spiritual man because everything is based on the public, and the individual, and the atom, and statistics, and how many people listen to a broadcast. All these are unimportant facts and nonentities. The mystery of the good men in the profession is that he is infectious. He can be infected by good teaching and convinced that he must follow in the footsteps of his elders, so if he is the right man he will be infectious. You cannot explain why inside a profession, the right word said is approved, but it is. People are eager to learn. And without this eagerness, you can describe the man wrongly. You see a doctor or a lawyer working hard in his office; they seem just to plow and to have a twelve or fourteen hour day; but without this , without being at the same time still open to the grandeur of the community, of the solidarity with the other men, you would not trust this man. This must be able to , and he must be able to learn, and he must be able to take counsel. A doctor must be able to say, "This is a case for a consultant." And if a great doctor is wrong, he will say he is. He has no vanity. The staff of the ego will not override his eagerness to ask somebody else what he thinks of this case. There is a very strange condescension of our own physical limitation as a member of the mere public or the mass or the common man. You all take for

granted, I assure you, that it has taken several thousand years to develop from the school into this of doctors who will think nothing of telephoning their and saying, "What do you think of this?" This is a tremendous education, and it is a much larger education than all your textbooks and all the reforms that you are thinking of. This reform is not limited to the mere profession. It is the that contains this element of fraternity and brotherhood. Therefore, anybody who enters one profession; in fact, anyone who enters a vital area of what I call this trinitarian process, in which the fact that man is allowed to act, to be a person, to , to have a title, works two ways: He is respected by the public, but he is a member of a group. This makes demands on his morality. He can never say "I" . So let me put it in a formula, perhaps. The "I" of the professional man to whom today the curious and the desirous people of the underdeveloped world try to flock -- this "I" is not the ego and not the self. The "I" of the painter who writes under his picture Rembrandt or Raphael gives you a model of the professional man. The artist who says, "I did this", is not the mere self, the common man; it is an inspired man. It is a man who said, "At this moment the spirit has come upon me, and I have spoken for the world community. That is why I have been able to paint the Madonna; every worshiper is the Madonna." He find himself fulfilled by being the mouthpiece of the community. This is very important in a country that writes "I" with a capital letter (It is a very bad habit, I think) and has completely forgotten that and "I" are apposit , the same as our flesh and body are. I have no better expression. That is what is called statistical by the person in the street. is quite a different "I". If you Dr. Wheeler or Dr. Sweet, you say that you are a member of the profession, and you or I at this moment are just a jelling point of the professional wisdom of the ages. At this point you can be called a responsibility. You did not act according to the standards of the progress of science. You have to be informed, and you have to act within the framework of what is now thought to be right.

Take any treatment of a disease. A terrible case happened in a university in Europe. One of the assistant doctors had been sent to India, and he came back with a Bubonic Pest. Beginning of his career in November, and he was slated to deliver the inaugural address which we have as a formality for a

young teacher of medicine or in any profession. He has to get up before the faculty and invited guests, and this starts his career. It was slated for December 12, and this was November, and so he implored his boss and he implored the nurses not to give him away. He wanted to go through with the proceedings. And so nine people died of the . This doctor and his own boss who knew it district intervene. From vanity and from the feeling it cannot happen to us (you know how professional people think -- they never can catch the disease), the introduced into Heidelberg the Bubonic Pest. Fourteen people fell sick and nine died. Of course, you can imagine the destruction it brought in the morality of the place. It is an incredible story. It happened two years ago. The professor of medicine and his assistant thought they were above the rules of the game. They would have immediately . This is a very good argument and a very good story to prove that the "I" is inside honor, inside a code.

I cannot enjoin you severely enough, and I mean this very much to distinguish between the and the "I". The "I" is articulating truth. Any man who writes a recipe says something. You cannot say anything outside context, outside science, outside tradition, outside the law, even outside the language, whatever language it is. The "I" is inside the community, plain or open, being the mouthpiece for this occasion, and the sooner this country is sick.

All the psychologists, all the psychoanalysts are suffering from this absolute disease of identifying the mere "self" that is speechless, full of instinct , full of nerves that is our mind. The "I" is always in office. A painter who claims that this picture is the picture that now had to be painted because of . A poet who writes a poem is not a after his own instinct. poetry that they call poetry in this country at this moment which is not poetry which is past. It should go underground. This country stands on its head at this moment because it has a diseased conception of what "I" is. "I" is a person, and the person is always within context. You cannot be a person if you are not carrying on what has been know before and if you are not preparing what has to be done tomorrow and to be said tomorrow. A person is in history . He is an heir and a founder if you want to have the simple slogans. That is why as an American citizen you have to know the founding fathers and have to listen to them. You are not an American citizen if you deny that there has been Thomas Jefferson and

George Washington. You are just not an adult. Nothing helps you. You can crush out "I", "I", "I". Who are you -- an ant. The sooner you wake up to the fact that anybody who can say "I" is already within a story and within a community and only says that at this moment poured upon me the duty to lift my voice and to add something to the concert. The volume will be haunted by all these craves and fads and 3,000 sects of Los Angeles, and all these terrors of idiocy and insanity which at this moment makes America appear to be the most insane country in the world, to have the most schizophrenic and mental diseased people who have ever been in one country because, because they all abuse the "I" and the "self." The "self" is this side of speech. The "self" is hungry and cold and freezes and trembles, but anybody who can say "I", says this within context. It says this in the New Testament. Jesus says "You have been told what "I" tell you." "I" is always in response and in answer of correcting something that has been believed before. So you must know what has been believed before. To give you a very practical example: We allow school to do research. research in new terms. These people just learn what they have in their notes; that is all that they do. We allow this excellent word of research, looking for it a second time research. search and research, you see. No one thing We allow these brats to eyelash grandchildren who come home and say they have to do research. Well, I cannot spank the teacher, but I would at least like to spank the child. They are all polite. They do not do research; they learn. You have abolished, defaced the "self" by the "I", so you have the "I" replacing knowledge, discipline, learning, tradition by research. Now if you put the second thing first, you never understand the process of learning No research for a child.

What is research? Know anything that can be known on any one question, and then discard and start from scratch. That is research. The greatest example in one kind of research is discovery of the theory. For 300 years, the physicist had sworn upon the truth that nature made no jumps and that everything was. Now to think in the year of the Lord 1900 of the possibility that reality consisted of breaks, of lumps, of jumps, of instead of infinitesimal changes, was a heresy and was enough to any man's career if he dared to say it. This is research. He had to stick his neck out;

he had to risk his own reputation because he went against everything that 350 years had believed necessary as a basis of scientific thinking. In 1500 when people began to sign their pictures and, for the first time, their sculptures and write what they did, they did it at the risk of their lives. Knowing all the traditions and having first been apprenticed to a master and having been fellowed within a guild, then the word artist developed out of the word artisan. The artist was simply an artisan, and the artist in the 15th century renaissance became somebody who would sign his own personal name to the tradition of building or painting or whatever because, perhaps, it was within the that he did it; and now they gave honor to the individual because he added something special to it. In the same sense "research men" is singular if not based on learnedness, on degrees, on professional training. There is no research. You admit that I am not exaggerating that today the word, research, is just batted around, and you will never have scientific progress in this country if you spoil the children in research. They will have no respect for research. The terrible ~~daughter that she should curtsy to a scientist in research because she thinks she does it herself. She knows all about it. There is no secret. A society without secrets for children is lost. That is why an African Tribe has no future. All its imagination is destroyed. It says you can do everything now. The same with sexual enlightenment. A child cannot understand love before it is in love. We try to tell children everything before they are married. It is nonsense. To them there is no secret. They never discover how to learn if you tell them at six years how it all goes on. They will not understand a thing. This country is full of this total confusion between "person" and "self", between research and learning. Every phase of the adult life is anticipated and given to the baby. In this sense I think the professional group in this country that knows better has a tremendous obligation to resist this trend. You do not have to fight for your title, for your privileges as much as this law in Arizona did by examination. I think you have to purify the terminology, the language, the lingo of the common man. You have to insist that they do not understand anything about research, but are learning. You should go to the Parent-Teacher Association and say, "Do away with this that you have a research project." You cannot retain the~~

authority and the respect for this regeneration of the actions which all professional people have to perform if the public says, "Why, I can do this myself."

In this sense, then, may I remind you that the professions, fortunately, are worthwhile and that what America has in its Constitution as a democracy of the settlers, of the immigrants, of the men that vote has the professions, but has never . As I said, without the government the professions would never appear. To give another example that they do not play a decided role in all European countries, we have a faculty of medicine, a faculty of law, a faculty of liberal arts college. and the professions are . Now that is a very strange disorder because a faculty is something higher in a university than a school. The school of law does not appeal to the imagination of the laity as something risen above the colleges. A school is something wherein you learn the technique. So you learn to win cases to cheat. That is what most people think of a law school. With us in Europe the tradition was to see that you went to school, and then you universities where there were faculties; and the members of the faculty did not rate a schoolteachers. The professor in Europe would be schools completely because he was responsible for the change of content in teaching. You could make the distinction very simple. The schoolteacher is a man who teaches what is known. The professor changes the context of what has been taught. It is very simple. You have to be you -- the proof all the time. The schoolteacher does not change the proof. They are the three r's. They have to be taught. But in the higher institution of learning, there is this change; and may I draw your attention to the fact that this is a strange use of the word "high" and "higher." "High" and "higher" means that the good is not good enough. It has to become better. Wherever you have the word "high", high commissioner, for example, you have sovereignty. A high commissioner commission. Your commissioner of taxes has to comply with the law of taxation. You can rely on the law and you can write to the commissioner of taxes and say, "This is the law", and he has to comply. The title, high commissioner, in the after the First World War meant that he was stubborn; he could make new laws. Whenever you have the word "high" you mean change. You mean decision. But the is in of this, and it is his responsibility to change the way of the French Republic. And this is the difference between General DeGaulle and General . They may both be called generals, but they move on

completely different levels. And , mistaking this, has to be fired. Again I offer this word, "I", to explain to you that all people who say "I" are on a higher plane, beyond their own selves. If you act as a doctor in your office, you are not yourself; but you are doctor such and such. And this is higher. And I think the American genius, of course, is absolutely against higher office, and to be lower, of course, is the idea; but I am sorry to say that the professions cannot do without the distinction between low and high. Charles Sweet or Dr. Anger are riding high on their profession because they created a new profession. This is not a expression because they must prove tradition; and, therefore, "I" is a necessary, a spiritual, a perfectly natural thing. Nothing in nature is high. You can turn everything around in nature. You can never prove that the sky is above the earth. The earth . What is higher How do you know? Any decision that overrides a smaller decision, a routine decision, stands higher than the earth. I do not think I will see the day when Americans will ever accept the terminal high, but at least I have to explain it to you. What you can accept without defeating the genius of this country's traditions is the distinction between "I" and "self". There is a fundamental distinction. The "I" is always within a community. A man gets up a famous story of the South, where a rebel rouser arrives, a Mr. Casper, you have heard his name, and tries to insight the people in this southern town against the Jews, and the Catholics, and the Negroes was very electric, and people thought a licking would occur, and just an old man got up and said simply, (Now listen to his vocabulary) "I have lived in this town for 70 years. We have always been able to get along beautifully together, and I think our friend who has spoken tonight just does not understand this situation. So let us all accompany him to the railroad station."

Now what deed had this man done? He had the guts against the majority of milling masked men, he, himself, to death by the , by the rebel rouser to say "I". handled way. He said, "I have lived here 70 years." But you know, 70 years are the best personal contribution any man can make to society, to reality. If you think of yourself as having lived an amount of time, you are a different person from when you say "I weigh 150 pounds". If we express ourselves in terms of space, we are

"self"; but as soon as we say that we are somebody's servant, or somebody's father, or that we have lived 70 years, or that we have been five years in Grand Junction, we suddenly acquire authority. It is very strange that this poor temporal being of men changes from a "self" into an "I" the more he expresses his thinking in terms of time. If you say you have gone to the University of Colorado and acquired a Doctor's Degree, you have acquired authority for these four years that you have spent there -- Very strange. This is my specialty, this transformation of space into time. The pagans worship the morning star and the sun and the moon. The Christians worship their saints as stars in the sky because they are myths. It is the life of Christ that makes Him an authority -- not that He lived some place, but that he lived some time, and how he lived and gave up His life. That is all He has to offer. He has no more authority than the 33 years of His service on this earth. It is the same message as the man in the South who said, "I have lived here all my life, and this man just does not understand."

That is why the professional man looks back to his upbringing and to his teachers and says, "I have a kind of temporal form; I have gone through time". There is a curvature, so the temporal, the triangle existence gives any man what we call background. (Background is not a good term. You should really use the temporal term.) Everything in America which today needs mending is we find temporal expressions have been replaced by spatial expressions. Space is debt, and fingers, and mechanics; and time is movement, transformation, authority, experience, unity; so the history place that we move in a this man who says, "I have lived here 70 years, so I have the authority to say something about the future of this town for the next 70 years." And he does, you see. That moment 70 was eliminated and what, therefore, had to be done for the future 70 years. So I think that is a practical prescription which the professional men can spread in the community since you write the prescriptions and they all consultations. You and I honorable people -- that word, "I", which is meaningful. A child can become an "I", but only when it ways, "I am the center of such and such"; when he, to look backward and to look forward, makes the "person" out of the "self." To be under the impression of the moment, to be intoxicated, to be nervous, to be frantic, makes a man into a "self". The smaller the which your instincts

and your passions cover, the more you are "self." The wider the of time within which your go, the more you are "I". You are the person of the moment; the mouthpiece of the truth; and "I", therefore, is always within the truth. "Self" is this side of truth. It is nothing but a descriptive face of "give us". truth, it is just a question of . But the , this is it. It is immediately in the context of all history, all progression, and therefore this is my contradiction to the divines and ministers of the church; and that is why I hardly got the Degree of Divinity. They finally understood (after this long line of mine) that I always held that the real Mission of the last 2,000 years has not been limited to the Pope, and the cardinals, and the bishops, and the ministers, and the clergy, and the theologians. But that the Christian people had waged war against stagnation in the professions and that the progress of Western Man has been based on this strange combination of change within tradition. The Greeks, for example, had no progress in science; they were geniuses. Everybody started from scratch. Everybody forgot what the previous man had know. You may know that the earth rotated around the sun. You can hardly imagine such a state of affairs in which a whole nation of geniuses people were . The next generation begins from scratch again. But I warn you that without Europe and without Russia, this country is in exactly the same position. I cannot tell you what truth has been forgotten in the last hundred years in this country--- the greatness in politics, in education. This country is full of this same great mentality. There has been no social experiment that has been vital to this country that has been completely buried and has even been refuted. But you say this today , and they always think it has been found wanting. It has not been found wanting. It has only found impatient people who wanted the next thing, and another thing, and one more thing; and so we are running, running, running and forgetting; and this is what happened in . You must not think that Paganism is anything lacking spirit. It has too much spirit. It has so much spirit that every ego says, "It is my spirit. I have this idea." praising ideas. I am very doubtful because loyalty to the true idea is what matters, and not to have ideas. I can have 50 ideas a day and 49 of them must be discarded because they are not timely. Anybody in this country today is worshipping ideas business.

I warn you that it is the right idea which counts, not any idea. I can have as many ideas as any man in this country ever had; I cannot complain, I mean. But my whole problem has been not to have ideas, but to select them and to be faithful to those that are important, and to insist that one true idea is better than 49 half-truths. Why is this so? Because we are relapsing into pre-Christian times. Paganism is upon this world today. I cannot tell you . . . You will not believe me. I am not a pessimist at all. I have been an optimist all my life, but I have to keep my eyes open. Certainly all the fanfare of church going, and charity, and fairs, and dinners, and all this kind of stuff, has nothing to do with the solid balance between tradition and progress. Our Christian churches, consisting of any number of sects, have forgotten most of the fundamental truth of the scandal. There could not be a thousand sects because, obviously, any one sect stresses one truth, a partial truth; otherwise they could not split. If they had the whole truth, they would be together. A friend of mine in Johannesburg, who in South Africa, who is the moderator of the Congregational Church came back after 40 years as a missionary and stated that in ^(that) one city there are 2,000 sects --- and I mean 2,000. That is more than we have heard of in the United States. It appealed to the individual at the inspiration of the moment; it was just a nervous tickling, you see. It has nothing to do with invoking the Holy Spirit as it moves from beginning to end. These 2,000 sects are proof to you that we have half of the truth today. This is terrible.

So you have to stay away from any one of these 2,000 sects if you want to have anything to do with the truth, obviously. As soon as you give a little finger to any one of these 2,000 sects, you are lost. Today the function of the truth-seeking body, the Church, and the way of ~~seeking~~^{seeking} the truth, are separated. Within these 2,000 Christian bodies the body politic cannot find salvation. So I think that you and I as professional men have to be laymen. You are responsible for my salvation. Your squabbles in theology that you are a Presbyterian, you are Congregational, has nothing to do with me who is sitting down here. You are responsible that I have the right church. I am a layman, and I do not care what you think up there. You squabble; you write books and treatises. I go to the where all good women and all good children have tried to go. They are not responsible for the divisions of the people up there. I think the point has been reached where the people down on the church benches have to find a way of living the good life without falling into the trap of any of these sects.

This is a fantastic situation because in order to be in the true church, you cannot go to church. This is serious.

You just think of all the divorced couples who had to get a divorce. The church does not recognize or consecrate their divorce although it consecrates their marriage. How can you get a second marriage? These people go get a consecration, and they can never get a dissolution. This is, of course, minimizing the meaning of such a ceremony. There must be some solid act by which they are absolved of the original ceremony. This is never done. The clergy says they are such cowards that they will marry a person four times in the church, and they never divorce in that church. Well, this is all nonsense. If you have been married in the church and not divorced in the church, the second marriage makes absolutely no sense. The churches in this country are all cowards; they have no social status; they have no courage; they have no convictions; and they do what is pleasing. If you hear the word, pleasing, if you have to please the public, you know that you have nothing -- no truth. You know the Devil -- the power of lies -- is at work. As long as the churches have no ceremony on divorce, I cannot take them seriously. They are playthings for children. I have educated so many ministers on divorce. They come to my office. We read the Bible. We study the

As long as you do not introduce a form by which divorce is consecrated, and the man and woman are absolved of this burden that they have said something in church which is no longer true, you do not believe in the sacrament. All your communion and baptism does not accept

married people solemn and now they go on and have a second marriage. You have to say something about it.

What you say, I do not care. That is up to you. But you have to face the fact that life is stronger than all your faults. In a country in which every fourth couple is divorced does not impress me at all because they just dodge the main issues, you see. The real experience of most of the people of this country is not consecrated by the judges.

Unfortunately, the professions have been carrying an unexpected burden to chance whole problem is our task research.

You learn by good authority something, and you have to respect that authority, you have to stand by that authority. You have to treat cancer according to the standards of medicine. Yet, at the same time, you have to try a new approach to cancer because the old has not worked.

until your new treatment of cancer is recognized, you have to abide by the old laws.

The duplicity of the situation, between founder and heir, between successor and predecessor, is men's sublime spiritual role and the man who says something in his own right and who decides what is over with and what is beginning. We set beginnings and ends as "I's," and as "self" have no such situation. Three times the Christian Era has lured the public, the masses, to this professional leadership.

Women are You set the fashions. If your innovation is of the moment. As of this moment you change. Men who would have different dress every day would be an ape. But a woman dresses differently every day. It is a small item, but I think it goes to show you that the relation between change and tradition, between faithfulness and change, is located in the opposite order in men and women. You are responsible that Thanksgiving and Christmas are celebrated the same way every year. You have a different dress every thanksgiving. We have the same tuxedo, but we will introduce new ritual and new stories for the celebration. critical change the forms on the highest In the long range, men are responsible for change, and you follow tradition. In the short range, in the kitchen and fashion, you are responsible for the change, and we must be satisfied with every day. high literacy. Men and women have to be created to save the continuity of the world. We would just be animals, and there would just be a fleeting moment, and there would be no continuity or unity. There would be no history; there would be no fulfillment, no vocation; and for this reason men and women hold on -- in a different to what is, and prepare in a different way what has to be. change in religion, for the changes in and science; and he is indifferent in his dress; and as soon as you would make him into a rooster who has to show new feathers every day, he would suddenly be in the hierarchy of mental change and political change. With the woman, it is ^{vi, 14,} ~~si~~ versa. This is the difference between the animal kingdom and the human kingdom. In the animal kingdom the woman is drab, and the male is colorful. is wrong. If a man would like to be a rooster and is indifferent of conservative dress, I suspect he is not a male. He is homosexual. As soon as you find vanity of dress in a man, you have danger.

Keep the hierarchy of the religious issue -- the biographical issue -- the chemical issue, the physical issue. You always have these three. Do not attempt to explain the history of mankind simply by the relation between man and woman. I've been married 45 years; it is my life. How can I distinguish what I have done for my wife's sake and what she has done for my sake. There is such a complete unity that I cannot distinguish it. But still, what I am teaching you cannot be explained by the fact that I love my wife. It has nothing to do with the truth. She has enabled me to service this truth so many years. She has changed her nationality twice for my sake. That is quite a big sacrifice. That is in the framework of something that had to be done. It is such a platitude to lower so complete the level that by your love to the woman, you what you are doing. The is lost, the energy, and the successful way in which you are triangular to this.

fortunate that somebody whom you love and whom you want to convince that you are the right man. These are two things. That is why there is a common denominator; that is why there is an order. When you speak, when you write, when you teach, when you make money, you do it within a framework of purposes, of that go beyond your self. You appear to your fellow man to support him because you say, "I do something which the community needs, which the society needs. You and I are not as good fellows, but I am serving you in a capacity which nobody else does as well." This is, after all, in a of truth. You aim far beyond your two legs and your two arms and the fact that you are male. It is a fact that God created us in His great mercy in such a way that we the whole life from Adam to the by the fact that we are in love with a woman. She represents the whole history from Adam to the of the spirit, to the moment when you say, "I". However, to tell you now think change, and you represent this whole wave -- from this moment of becoming and "I" to the end of time because when you say "I", you mean to influence creation in such a way that to the end of direction is the . This means that you improve, settle things in a way that they are better than they were before. Every one of them, who has the good fortune to have the love of a woman, is matured by her everything that has gone on before. The more he loves her and the better the woman is, the less he is a coward an easy going wife, the more she is a mother and a real woman and the real the more he is inspired because she is willing to go with him even into captivity

and into persecution. The more she stands by him and believes in him, the more he is able to change the ways of mankind and to begin new ways. The cheap woman asks for immediate success and, therefore, she only covers the last thirty years and the next thirty years in this field. The good woman says, "You are all right, sir. It will take generations before they understand you, but I am with you, just the same." Believe me, the secret of our being representative of the whole history of the human race is very simple which every country does. You have children, you have to bring them up. You have parents, you have to honor old age. There is not one moment in our lives when we are not really deciding what to keep of the old times and what to begin of the future. So this distinction that we are heirs and founders, the two "selves", excel in their togetherness because one stresses the values that life has been good before. A woman must insist that Thanksgiving is celebrated. A bachelor would go to the next restaurant and forget about it. But she insists that there is a celebration and that you invite a stranger and that you make sure that the old spirit of Thanksgiving is repeated. For a woman to repeat is as honorable as for a man to begin because it is as hard to convince a man that he should be conservative as it is for a man to convince an old cook that she should use a new recipe.

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Professor Rosenstock Huesy

It is just a year ago that I delivered a speech in Frankfurt, Germany, in the famous St. Paul's Cathedral, which has now become a secular auditorium, on the fate of the underdeveloped countries. The debate went on the way in which the exporting countries could mitigate the shock administered to these underdeveloped countries when you industrialize them, because the tragic first effect upon these countries is unemployment. It is the other way around than what you expect. When you build factories, their own industries go to pieces in these countries and millions of people are unemployed. It is happening in India at this moment. I was asked to found a school to claim ^(train) employees of the big corporations to deal humanely with these underprivileged groups. I would not do it because the people wanted to put me in a big city, and I said that I have to live with these men in the country, where I can imitate, to a certain extent, the conditions which they will find in the world outside theirs. It is ridiculous to have them in a big apartment house in Berlin. They are now spending one and a half million dollars for building fountains and bathrooms, etc., and all the for these people, that they should teach them to live without these humanities. What do these countries humanly expect? They do not expect or engineer or a doctor, but they expect an expert of professional men with all that this implies, and if you were to draw a picture of what people see in us from the foreign countries, it will, perhaps help us to recouperate our . When I was in Los Angeles last spring, they arrested a millionaire, a boy who claimed to be the owner of 44 million dollars and had the ripe age of 40 years. He called the cop who arrested him for reckless driving, a peasant. "You cannot arrest me," he said. The word "peasant" is very offensive. He was insulting, and meant to be. The term "Peasant" has the same ring in the ear of men as today the word "worker" has. The term "peasant" can be old language. There was nothing derogatory about it, and I invite you for a moment to equate three classes of the laboring population in our history: the peasant who works the land, the worker who works on machines, and the artisan, the craftsman who in his craft makes our shoes or saddle, or the plumber, or whatever he left as of the old organization of arts and crafts. He has three names for the same mass of people: the laboring people land of peasants, in the cities of all the old urban populations, the craftsman

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or the artisan localized which can be
anywhere from a mountain peak to the bottom of the sea. We do not equate these
three groups. You pin one up against the other. You speak of the
on one side, the agricultural group, the cities. The time is past
when you can indulge in the separation
revolution, agricultural revolution is such that this is now an industry, and
the people who work in agriculture. The sooner we unify again
the vocabulary, the better it will be for understanding what happens when people
get jobs and are occupied by leading group who create the potential, who guide
people into these channels of fruitful work assure you that three times
in Europe and in an abbreviated form in this country, which has taken over in
150 years what has been done in half a thousand years in the Old World, that
three times leadership of a technical and spiritual nature has been asserted
and that people like the like the figures in the sand
of musical figures which you may have seen in music, have
danced after the fiddle of these leading groups. There are three such groups.
Today they are the engineer. In the middle ages it was the artist, the architect
who built the cathedral, the painter who painted the chapel. Craftsmen around
him think only of the woodwork needed for the chapel.
everything else, the that had to be furnished.
So he, the inspired leader, was the artist in the middle ages that was the
engineer. In the old days when the first every
settlement in order to keep the neighbor and community from interfering when
the wild animals as we shall see
immediately who persuaded the nomadic tribes to settle. Men like St. Patrick
in Ireland and many such tradition of who
founded in the midst of the woods showed that you could
live without being killed in these lonely places. As you know, today we are
stuck with the that divides the world into capital and labor. It
is one of the most nonsensical divisions I have ever seen because labor is the
first capital of an industrialist who can hear our friend,
Martin, if he has not a man

he has to have confidence in. He
cannot pay for this confidence. you send him elsewhere
install electric equipment part of the enterprise.
If, in the absence of the boss, he does not take care of the interest of the boss,

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the firm breaks down. The same is with any expansion of any industrial plant. If you want to duplicate your plant, and wish to have a branch-settlement, the first thing to do must be identical with your own interest. They must have your interest at heart and for this there is no payment. The daily payment which you pay them has nothing to do with this intricate process that this man, you can be sure, will have your interest at heart and will not plot with the men who only delivery the goods how to teach you in your for the hours he has worked or for the percentage he has allowed this men or whatever it is. In this sense as far as expansion goes of a firm and as far as branch offices go and as far, therefore, as propagation goes, in the sense that we have children, the sense that we have to multiply, in the sense that the head of the firm has to have people who in his place can multiply his effort. That is an proposition. The heart of any firm is that group of people who are able to multiply the effort, who propagate the work of the firm. nothing else is I can tell you the story of the greatest electrical concern in Germany The man who first invented laid the first oceanic cable. This firm is still flourishing, and during the last world war they went to flee from the bombs. After one bomb raid in end of the war they came back to the heart of Germany, and when I met them in 1952, they had again branched out into a settlement of refugees from the East. There were, you know, 13 or 14 million people displaced in Europe, Germans of the eastern territories among them, so they abound everywhere, and felt he should give these people a chance so he moved into one of these camps and established a factory right there where they lived in barracks. ^{so} we lived with these people a whole week. It was a barrack town of, perhaps, 4,000 men. the old master who had come from Berlin and now in this corner -- between and Austria where the least stayed, said, "If you ask me how we survived, it is only through these 8 to 10 people who represented the core of the business. If we had not had them we could not have done anything. These eight men have now apprenticed all these refugees who have been anything, , and already the results are so astonishing that we have less In this new camp town than we had in Berlin. such a loss.

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We have reduced it to four percent, which is quite unheard of, because these people are so eager group had so much experience by starting four times in five years all over again. They had a wonderful going concern. It is truly overlooked in the day-to-day social questions that the real relation is between the engineer and the foreman and the workers whom he can lead, whom he can instruct, whom he can guide. The whole upbuilding of and corporations is all very nice, but it is people who can go start workshop. No businessman, no salesman, can do anything. He is quite incapable of replacing this which goes on children as an inheritance. Where this foreman comes from is very mysterious. Sometimes to give you an example of this: my nephew and my sister fled from Germany and came to England. She had been a social worker and had been very much hated by the because she had to look out for the . She was in danger of her life. She was a widow, and she took her little boy of thirteen and went into England and apprenticed him to a higher degree man who makes forms for the foundry. They are forms . This is of any machine shop, the foundry. So he learned his trade, and he came to this country four or five years later, and he went to Chicago and found another nephew of mine. He immediately got a position in a foundry because the old Swede who had done this for 40 years in this place had reached the age limit and was 70 and wanted to retire. Here was this boy of 18, and there was nobody in America who had been trained. The Swede had brought his skill from the old country, and my nephew was from England. It is a remarkable story. The , the gap was filled by two people who came out of the blue sky. There had been no provisions made in this country for somebody to do this. very many districts of work still the case with piano worker and other instrument workers. You just write a postal card old country and send me such an apprentice. You see it here with the ski instructors from Austria. I met such a man yesterday. He is allowed as a specialized worker without integration. He is a specialized worker allowed to work here because the unions have made an exception that where a job cannot be filled by people trained in this country, they waive their right of protest and prohibition

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Just enjoyed this privilege that he had learned something which you cannot have except it has been produced from time immemorial by a process of training and education and schooling that has gone on for generations. You may know that Bach came from a family in which the whole family had made music for 200 years. Every Sunday they had , so it is not a miracle that Bach became the greatest composer of modern times because he was the heir of many, many little and brooks and torrents of musical training. In this country this is very overlooked because of the situation of the immigrant. I offer this to show you that this nephew of mine and this ski instructor of the Just has to be accepted as he is. It is going to be too late to arrange for such a man in an emergency, which goes to show that they are going processes higher pitch the fact that the has been prepared and developed for 40 or 50 years in Europe by the physicists and in 1940 famous letter to Present Roosevelt that he might bomb. He had to draw on all kinds of effort for centuries in physics . And that could not be done now on the spur of the moment with all of the . Capitol and labor is not the relation of importance, but it is the leadership of the inventor, and the scientist, and the engineer on one side and people who are plastic enough, and obedient enough, and willing enough that they may carry out the orders of Just as you have to have a technician, perhaps, who works for you, and a secretary. Three times, this reorganization of the whole of society under the leadership of a spiritual leader has taken place. You may say that from 500 AC to 1,000 or 1,100, the land of Europe this country feeling of the land is a very slow and long process. I've just seen it going on in . It is always a great problem to move people out of their dense little groups and disperse them so that all good land is really taken under cultivation and that wherever you can cultivate the land, it is done. That takes great discipline. It takes great faith to live in the prairies and not to see any neighbor for miles around, and to build your house there and to have a little shady place there. What courage and what an act of faith it takes to live there. The dispersion of the so-called peasant and this courage to set and say, "I stay here." I just read a story of a man who stayed in the sand storms of North Dakota although his grandfather had a good place in Kentucky. He said, "No, I will not go back to Kentucky. I will live it down." And he did. And he survived. He was written up in Life.

The third quality which you and I now take for granted, which the religious leadership of the settlement. What is settlement? It is the loyalty to the soil. Although you might have some better land around the next corner, you do your duty by this piece of land; and you till it although somebody else may have moved out. Otherwise, you cannot explain how the world has been peopled. There is a loyalty to the land. In any one country, you will find people side by side in good land and in bad land. From Europe college type psychology you would have to conclude that the people on the bad lands would have to march down on the people in the good land and eject them, and kill them, and settle in their stead. Not at all. You find in France, you find in Germany, you find in Italy, people living side by side in the worst swampland good land and rough land and neighbors living down in the valley and having the good land. They are at peace. Nowadays you do not think sufficiently what America has been performed in teaching people the loyalty to their property comparison and of all unrest. This is your God-given place, and this is where you make a better living if you devote your effort to this bad land rather than fall for jealousy and envy and only think that your brother has a better piece of property. Of course that is the story of Cain and Abel, from the very beginning of the Bible. You only know in this country from fairy tales.

Mr. Sweltzer has acted the same role in our time, to a certain extent, when he went to Africa. It is more important to know that this man put up with the solitude after he had been one of the most sophisticated experts in art, music, theology, than to think of his endeavors curing these natives. Other people have done this. Other missionaries have done just as good work, perhaps more work than Mr. Sweltzer. I think the greatness of his soul is that he could stand to go alone and take a piece of land in the winter in the wilds of Africa and say, "This is my property; this is my share." This is the old attitude of the Devil monks founded the first monasteries. They were visited by a bishop, and he asked the man, "Why did you settle border like it. Here you have to go ten hours just to get your and your water." "Yes," said the man, "that is why we came here. We want to prove that the land is the Lord's, everywhere."

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and the Devil has forsaken, but we know that God created the whole earth; and we to teach the people, the faithful, that God is everywhere. If I had to carry my water every day for ten hours, I would not prove anything. I have to show that I am not looking for the for having an easier life; but that this place where I live is just as sanctified as the city of Alexandria or . That is a true story, and you all know that the first thousand years monastic settlements all over the place. You take this for granted, and in this country it has played such a role. But the hermit of our fairy tales is the man who proved to people that you can have peace of mind and real existence in the wilderness among the animals. When the raven and the lion speak to St. Anthony in the legend, it just means that he had the nerve to face the unknown and to live in a place that before only served as a boundary, as a wall against the enemy. The woods and forest meant something impenetrable. It served as a fortification primitive. You have the feeling when you leave the land that you leave it the best you can as a wilderness so that the neighbor cannot come upon you without your noticing it. The Indians, of course, lived in this manner here, penetrating, so to speak, the inaccessibility of their village. This took them at the time of the Crusades. In the 1100's, cities sprung up by the thousands. The land had become one peaceful entity. taken up in Europe, the woodlands and forests. The high mountains, even, had been given up and had been through with settlements whenever this was possible. The peasant was under the spiritual leadership and influence of the hermit --- and later of the and his monks. The hermit was usually the first man in the relation between hermit and monk, a little bit like physicist and engineer. You will have engineers in groups, as a staff in a factory, and the physicist will stand alone. You must start the history of mankind as the history of our work. The hermit was the outstanding example of his moral character. The second phase is the builder of the medieval city, and there again, we must not think of the people who built the living quarters, the slums or the primitive houses or the individual knight, or worker, or merchant or smith, but the cathedral of such a city, of course. The city's church was the center of attention. The men who built this cathedral set the tone for everything that was done. The loyalty to the soil is the achievement of the relation between the monks and the peasant. The loyalty to the building up of the cathedral over 100 or 200 years,

man's time span which was needed to finish any one of these old buildings, is the spirit of cement between the artisan and the artist. The architect who plans the great cathedrals of _____ or all the famous cathedrals of the Middle Ages in Europe where men had the boldness to design and draw something whose achievement would only be seen by their great-grandchildren. In a time when people died very young, at the age of 30 or 40, the mortality rate was tremendous. It meant even more than today that you plan something for 200 years. If you read the history of all the Medieval buildings and cities, that is their story. You start in the middle of the 1180's and finish in 1430. And sometimes it was not finished at all. There have been 5,000 cities founded in the Middle Ages. You must compare the founding of cities in the Middle Ages with the founding of factories today. There are many cities that remain unfinished. There is a little town in Switzerland that was founded in 1280 that has only two streets, _____ Street, and _____ Street, they are called; and they never went any further. This was the idea of the city, that you sit and admire when you go there. It is unfinished business; a town that has not come off. But, on the other hand, ghost town and boom town were unknown in Europe in those days, and all the waste we have incurred in this country with boom and ghost town does not exist. A town once founded in Europe, remains. There just is not, except in the destruction of war, any such boom and ghost. You can, perhaps, appreciate that this is a great advantage. It shows a dedication to purpose and a seriousness of purpose which goes far beyond the gold rush in this country, the silver rush in Colorado. I invite you to consider this very seriously. If I had to live in New York at this moment, I would be panicky, and I would give up, in New York, and would say that there was no future. _____ then it has no future. All the people would have to move to the suburbs, and they would die from commuting. Therefore, out of New York there is no future. _____ duplicated _____ many other people. Still there must be room. Some people are such desperate New Yorkers. They stick it out. This stick-to-it-iveness is the essence of the medieval city builder. The peasant had to learn this stick-to-it-iveness and had to come from a happy warrior of the _____ tribe. The peasant had this attitude that this was a God-given task that he had to fulfill, come rain or shine. The same is true about the cities. What my nephew learned as a carpenter came down from centuries of work, and what these _____ were able to teach these refugees in _____ master. That is a skill that they had learned from several generations.

What you are, at this moment, learning in this country, and which is the reason why America went to war for the salvation of Europe twice without knowing why they should. In this country you do not know what the war is all about, but you can be sure you soon found out some of the soldiers in the First World War. If you want to find out why the United States had to do such a foolish thing, to go twice to war for Europe's sake, it is because the way of life of the craftsman and the peasant had not come to this country from Europe. That is the only reason, but it is a sufficient reason.

We shall see immediately the third way of life has developed another quality. What we appreciate in the industrial workers of today is their teamwork, their solidarity. We could not master the and the mines if we did not have solidarity among free men. In former thousands of years, the mines were only worked by slaves because you could not get a free man in a mine. That is forgotten today, but it is a miracle that you have Mr. Lewis' United Mine Workers of America. The miner can only survive by this absolute solidarity. They are in danger of life down below the earth. You just saw this calamity in South Africa the other day. These three people trapped down there are like people under . The solidarity of being in common danger makes them together steelworkers musicians come from the instinctive feeling that they have to show solidarity . Where you have in the peasant the loyalty to the soil, there you have in the craftsman the slow process, the patience of finishing the cathedral or any part of the town in a lifelong devotion to work. You have with the worker quite a different quality developed, this solidarity. This millionaire who called the policeman in Los Angeles a peasant just shows that he is the scum of mankind and certainly should be put, I do not know where; that he just does not know any of these three qualities of the human soul that work develops; stick-to-itiveness to the place, stick-to-itiveness to the purpose, stick-to-itiveness to the group within which you work. These three virtues have been developed under the leadership of hermits and monks, and that is why, to this day, you find the Irish devoted to his clergy because Ireland was foremost in this development. The gratitude for the peasant to the priestly leadership ~~is~~ is not yet at an end. You have a hard time here understanding the reason why the French Canadians or why the Irish or why the Italians are so devoted to their church.

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It is because the church does not just conduct a Sunday religion but their weekday attitude. As long as you do not understand this, all the talk that goes on in this country about religion

2,000 sects in Johannesburg or the 300 sects in Los Angeles foolish. What people want is much more than a few words. They want As you know, the Pentacostal is an attempt to introduce this feeling of solidarity in the spirit of these unskilled workers in this country which is our problem. A boy came to me Christmas who had just joined one of these Pentacostal sects who is an unskilled worker in Los Angeles, a yardman serving, and the only thing he had was this feeling that this little church was his own flesh and blood, so to speak. The leaders, if you will allow me for just a moment, of these three groups, the hermit, the artist, and the engineer, represent all three relations of the whole of creation which was new, which was changing men long before the men who followed the hermit understood what it was all about. His example, already, moved him to do something, to come to this man in the woods and act as The engineer, in the same sense, is the miracle worker today. Do not think there is any lesson

of the unskilled worker that the hermit was in the old days. Do you think the hermit used a kind of spiritual witchcraft or superstition, that the engineer is all scientific? But for the man who has not gone to school, this so-called scientific business is just witchcraft and magic, of course, as it was for the simple peasant to follow the hermit into the woods which never before had served any useful purpose, which you tried to avoid when you did not have to go because it was so sinister in there. In any society, nine tenths of the people are superstitious. They do not penetrate into the "why". They take it for granted, and nobody is more superstitious than modern man after he has gone to high school, because he believes in the latest fad; he believes the next invention is better than the previous invention; he forbids everything that has existed before. The progression of modern man would be quite understandable for a man who has lived as a peasant or as a craftsman because any training of these people had to do with length of time, with tradition, with inherited skill. I've seen a spiral staircase in Germany built by a man over 50 years old, in the 17th century, and his honor was to devote his lifetime to this very skillfully built spiral staircase in this palace. He thought it

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much better to build one thing all the time than to be a wage-earning slave and produce 5,000 items per day. If you come to consider the issue seriously, it will be hard for you to decide whether it is better to produce 5,000 of something a day or to build one spiral staircase in your lifetime. Surely you cannot decide this one day or the other with any proof because I would not like to produce 5,000 of anything a day. It just is not a good life, and yet people are talked into believing that they are progressive, skilled worker to have built 5,000 a day and the next day 6,000. I do not see anything in it. Why should he make 6,000, 7,000? So this is all very helpful as long as you believe in this one type of leadership, and we have to defend

You can make people believe that it is better to produce 6,000 than to fulfill one's staircase.

I think it is worth your while to think of the mass of the people living in these three types 500 years in their terminology. It is very important that you should use the word, opposite, because its connection with the term, artist, is very important. The artist in the middle ages was nothing but an outstanding artisan who gave his name to his work. The usual work of an artisan is anonymous. You go to a goldsmith and you do not care who does it. But if you have a goldsmith such as , whose life is famous as a Renaissance hero, then you call him an artist. It is very bad that we separate the artist, and the hermit, and the engineer from the people he intended to draw

This drawing power, this magnetic power, his spearheading that you call leader of your friend, Charles Sweet, is today in most of our discussions not seen and underrated. These people today are the imagination of the learning student. They are thought to be individualists. "He is a hermit; he is an artist; he is an inventor per se." You cannot understand the functioning of a society if you do not see that every one of them is thousands of people to perform tasks around the hermit in the woods and forest around him and defined the dangers of the forest, and the wild animals, and the fairies, and the ghosts, and all the stories of giants and snakes, and serpents, and wasps. All these center on a field of force, as you may, perhaps,

and this is true of the scientist who never scientist or inventor per se. He can never function in a society unless they are around him, moving upwards which want to perform and conform to the Divine. You invent something, and you then do not find the working man who will be satisfied to make these 5,000 spools. We have managed to convince

much deeper of engineering, of the genius of industry. The industrial worker, the farmer's sons who go to the city and

enter a factory are under the spell of the orthodoxy of this action -- that the whole society shall be transformed into industrial society in which there is at least scientific discovery which dictates production: what we live in, what is industry? Industry is production of goods based on scientific research. That is the true meaning of industry. It is not handed over from father to son by a commission. You do not make a table the way your grandfather made the table, but you make the table because . . . Look at all this new furniture; this has gone through a process of abstracting, a process of complete outdistancing yourself from tradition. Look at the chairs in your room. They are very typical deviating from anything that has been called a chair by mankind. That can only be explained by the engineering genius who suddenly considered the problem of gravity and of our fannies from quite a new aspect. Now we sit down in these chairs in an absolutely different manner from anything you could do in an old fashioned chair. Industry is production seeing through scientific . . . , and that is the difference from the old ways of . . . stretching, of course, into every way of life . . . If you could, for one moment, telescope these last 1500 years of the Christian Era and identify the hermit, the inventor, and the artist and what they have done in the community: set up a standard of production which had not existed before, you would also be able to draw together, to identify and to unify the power to settle, the loyalty to stick it out, the power to stay at one purpose of work for more than your whole lifetime and the power of solidarity, the power of teamwork. And just as faith, love and hope are three virtues which you cannot subdivide, which go with each other and which it would be vicious to separate, in exactly the same way, I feel, the western man, this so-called Western Civilization of which the . . . killed a man who uses the term term civilization. This works. . . normal civilized man, but I do hope that I have inherited from the peasant, from the artisan, and from the worker of the last 1500 years, the qualities which allow me to stand before you and to teach you something. This would be a much more American way of looking at things . . . term . . . civilization and culture. Throw them out of the window. They are articles of import that will never sound right . . . thousand . . . It's infamous that this is just a fad and has . . . last seven years; . . . everybody and I am not civilized and I am not cultured. I tell you this. But I am informed my neighbor thinks that I have

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taken good care of my horses, and I am very proud of my house. After 25 years it is still standing up and I built it myself, and it does not look as one would in the slums. But it has the same quality it had in the beginning. That is craftsmanship. It does not take a special skill, just this steady output of effort, that you do not let things run down. You keep it up. The upkeep is the virtue of the medieval arts. That thing is as good tomorrow as it was yesterday. The steel worker neighbor but it is more. It is this that when one man cannot do it, ten men will do it. You have a fire, you have a storm, you have any catastrophe, it is the solidarity which is very well developed in this country neighbor, and it is the worker, I think, which is the American prototype of the American pioneer because he has this team work effort. You cannot than that in---America, it is easier to understand the seduction, the incentive, the enthusiasm for invention. It's seditious, and it has come to this country with full force because industry and the settlement of America

But I invite you to give some honor to the qualities created beforehand. At this moment, this is a of the United States with the destruction of the work ----- in Europe spiritually, this country has, more consciously than ever, taken over the apprenticing in the past and the virtue of the stick-to-itiveness of the . For the first time the terms, present and past, must require a native "you" in America. This is the process that has taken place. America no longer can just , but has also to take over what was natural, which you could regularly by just writing a postcard to England and saying, "Send me a man who can make the forms for the foundry." This foundry no longer can

There are no take over

So now we have to complete in our own right on this content, and here is the professional man who must act as a catalyst. Your group can be Most people are in too much of a hurry. Take medicine. Fifty years ago, medicine, as different from dentistry, was better in Europe than it was in the United States. This is no longer true. Medicine is better handled in the United States than it is in Europe. For this reason the Intern is a typical product of the medieval guild and craft system. The medical profession is a guild. All the balance of and all the strange things that have gone on in the medical profession for the last 30 years can only be

explained by the instinctive feeling of the old guard that doctors
 guild. build up a sufficient replacements. They have not
 open their doors number of enlarged their medical schools.
 It is hard to understand when you see the need and when you see that American
 students are going to these poorer European countries to study medicine there.
 That is the old guild and craft system.
 year of we can only provide teaching materials teaching for
 a certain number. Here you see one part of the problem of the working community is
 that the traditions are limited. You have to abide by what can be handed over
 in a personal manner. So the medical profession is, itself, a medieval institu-
 tion in the sense that it comes from the time before industry took over. In the
 medical profession you have to apprentice people. And they still do. It is also
 true of engineering and chemistry, and architecture. Wherever you look you
 have these traces. What I would like to stress is that the thing is topsy-
 turvy. Today the highest profession, medicine or architecture, needs the appren-
 tice system. Down at the bottom where you think of arts and crafts, you have
 the unskilled worker and the untrained or semi-skilled worker. It is in the
 highest position that you need an apprenticeship. Life at this moment in the
 United States is reorganized in such a way that the medieval principle of
 master and fellow and apprentice interpenetrates the highest levels of our
 productive goals.

Take Mr. Nixon. It has finally leaked out that we are to give apprentice to
 the Presidency experience. You cannot have it without it. Mr. Nixon has
 nothing to do with his convictions. He is a nondescript person, and that is
 probably why it works. He has the advantage and is prepared now. And that
 is his whole advantage against Mr. Kennedy. People feel that it is better
 to have someone that knows a little bit about government than just a man who
 has a pretty wife. This country simply has to learn that it has to learn.
 This is the most difficult lesson to learn. Therefore, I think 1960 marks
 changes in the Constitution of the United States because it is just that the
 Vice Presidency is considered from now on an apprentice to the Presidency.
 It will always be this way, and it is a great change in the last ten years.
 Now comes something that may interest you. It is the law of life that all
 start at the top and go down to the bottom. In complete contradiction to
 the gospel of the common man, nothing happens down below that has not happened
 first at the top. If you go to the peasants in Europe and look at their dresses,
 you think they are peasant dresses. Not at all. They are the dresses of the
 court of the 16th century. They came down, gradually, into the valleys and

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there they were kept and retained while the people in the city went on to dinner dresses. Anything that you find today in Europe which you worship as is "highfalutin". The fairy tales that the peasants now tell were once told at the court of Louis the Fourteenth. They entertained the King. You just have to think of the Arabian Nights which is a king's story. One of the phantom doctrines of the Enlightenment has been that you go to and to Adam and Eve in order to find what is eternal. Things have always gone down from the top to the bottom. Mr. Nixon started a whole new story in America, the story of skill in government, of the quiet skill which you cannot have just by being elected, but which you have to acquire. You just think of poor Stevenson, who has not been able to acquire this skill in the last eight years. It is a much better man than Mr. Nixon, just between you and me, but he has not learned the trade in the last eight years. That is why I cannot vote for Mr. Stevenson. When I want to go to a good dentist, I want to go to a person who has learned the trade. I invite you only to see great things happening at this moment in America. America is on its own soil these two previous stages of life; aimless dedication to purpose. I expect this from your intern. He is just a little token payment of the medical profession to this devotion -- not devotion to duty, but devotion to protection. This is something different. Devotion to duty is military force. This indifference to the time element makes a man who does something right. The Wright Brothers never would have invented flying if they had had a deadline. Modern man publishes with deadlines. That is why there is no great art in this country. Modern writers write with deadlines -- for the Atlantic Monthly or for Life -- they have a deadline so dead they are. It's all manufactured. The difference between manufacturing by work and industry and by is simply this different relation to time. In the manufacturing process, you know when this has to be there and, of course, we are very grateful that the goods can be delivered, but there are goods that cannot be produced if they are produced with a deadline. I learned this in a larger manner in a factory. The Mercedes Benz people who make the automobile After the First World War, I was conscience stricken and I gave up my scholarship and I offered my services to the people there because there was a general strike and 80,000 workers were idle; and it was always because of the loss of the war government anarchy. So I offered my services to the president of this factory, and he began to

publish a factory paper, and this factory paper, by the way, had in its first issue casting foundry and problems of the relations between the wood work and the metal work in the foundry. These were the topics dealt with. factory very different from what you see in this country. I learned from this. My boss was an engineer. He would like to have been an artist, but he could not afford it; so he became an engineer. He developed this beautiful car. I asked him when the next issue was due? Well, it was ready. For three years he published his paper without any deadline. And he said to me, "I never allow you to bring up this paper as it is finished, and I cannot afford, as president of the company, to say anything that is style, representation, or illustration that is not perfect. I will not permit myself to come out with this article on October 1 if I am not ready. If it comes out in the midst of November, it is just as well."

And so I learned a great lesson of protection within the factory system. The factory paper is very famous today. It is the only one that has ever been done with really good taste. It was because it had no deadline. I learned that I could experience such a wonderful thing in the midst of industry, at the heart of it. The men could distinguish between delivery of a product that was on standard time and saying a word that it was not mature to his own workmen. He had great respect for this give-and-take between his workers and himself, and being an engineer and not a salesman, he produced a paper that was completely different from anything the modern -- salesman -- produces. The factory papers of this country are just horrid. They are imitating Madison Avenue. They advertise of the workers, and I think the workers despise this. But I can tell you that our paper was found by every worker at home and was treated like one of the classics, the Bible. They would not eat their sandwich while they were reading this paper, for fear of smudging the pages. That is how they treated this paper. By establishing this great respect for this paper, we achieved, also, our end. These people did not treat this as news, did not treat this like the Denver Post. It was a great honor to be taken in confidence and have something said to them in the same style and dignity as paper would have us talk to the executives here in the seminar. There was absolutely no talking down. Never once did we talk down to the worker. I have always found that you take them up cannot understand all the important things you have to say. I do not think that what I have said to you is too complicated for workmen. It is important, too, that it is difficult if you are ~~xxx~~ serious minded, if you do not lesson of your own life.

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As soon as you live up to what you really want to do and do it, you can follow. So this is the infinity of time of the perfectionist which we have to save today or there would be no medicine and there would be no architecture, certainly. Where ever you look where the performance is not perfect, it comes from this idea that a man must survive his work. It is the other way around. The work must survive the man. Here this loyalty also has to be reconverted in a new way. We are homeless; we are wanderers between two worlds. Our children see us move around, and it is very difficult to homestead today. It becomes more difficulty for anybody living in a big city. But, obviously, it is a task. The fact that we move so freely can only be answered by saying that the United States is our home. That is, you have to treat all humanity as one big city, and the loyalty must be to the whole of it. I think we will have to bank all the distinctions between countryside and city because the countryside and city are penetrating one another today. When you go to Los Angeles, you hardly know whether you are in the countryside or the city. It is just all one. The greatest impression I had there was that we can no longer distinguish so easily between village and city. Therefore, we need to say we are not of this loyalty; we are not through with the necessity of for this country and its forests. The whole problem of conservation comes up here, and I am sure that as professional men I do not have to say much to you about the task of conservation; what this all entails for the soil and the land and the people in it, too. There should be an attitude that you do not throw away your waste paper in the woods. That is the peasant attitude: a loyalty to the given ground on which he is allowed to stand which is a part of his own and part of his own soul. We have made great progress. Conservation is not older than 50 years now. In this country it was unheard of before, and farmers threw away their old farm like a sponge and took up a new land. So we went from waste to waste in this respect. So it is coming home now with a vengeance to us, and we are , in a way, with erosion. I will conclude this with a pun which is not a pun. I do think that what man does to his environment, the sculpture with marble as an artist, or what you do to the ground when you throw your tin cans away and do not care where they land always is a reflection on ourselves, and visa versa. Man is what he does to his environment, and the environment is what the man is.

therefore, which I propose is that we are threatened today not just by soil erosion, but by soul erosion. This is completely Nothing is important. The whole mask they wear is "I do not care, it does not matter, how do I know." These are the three sentences you hear a million times among all these poor children.

The soul is as corrosive as the soil. One reflects the other. Soul conservation and soil conservation are really two things of the same type. You cannot do to your neighbor and you cannot do to the other man -- without doing to yourself. I invite you to look at soil conservation not as something we do to the land, but as a development of these old qualities which have enabled the first settlers of this country to clear the land and till the soil. When you come to an old New England village, you still see Europe at work. Today a Westerner will think New England is very old fashioned, indeed, and is Europe. The wisdom of our Creator always consists in this: you cannot take the second step before you take the first step. This country had to be settled, not from California but from the eastern seaboard in order to transcribe at least some inkling of the old way of life of Europe, of the Middle Ages. There is still the layout of the Commons in the Old World.

Then you could go west from there and develop the new methods of land in a much bigger way. But these 150 years of New England development are, at this moment, the pivot around which the invasion of the old virtues must occur

in the new era of the West. This loyalty to the soil and this conservation and the craftsmanship of the intern, of the medical men, and the solidarity of the whole society that is able to show teamwork for a new task every day. These are the three virtues that have been developed, and they have been developed under leadership. Do not think of the hermit, of the artist, of the inventor, of the as intellectuals, which is the worst thing you can do to any man who has something to say or to do in advance of his time. If he is an intellectual, burn him at the stake. But if he is a man who hears the grass grow or who senses where men have to turn, he is nothing but the person who does something hoping that other people will follow. This relationship of the individual to the mass can be understood, but when you speak of capital and labor, you should not use these terms in the United States. They are articles of import from Mr.

and Mr. and Mr. and they are grown on European soil. In America this opposition was never. The pioneer was all in one. He was a jack of all trades. He was a settler, and he was a craftsman in a small way. He needed teamwork, and he needed the help of his neighbor to put up his roof, and he was an inventor and a scientist.

in time would like beauty and would be a seamstress and would do artistic work and would do some painting. yesterday. They are much impressed by the paintings done by the children at the school. They have decorated the whole dining room with the most beautiful flower samples. So they beauty in a pioneer community.

Of course, it always existed, and it always means that they are not individual the artist. You cannot do art by . The hermit is simply always the prototype of the pioneer who had the guts to stick his neck out and to advance forward at the prospect of gold. Do not think that a hermit is a man doing nothing. He had to live, too, whether it was on wild berries, or whatever. He had to build himself a hut. Do not think of the hermit as an idiot as most people now think. Most people think this way of religious people; the saints are just underprivileged mentally. They are overprivileged, mentally, I assure you. They are better geniuses than their contemporaries. Unfortunately, we no longer call the inventors the saints.

was as much a saint as south It would be much better if we could find terms that would unify our tradition, but I have to ask you to face this very difficult task of identifying three terminologies and seeing that the expert and the professional man is wound up with all these three virtues and that the cannot communicate to the people or the mass his special knowledge of dentistry, or his special knowledge of architecture. He can very well use the spirit that allows him to be a good dentist or a good architect. These three virtues of loyalty -- stick-to-itiveness; of endless patience -- of perfection; and of teamwork, these three virtues any profession can include and this is what the people in the new countries need to receive. They have to have the example and the faith in a group of men who change with honor, who will do different things every day as scientific progress commands these three things. The memory of faithful devotion to their work that you need not even prove why you are working on your work. You do not just carry out a pattern, but you are so dedicated that while you are working you learn from your work how to improve it. This stick-to-itiveness must not lure you away before the task is finished. You have to do it, and the and if we could develop such an awareness add such a consciousness in the proper group in this country, the real religion of the Western World could become an article of export.

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Professor Rosenstock Huesy

They have asked me to say something about the education of the age and in a certain way that would have to be at any rate, because after we have been connected with it for some time and after we look at this same power to heckle be put to aid and perfection without favor and to collaborate in such a way that one can take the other one's place -- that is not just a medicine man, a witch doctor in his own right.

It is also, of course, immediately clear that when we turn inside the real rift in society is between the generations and that it is the start of our whole look at society, at humanity, at the group of people at the Conference, that position and innovation makes people immediately into members of their generation -- that is, the parents and the children -- and the behavior between the generations obviously is the critical point in this country because we have neglected the professional that made everyone a member of the public.

Now in the public eye there is no such thing as a generation. I had a boy who told me that he had to marry very young, 23, so that he might be able to play with his own children football. This is foolish. He didn't know what it was to marry. If this was his reason to marry early, he'd better not marry at all. This is foolish and you hear this kind of thing all the time. A young man said to me he wanted to be a doctor but he couldn't possibly decide to be a doctor because he was accustomed to having his physical exercises early in the morning every morning, and a shower. If he was a doctor he might have to go to an emergency early in the morning. So he couldn't study medicine, you see, because this play boy, you see, wanted immediate stimulation. The basic things one chooses shows that these boys are completely outside the rhythm of their generation, the father and children together can inherit the earth. No generation can inherit the earth by themselves. They have the idea that today is better than yesterday and there is no tomorrow. And you have quite a courageous man to call his project Tomorrowland. Because tomorrow means that neither today nor yesterday are they themselves somewhere, that they can

only be judged in the light of tomorrow, both the father and the children. It would be a little better, I think, if the children and the parents would think of the grandparents.

Now the Bible is a strange book and a seer book -- most men don't know it, and the laity even less. It is a very simple book because there is only one topic which is mentioned in the first chapter of the New Testament and the last chapter of the Old Testament. Since I think you don't know it -- nobody seems to know it today -- the only thing they expect of education nowadays is: "Let the children come to me and remain childish." This has become customary since it is also Old Scripture. So you can never prove anything from the Bible since everything has been proved from the Bible. But I think you can prove something from the whole of the Bible -- never quote one verse in isolation.

Now the last verse of the Old Testament is strangely unknown. It's very simple. I only have the German and I'll translate it and it won't be the King James Version. But sometimes that helps, you know.

"He shall turn the heart of the parents to their children and the heart of the children to their parents lest I come and slay the earth with a curse."

Now you can only unite the heart of the children and the heart of the parents if their own time is not of lasting importance. If you tell the children that they must make their own lives, and if you yourself think that you can only make your own life, there is nothing there that would make the hearts of the parents turn to the children or the hearts of the children turn to the parents. There has to be a first thing on which, in which, by which, and for which they can unite. In the chapter of the New Testament which takes up this prophesy, in Luke, First Chapter, 17th Verse, very strange, only one prophesy is taken up, that now the time has come (the coming of the Lord) when the hearts of the parents will be turned to their children. And so it's up to us, after two thousand years, to fulfill the other half of the prophesy, that we also have to turn the hearts of the children to their parents.

What our children are lacking today, since they are told that they must go it themselves, that they must go easy, that they must not learn anything by heart, and they must always be entertained and we have organized games in the summer-time and they must play organized games because they must not be allowed to help

their parents in their tasks. It's got to be outside the community. Complete insanity! These children are isolated from the community, you see, by these silly games they have to play. So it is up to us, to our time, to fulfill the last part of the prophecy of the prophet Malachai. To turn the hearts of the children to their parents means to make them into professional people, that is, to make them inherit the spirit which they have invented and which they do not discover themselves despite all our platitudes.

May I at this time show you, Doctor, that I have taken up your suggestion and we can come back to it in a minute.

I still think that a date book may show you the threat to the creative life and the difficulties at home which afflict us at this moment. If we do anything that the world consists of three parties --- parents and children or children and parents, which make for unification of the three. But there are only two. If you here, you've come to Aspen to the Aspen Institute, you think there are only adults. And when you go to the grade school there are only children. And so we have divided our society into youth and adults. Now our great-grandparents would have taken it for an insult to be called an adult. They were grandmothers or mothers, or they were Lawyer Such-and-such, or Judge Such-and-such, or a farmer or he was an honest baker. But you had to be someone. The profession made the man when you were older. He had to have some standing in the community. You were a selectman, you were a councilman, you were the mayor -- you were somebody. And to be someone meant you had a vested interest in the community. That you had in the eyes of the public, an office.

Now we relate office to political office. Obviously a dentist has an office. But an office is part of the community. I had an office, as a teacher. And a man in former days always had a vestment in the eyes of the others. He was a father, or a bachelor. Yes, even this was an office. And you hear then of offices in this category. You hear "I forego marriage" for a good purpose. A person was not appointed judge, for this would have left him naked. And it is very strange that in our Industrial Society we have denuded man of his position as manager, president, merchant, clerk, whatever it is. And he gathers up his troubles and brings them to Aspen and throws them in the dust.

You should prevent this. You have been divested of your vested interest.

You are not vested.

That is, you are entitled to a title. That title is simply to be reborn. To be what you have become. He was John, now he is a Blacksmith. Well, blacksmith, you may not call it a title -- call it whatever you want. It is something that stands for, that gives this man status. And to call him an adult means to crowd out this dignity and treat him you see, as one in the mass, with a common denominator. At the very moment that we labor to unify the society in such a way that the older people are looked upon for what they are. For his biological date, you get all this fantastic rumor that a man of 65 has to be thrown out of his position because, you see, his biological age is everything, that accounts for it. He is to live idle, and he is to live by this biological age, and he is a piece of flesh that with us waits. That's an adult.

I have been Chairman of Work Offices of Holland, so you may believe me that I have no reason to minimize the importance of that movement for adult education, but I always say that it challenges us to go one better and to build up a situation in which a man can cease to be an adult and can become an elder in our society.

Now the word elder just means elder than yourself. An elder is not old, but he is older than his own self, in his interest. If you talk to an elder in church, or elsewhere, you turn to him because he is beyond egotism, he is beyond that "I", especially in his contribution. That is not interesting to him any more. An elder is a man who can reconcile youth and adults.

This is the third group.

Just as we talked the other day about the public, and said that the public is of the moment, and the professional man is of the lifetime and the legislator is for all time, so the elder is the legislator in another connotation, you see, and can reduce it to the facts which makes man into something very different from the animal, that with us the strength of the body must produce the elder. And the wise man of 70 or 80 or 90 is more valuable to the community than the athlete of 20. Now I can't explain this thing by logical terms. It's probably inexplicable. But the proof of living in a human society is not method but wisdom. Wisdom is not in abstractions. It is the power to mediate between strength and weakness. The strength and activity of the professional man, for example, and the weakness of the public.

In everybody, then, is this combination. In all of us is this elder-ness. We can mediate between our weakness and our strength because we are both. So in everybody is the child, in everybody is the adult, but also in everybody is the elder. In our system of education, the term "elder" has been rejected. The children are never told that great things are ahead of them. They are made happy as of the moment. The counterpane of forces that the people, the children, are not allowed to be forced, they are not allowed to be disciplined, they are not allowed to settle their future. But so is it in our professional life -- everything is all mixed up. To make people happy is the better thing. All these poor people can be happy. The whole point is to be happy.

And this whole idea, that children must be happy in school is a most fantastic idea. The first question it raises is with the seriousness of life.

It's the opposite. I have been to the best school I can imagine, without suffering. To avoid suffering means to avoid the process by which we become elders because the suffering patient is another word for disease. Recividity is another aspect of the same thing. It is a way by which we outgrow our recividity. If you have only youth and adults you have no society. It needs these three degrees.

In this country you have George Washington, you have Jackson, the general who won the Battle of New Orleans, you have Drake, but he won the war. And now you have Mr. Eisenhower. They pay by their suffering for their power. A general, you see, who controls the course of a war, represents the dead and the wounded.

It isn't only the suffering he does in himself, but this vicarious suffering, you see, so that this man remembers the dead. And so he has the right to suffer. People cannot stand up against a victorious general for this one reason, that in a society which says that these values are of use, you see, suffering and death, and the future, the army has to do it. Just talk to the marines, what they think of a civilian.

This is the secret of America, that all of the seniors of fifty years, that in a society you have to take that man who represents the average of the generations that have been out in the field and have not returned.

The greatest thinker of America, the great Henry James, had a brother Robert who was a victim of the Civil War. He wasn't killed in action, but he became so sick that he died, I think in the year 1872. Ralph Waldo Emerson said that Robert was the greatest genius of the time -- greater than Henry James and the

greatest of them. In any case, he was an outstanding man and the fact that he went to war and died has all the advantage in the mind of his better known brother who never went into the war, he stayed at home, as you know, he didn't have to go. This is better, the fact that this man had to suffer for his brother and that he was not represented in the love of Henry James, in the love of Mr. Dewey. He didn't mention sacrifice, he didn't mention death on the battlefield, he didn't mention this investment of our lives into the future which is war or worse. And to him, furthermore, there is no war. In the speeches which he delivered before the pacifist societies over the country, he said that war cannot be abolished as long as men do not live as elders, do not sum up their suffering into the wisdom of their decisions. The year 1900 will always be to me the year of the downfall of this country, when the spirit left this gentle being. His gentle life is a legacy. As you know, from that time on, we took youth with men and became institutions for them. That is what we have now.

And all learning was put forward to the graduate level -- to learn anything before that would be too hard, you see.

I had a classroom friend, a really gifted person, everything comes easy, who always had 100 in every subject; she was asked at the age of about eleven to do newspaper clipping, to paste together little items. Is this something for School?

Insanity!

And this comes at the very moment that you are concentrating on youth. This country is a very old country, with a very great wisdom, I think, from all Europeans, and it has this fictitious idea that it is younger. America has the oldest constitution in the universe. It has the oldest population with the greatest inheritance from European countries, and you call yourselves a youthful country in order to absolve yourselves from your responsibility of participating in war.

In the one part of the Creed on which all Christian denominations agree on the university or the believers. What is it, please, in error. Any one of us who has to compromise between his weakness and his strength, there is an element of superior decision. How much to give in to the other side, you see, and how much to act upon the other. And in this compromise we become legislators, we become elders, we become rulers, we become teachers, and we become people who will leave behind a heritage, an estate.

If you care, I am to talk on this at great length in a church group of adults in Los Angeles in the spring. I have written down these courses of these three stages, youth, adult and elder, and last spring we came out with a system, you see, principles, and I have it in a mimeographed sheet and if you care to, it will be distributed. I can send it to you. If you are interested in the strictness of these rules, of these methods that have developed in order to combine in itself the youthful, child-like person, and the poetic, singing kind, the obedient and the active and commanding, and the wise person who knows there has to be command and obedience.

Now we have a voice commanding obedience, because we have a voice in error. Children must not obey, and parents must not give commands. I found all my life, as a young man, for order. The child that doesn't get order is lost. This whole idea in America that the child gives orders to his parents just means that it's inhuman. Because every minute the subject has to be persecuted inside himself. I have to be the ruler and the obedient --- it's much more human if it can be laid out into different segments. I myself have to rule myself, I'm a widower, I have to be my own wife, and rule my wife as well as myself. It's a sad business. Don't introduce it into the reality. It's a necessary evil but no more than an evil. We are meant for different roles, we are not meant to represent within ourselves all these opposite roles.

So by this you see that we have slip our patience in this utilitarian situation of the peasant with the land, the opposite with perfection of his object. The worker who has a teamster who is able to reorganize his team every day according to the new plan of his engineer, one day it is build a bridge and another a road, and the next day you build a tunnel and it is the solidarity of the work that enables him to do this. This mutual reliance, you see.

It is a mysterious event that inside himself as soon as he becomes conscious of the way the world looks at him and the way he looks at the world, he is forever inside himself surprised at the men and the elder.

And of course I could enlarge on this for women. Perhaps the salvation of the world depends upon this impression today that the sentimental mothers of America and the girls of our colleges are terrifying to themselves, too. Yet it is not enough to be a girl and it is not enough to be a mother. They also are elders. I think that the prophecy of Malachi was not taken up by Luke for more than one verse half because in the modern society one aim is to impart to the women who have to work in the open field, so to speak, instead of in the home, this quality of the queen and the teacher and the prophet and the elder.

It has never been mentioned, you see, and it is open today. And the suffragettes went wrong because they only wanted to make a woman into an adult. It is much more mysterious, you see, to share in the advancement of the universe, or to believe as a woman. That is a very complex proposition, and I believe will lead to a complete reform of our girls' colleges. This will be another topic, I could go on forever on this problem of how wrong it is to make our young girls polished adults, when this is the age when they must be monotheistic, when they must be able to devote themselves to their husbands, you see, full strength, and I think the education of a woman must be revamped and I think that at your age, that is the time to learn all these things, you see, and not at eighteen.

This has to do with the universal character of the person. I think that the two groups in society which have been deprived of their elder-ness -- of their being elder -- more than anybody else, are women and workers. And so for them this whole problem is burning for they cannot fulfill themselves and cannot lead the good life unless something special is done. That's why worker's education and women's education for an adult age is of foremost, burning importance. So I left this out.

Elder, because the reminder of the word as used in all the literature is comprehensive enough to make her understand that there is the same eternal question in a new form. Today if we cannot give women and workers the status of elders, you see, then we do not hear the urgency where it is at its worst, where society has made these two people just into adults. When I hear the minister address these old ladies at the ladies society as girls, I gnash my teeth. It's impossible. We deprive them of themselves. They are not girls at the age of 80.

And so the interesting thing today is the youth is the same all the time but the suffering group is tense and I think at this moment women and workers should be counted unform. If they are not satisfied, if we do not cure the disease at that point, we will have a difficult time.

Now how can this be done. To give you one example from some experience of my own and you will forgive me if I concentrate on what I really know.

It's a very simple relation between the nurse and the mother when somebody is sick in the house. You can either treat it at home today with your own wisdom, or you can hand the case over to the hospital where you have trained nurses who work eight hours a day. Are you denied? And when the patient asks "What do I do here, with this lady of 18?" That's not your business. So the patient is the peak of the problem.

Thank you.

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Now obviously we need nurses and obviously we need mothers. And the whole problem today seems to be that people do not seem able to think this very simple thing, if they have this row to hoe. This idea that it's either home or hospital is not so at all.

When my wife had sickness I moved into the hospital to nurse her there. The doctors there gave me the run of the pantry and I cooked all of the meals for my wife. I did not do the business of the doctors and of the nurses, I behaved as best I could, I did not infringe any of the rules there. But still my wife did not taste one bit of the terrible hospital food there in the last eight weeks of her life. And it worked. And the people were willing to wait and I think they came to like it very well. There has to be the house influence come into the hospital, I would say.

And it is the same way with the factory. You have already the worker and personnel who tries to invent a little bit of this service. Usually it doesn't work. I know that very well. But you have to learn to combine the situation of scientific training with the situation of personal relations. My little example of the hospital was a successful example. Now let me tell you about a failure.

In this country in the last fifty years all have a very difficult time to realize how hard it goes and it is to me exemplified in two stories, one of which happened to me when my wife was so sick in the hospital. And the other is a story which happened in 1914. You will allow me to read this clipping to set off this new world in which we have to live in which the customer and the interne meet no where -- in which you either have the hospital, you see, or the old people's home, which must be even more terrifying, it seems to me. Just an old woman or an old man. Where you have lost all your honor as an elder. Because it is only you, you see, who are this person when once you are old and you cannot be put on a common denominator.

Your uniqueness is there.

D. Loyd Bensing, founder of the Noxema Chemical Company, died here last night at the Union Memorial Hospital at Baltimore. He was 89 years old. That's three generations of manufacturers. In 1914 (how long ago is that, that's nearly fifty years) the proprietor of _____ concocted a special sunburn ointment, using a coffee urn to mix the ingredients. He thus contributed to the romance of American business; for the former school teacher hit upon a multi-million-dollar formula, the purpose of this medicated skin cream reportedly is that it will cure eczema. Three years later the founder

of the Noxema Chemical Company of which he was president until 1949 and thereafter Chairman. The Presidency was relinquished by Mr. Bensing in favor of his son August. I think it is part of the story of D. Loyd Bensing. A single product of business and attained an annual volume of business of five million dollars. This figure since has been more than tripled, with world wide sales.

I tried to make tribute to him by buying Noxema here at this store yesterday. When we had to face this illness in Berne, my wife was suffering very much and she was very dry and it wasn't the right thing for her and still she wanted to refreshen her mouth every morning and so I was on the lookout what could do that. In the hospital, in the surgical ward, they had no interest at all in this problem -- this had nothing to do with the great issue of the operation.

So I couldn't find any advise there so I went to an old pharmacist. He lived exactly five blocks from the hospital, down town. I had already a feeling with this man, a man about my age. He ran this old store, along with his wife; they had no employees. He had been very helpful. He had brought up from his store medicines for over forty years. We had a very wonderful time in his store. OHHH -- the physician or the pharmacist who sees in the patient anything but a creature who suffers like himself.

So I went to this mentor and he listened and he mixed something -- he took glycerine, menthol, and something else, I forget now. And this had the opposite effect, you see, from the lotions we have now. And so we used this for the last week of my wife's life. And I was eternally grateful and wanted to do something for this man. And I looked upon him as a customer looked upon Mr. Bensing. I wanted to make the man happy.

I went down to his store and argued with him that there are hundreds of cases where the people would love to have this menthol lotion and be relieved from this condition. All the people with fever should have it. And I wanted him to profit. I didn't know at that time anything about Mr. Noxema. His wife wasn't there. He just smiled. He said he had no experience -- he was in the drug business. These doctors will not listen to you, be you just as eloquent as you can be. They are all alike.

I would hear and I have experience with the work. So I got angry with the man and I said it is not possible to introduce any such item into real life because you have a good idea.

There is absolutely no relation between what is going on between you and

They never, never believe the next door neighbor has an idea that is good. It has to come from Cincinnati, you see, then they believe. I tried it twice with this man. I went back again. Because all of a sudden I found myself in a quandry that had little to do with myself or my wife, which was of a much more generous purport.

I became practical. I said to myself if this is so, then we are lost. Because into this technical world of division of labor nothing can penetrate of a spontaneous nature. It's like saying that all poetry has to come from the authority of Mr. Widemeler and that you can't write a poem any more for your sweetheart.

Because in every poet there is the confidence that he is just as much a poet as Byron or Milton. And so we suddenly find that although the faculty is not overly developed in this country, the spiritual pattern displayed is quite poetical and inventive. It is penalized in a strange way that this man next door, because he is next door, is looked upon as odd. Well, you just have to look at any of our big cities -- nobody is more distant than your next door neighbor. All my friends in New York are far away, as your Christmas card shows. You don't send Christmas cards to other people in a seven story apartment house, because they are not interested. You don't want to know what they are doing. You just turn your back on them. You couldn't stand it because you want to be alone. You want this fiction of a house which you can only have if your apartment is, so to speak, enlarged into the feeling that you have a house of your own and the next door neighbor has no rights, so to speak, or certainly he is not an authority.

I've had so much experience in this in my own life. I lived in a community now for thirty years where the people have no idea who I am. That makes me happy and I am so very grateful. And I think that's growing all the time. I think people in Aspen show good sense about it. When we move in here they are friendly on the street but that doesn't mean they fear their vital interests. In our town, when we moved in we became the mother of the community because we were the first people who built a new house here in 50 years. After which the doctors from the neighboring towns moved in and the professors and all kinds of retired people and now the farming community doesn't exist any more. Out of 230 farms in 1935, there are ten left. And the people who now live in my community earn their living in all different communities. And there you have your bread, you see, you have your cow. That's why you have your churches,

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you see, because the people who meet in church do not meet during the weekday. They commute. The church has the same effect on people for different purposes, for who makes a living elsewhere, everybody is different.

My experience with this very dear man had led me to the point where I came to the conclusion that he had unified faith not so much by shooting at the moon as by depending on abstract methods as good as the mayor. That we all live in a sealed room of community. And what is a sealed room of community? Where the principle is proven to us to our best of faith then the whole world of labor is things we will say, nice words about the weather, but never more. And we will be very careful not to let it look too deeply into our affairs because it has no understanding of what we are up against.

So we live in a world in which the relations of which the Bible and of which poetry and of which literature are in reverse. The healer is the power and the power is the healer. I think that should be so.

I don't want to change it except for the fact that Malachi's book is more able to talk to you on essential matters than your next door neighbor and his conscience. You will agree that this is so. Now once we admit this reverse we have to think of this loss of spontaneity, of creativity that in due care we will be permitted to harvest it although he had a good idea, he could not work it out with his early partners. This is a fact and I don't want to justify it but I want to recognize it and I want to know that this is so.

Because I do feel that my children and my offspring and the next generation -- I'm not responsible just for my own flesh and blood but for the future --- have to be warned. They have to be told. Not that I'm the sworn enemy of this good neighborhood, you see, that is purely sentimental.

The base of the Bible is not the man who lives next door but the man of the journey and the neighbor is the man of the next hour, not of the next house. But all these lies, these sentimental lies, are bandied about because it took the churches to sanctify them and our churches, I think, convey woolly facts. They'll never admit what I have just told you about this affecting myself, this change. If they would, they could be a little more instructive about the danger with this shared bond. They see a principal favor and so you get your marvelous chairs and your church suppers and everybody sees that this is not the real thing, that this is very weak, but we all do it.

Because we have not found the remedy, you see, and you can't exactly take a whole generation before we find the remedy, you see, we must find this later.

But one of the things which I have to offer during such a short compressed morning is what we know -- that creativity of our children is discouraged. Because a fifth year boy already knows that it is no good not to be interested in . . . And he thinks more of attitudes than he does of getting the right drink of water for his mother.

We will fight this great earth today for this vocational training. If the mother and the nurse have their place in nursing and sick care --- this is my particular example, you see, but it is everywhere the same -- If you have to have with yourself a layman enthusiasm and care for you as a unique case, and the general training of the nurse, what you could break yourself to admit to that, I think most people in this country are bitter. Most people think that the nurse can dictate the name of the sister or mother.

I think that the professional people must believe that they can do a thing. It is the professional group themselves that must from different angles see that they are more than the professional man themselves. They are also guilty for aged men who do something that isn't done in the profession, by routine. They must sympathize with the layman, so to speak, outside, who wakes up to this responsibility from a child to an adult from a routine, you see, into a leading or lofty person. We have to go to the right. I've had to do this all my life in my professorial or professional position. You see a German professor is the same, he's a gentleman and what may be or not he is a gentleman. And the conceit of the audience. And it is repeated in American inventiveness, that same mind. Except that by and large it is the typography in this country, you see, that holds him to the same, you see, the German professor and the old timer. They have all kinds of troubles in society and when the war came --- the First World War, I served there for sometime, I was a soldier for six years --- I came back with the definite knowledge that I had to give up my privileges and I had to search within myself the link with the man who did something not because he was a professor but because there was a burning need at this moment to which my heart responded, you see, and not the system which I happened to represent.

It is in fact only because in Germany the professional group was so conceited

and so arrogant -- and still is, by the way -- that I was cured, and I want to convey to you, however, the truth of this conversion.

If there are free people, the professors and adults, and we are privileged, you and I, that we have a profession and are not just adults, absolute perversity prohibits us today to offer public opinion. Everybody is treated as useful and so if we are holding our own and getting the minds of the people to look forward to a day when they may be elders and have the right to legislate for the future. It seems to me, I may be completely wrong and this is all done with quite a fear and trembling, henceforth the public will chasten the group, the churches will have deserted us. All these churches will have nothing to say about it, you see, because they haven't understood us. We do this by the appeal to the rest of the world. We all do this, you see. You are chosen to represent the better order, and I too, I mean, in a sense. If we believe in the need for the existence of this other order too, it is up to us, you see, because we cannot keep the sense of being just laymen, of being just elders. They will believe us if a doctor as it happened in Berne, will admit the husband to the partnership. I'm sorry for you. Then he will admit that the price is, you see, OK. There has always been another way -- a separate way -- a way that is always effective. Because then you can make a ruling out of the privileges that you must tell a doctor that he has this power with heart to make an exception.

If the people who make the rules are not able to make the exceptions, this seems to me in a nutshell to speak of the problem of the program in education or the togetherness of our humanity. It happens at the very moment when the trained man, the professional man makes an idol out of his profession -- when he doesn't admit that around the corner there may be an instant when he must break his own rules. It seems to you very simple but I think the example is the one that our children need most.

The children today are taught professionalism because it does guarantee free medicine, or because they can become their own apothecaries, or they become engineers and go to professional schools. I believe this is a very bad, very sad diluted pragmatism on which they become literary critics or intellectuals or English language critics and all that poppycock you see in California. They are silly. Very sad group. But they are no more than the tomcats of most of the people

Most of the people have the ability to fit into a profession, to fit into a way of thinking. The danger of this is that today the code, the rules, are over-estimated. I went to a university in Alabama, about ten years ago, for teaching something about leadership and leadership training. There were 66,000 officers of the American Army going there in one year in training courses, so it was an important place. They spent \$8,000,000 on psychological experiments how to select the leader and these psychologists spent \$8,000,000. It wasn't very difficult to spend so much money in one place. So they had a very wonderful scheme of building (pardon me, ladies, this is the truth and the truth must come out) building viewers into the toilets of the officers to watch their toilet manners and to determine by this way who should be promoted. This goes to show that the scientific urge, you see, the upthrust urge, has reached proportions that you can only hope that there will be no war so that these people cannot be part of our failure.

The leader is the exceptional man, you see, and it generally is a man who can ask his men to lay down their lives that if he is profoundly identified with them. So to find a leader in the community is to find a man who can project himself within the community and identify himself with other people. Otherwise he has no right to give the order ~~and~~ and to consider himself better. No psychologist, treating everybody just as a useful amoeba or bacteria in x form entity tried to form inside the body of this man, you see, the symptoms of an adult. Now this is the thing which at this moment is a very serious thing. I am told that at the War College this problem was debated and you know how the higher-ups meet. One general who had listened to this kind of psychological stuff said to his comrades, "I know nothing about the psychology, but I think fortunately in a serious emergency we would find the men by other means." The teacher, the dentists, the doctor, the chemist, the engineer who always teaches the rules and then asks if there are exceptions if not at first a quarter of having the power to make such lavish is the danger of the new business machinery with which we have to live.

I formulated a law long ago when I was a young man, in this way, that any man who speaks must be a teacher of the law and an example of freedom. This is, your whole teaching must be corrected by the freedom you prove you have to judge over your own ruling. I think our schools don't know this. They have either the teacher of the rules, or they have this fellow following the tastiness of good literature. This has everything.

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This is not what I mean. It spoils the taste of the children by letting them read all the good things. The hours of the human heart is the exception and we have to make this exception. In my own prophecies I put a blessing on this. I'm glad he was there. In my one case he saved the situation. I cannot make him into the rule of the hospital when somebody else comes again, and somebody else. That doesn't minimize the fact that he was there. That doesn't minimize the fact that this one human situation was saved. You all, in your own experience, have seen thousands of such cases. It happens to everybody. I hardly can limit myself to very simple examples -- it is somewhat more personal than one wants to mention. Thank you very much.