

EUGEN ROSENSTOCK-HUESSY

LETTERS TO CYNTHIA

PART ONE: WHAT IS THE RIGHT SPEECH DURING THE WAR

FIRST LETTER: *HISTORY AND GEOGRAPHY*

Dear Cynthia,

you by now must have begun to study “history” and “geography”.

CHAPTER ONE: HISTORY AND GEOGRAPHY MAN-MADE

I

1

The Greek words becloud the meaning of what you have undertaken. And the simplest way, perhaps, to make you feel the importance of your task is to contrast the two subjects in plain English terms.

2

In history, you study times, in geography spaces.

In each case, the times as well as the spaces, are devised by men. The names of the continents, Europe, Asia, etc. are man-given. Asia originally is a small plain in the Western part of Asia Minor; whereas Europe was the land West of the Hellespont. From this small beginning, Asia came to mean anything East, Europe anything West from the places originally determined by these two terms.

3

At this very moment, the genuine meaning of Europe is in jeopardy.

The Russian colossus bestrides a region which is East as well as West of the line which delineated the two continents. And many geographers fight for a new term: Eurasia. Mr. Goebbels loves to call the Russians Asiatics. On the other hand the Americans are invited to defend “European civilization” as though the Atlantic did not hinder the expansion of the value of Europe to the far West, say, to California.

4

The spaces of mankind are man-made, even with regard to the largest units: continents; and loaded with passion, in their names.

This goes so far that even the mere directions of the sun come under this passionate judgment. Orient and Occident, South and North, at first sight, may seem purely physical terms. But if you call the Israelites Orientals, Western Man is immediately released from the burden of having much in common with them. But Palestine was in the center of the world at one time. And it would not wrong – as a famous geographer McKinder held recently – to consider the Near East still the hub of world politics.

Israel did something between Egypt and Mesopotamia, and later between Persia and Greece and Rome, which was intended to function as the hub within the spokes of pagan creeds.

The simple term Orient, then, is charged with electricity.

II

1

In this clarification, we have not mentioned the names for the various countries, states, and cities, the rivers, and mountains. They do not conceal to the most furtive look their man-made, passionate character. You have, for instance, only to think of Providence and Plantations, and the whole power that made the founding of America possible, rises before us.

Massachusetts and Connecticut, on the other hand, prove that Red and White Man felt united against the nature around them. Everywhere the conquerors like to preserve the older layers of names four Mountains and waterways.

The Rhine has not a German name, as little as “old man river” carries a French or English title.

2

Geography unites many layers of times in one space. The ambition of our days is to draw global maps. Thereby a minimum of freedom from man-made terms would seem to be achieved. However, it is just another layer of man’s dealing with the space in which we must live.

Only this time the geographers try to be on the side of the angels, and take side with a thinking which encompasses the whole world.

Do not think that his is less man-made than all previous geography. It too has a political intention behind it to which the geographers and map-makers are subservient.

3

When we come to the specific place of our own time and space, this will become abundantly clear. For the moment, please take a look at the two maps on the fly leaves of "*Out of Revolution*", and you will feel the compulsion on our political imagination which is exhaled by these maps. They are suggestive. And all geography suggests order in space.

4

Since, alas, order is wholly man-made, geography despite its nostalgia for a place among the strict sciences, can never be purely descriptive. It will always suggest some order of space.

And this is our desire. Nature knows of no order.

III

1

The more brutal geographers know this by now.

You have heard of the geo-politicians. They have thrown off the mask of science, you might suppose, and say that they "will" something. They prove to you that Germany must have the mouth of the Rhine as well as the mouth of the Danube, that the United States must take Dakar; and they pretend to speak in the name of geography.

2

Now, I do not share their method; my claim, in fact, goes in the opposite direction. These geo-politicians pretend to derive their political postulates from a science called geography. I hold, and all my examples are meant to prove this, that geography is itself the child of definite political situations.

I cannot prove the righteousness of spaces unless these spaces already have been created by *sweat, blood, and tears*¹. Geographers come after the event; they come and speak of *Austria of the United States*, after somebody brought Austria or the United States into being.

¹ Winston Churchill (Note E.W.)

3

And with this, we have reached the point where history must be seen in its relation to geography.

For children, we assume that geography comes first, history later. And many grown up people today believe that we must know all of space first; and time comes later. History would then have to follow upon geography. We first would have to explore space, later time.

Anybody who studies history, must make up his mind, sooner or later, on this central question. Most historians, unfortunately do not even know that this is a big question, and leave their own decision to accident, and purely environmental influences.

Anybody who studies Church history, is, by the subject matter, prejudiced in favor of making times his first, and spaces his second study. But when you study American or French history, you receive a ready-made geographical concept.

4

And most people remain the slaves of such a geographical dogma all their lives.

Professor Taylor who studied in Paris with Ferdinand Lot, Prof. Merriman who worked on Spanish history, both sternly believe that these two labels are ultimate. Most historians of America would treat America as a real unit.

IV

1

Now, between 1620 and 1689, the colonies are great examples of the phases through which the *Great British Revolution* passed.

And Lincoln is hardly understood when he is treated merely as an American. He has just as much to do with the history of the Church, with Francis of Assisi etc. etc., and with the members of his cabinet. But no American book except one has even tried to investigate Lincoln's place in the history of mankind.

2

On the other hand, the same professor Merriman who in a book on six contemporary revolutions completely missed the point of their interaction or mutual dependance,

lectures on Renaissance and Reformation for you now, and these are clearly purely temporal terms. The locality is completely neglected in this title of his course.

The spiritual character of the historical movement commands that much respect.

3

You may see this from this fact that histories differ in their degree of purity. The history of the City of Chicago is hemmed in by purely geographical, space considerations, on every page. The history of slavery, of the Church, of art, of the Reformation are much less modified by space.

In history, time comes first.

4

The best history is the one in which this is made clear and in which it is made the principle of selection. We must know those facts from history which have nothing to do with that specific space.

All history does take place in localities. And the knowledge of locality is valuable. But for what purpose?

For the purpose of sifting the truly historical from the unhistorical fact.

CHAPTER TWO: THE LABEL "HISTORY"

I

1

In the history of Jesus *Palestine, Golgatha, the empty grave, Jerusalem*, are things to be sifted as earthly. The Church hastened to Rome, for this reason.

Obviously, it is very important that the Great Temple was in Jerusalem, but only because something colossal had to be done to end its influence on the creed of the living god.

When this colossal act had been enacted, the locality was to be eliminated.

2

This is true of every other chapter of history which deserves to be transmitted to you here in America today. The event in time must be important despite its local limitations. Otherwise, it would be unpardonable to burden you with it.

3

The relation of space and time, for man, is in itself a constant challenge to man's political and social actions. I hope that it may become visible at the end, in what way history and geography really are related, through history, in a most ingenious evolutionary scheme.

For the moment, you must hold fast to the one result:

that history can only teach all men under the condition that it can be purified from all unhistorical, purely local elements.

4

A lot of things have happened and do happen which do not deserve the label "historical" although they may be recorded and could be misjudged as history.

II

1

Our friend van Loon, on page 18 of his story which you may have acquired by now, begins his chapter on Egypt, with one of his refreshingly unorthodox remarks: "*The history of man is the record of a hungry creature in the search of food.*"

2

It is wonderful to have him say that: because it is the best formulation of all the things which are not history.

All animals crave for food, and yet they have for this reason, no history. If man did nothing but go after food - which indeed he does - he would have no history. Cain has no history in the eyes of the Biblical writer, because he must try to conceal his tracks.

3

Man as a beast of prey must falsify history. It is too dangerous.

Any group which for instance exploits other people, must lie saying that it is a super-race, or that its empire is god-ordained or some other myth.

Mythology is a very important method of man and nations and families to conceal the fact that they are robbers, or robber barons, or pirates or parasites.

History begins at the very point where people are fed up with such fairy tales. History tells of man in as far as he has no reason to cover his vestiges, history puts the men of the past in the necessary communion with you and me so that we may continue that which he has done.

4

Now, the man in search of food snatches it away from everybody else, and has no interest in letting anybody else know of his gold mine. The scientist who does not wish to make money of his discovery of a cure, belongs into history of mankind because he does not hide behind a cloak of mythology.

III

1

If van Loon had said that the history of man was the record how man changed his methods of gaining food, he would have been on the way to one form of history of mankind.

It is the form which the Marxians prescribe for history.

2

The actually hold that all history is the record of the continuous changes which occurred in the methods by which men satisfied their hunger. They can claim that they do know what history deals with, while it may be left to later considerations to decide whether they know all about history.

Van Loon, curiously enough, abandons the very topic of history, in this lapidary sentence.

Fortunately, he forgets his own thesis quite soon. He is one of these very often excellent historians who are much better than their own theory of history.

3

So for the moment, let me sum up the gist of it all.

Geography deals with historical spaces. History deals with the times of man.

The more it concentrates on spaceless movements, the more it is history.

Much is unhistorical about man which surrounds the historical fact as mere wrapping. The eternal hunger of man is one such prehistorical, non-historical feature. Our natural features, *sex, hunger, mortality*, all are unhistorical. They belong to the realm of nature.

And history deals with continuous change.

4

A terrible confusion on all these questions reigns today. (The reason for this, I probably should tell you soon, but I am more interested in the positive achievements of history than in the nonsense that goes with its practice). Merriman, van Loon are

cases in point. However, they are good historians in many respects regardless of their complete ignorance of their own principles.

Why are they able to be so good?

IV

1

At the end of this first letter, I venture a short remark which may give you the joy of history, and an explanation of its importance, too.

2

The good historian has respect for the important event. He will admit that when all people speak of Napoleon and the French Revolution as important that they deserve his pen. Crusades, the discovery of America, the end of the Roman Empire, the Reformation he accepts as the events which have made epoch.

As long as a historian obeys the orders of Clio that the great events are the great events, he is tolerably safe. For as long as he admits that the great events should be handed down by history, he remains willy nilly the interpreter of those who made history, instead of yielding to the temptation of making history at his own desk.

3

It has become the great modern fashion to write the history of Christ and the Church in the style of a Roman of the times of Jesus.

Anatole France has done this with his usual cruel wit in Pontius Pilate. Professor Nock of Harvard has done it in his book on conversion. And van Loon has composed two letters pages 86ff. to the same effect.

If these books try to show that the Romans did not take notice of the Church for a long time, they are very useful. If they insinuate that this is the "true" story of the Church, they are simply silly.

For, van Loon invented his letters because Christ had become so terribly important later on. And he did not become important later because the Romans did not notice the Church because she was important.

4

One of the special fads of any scholastic institution is the boredom with the well known and important facts. The poor teachers do their utmost to find some new nuance while teaching the same material year after year.

In their despair, they may force their students to read Shakespeare's *Titus Andronicus* instead of *Hamlet*. This does not alter the fact that Shakespeare is read in colleges because he wrote *Hamlet* und despite the fact that he wrote *Titus Andronicus*.

CHAPTER THREE: WHAT IS IMPORTANT

I

1

If the historians would have retained some common sense in this matter of importance, I would be without a job. At least, I would not have to write you these letters to make sure that all their many stories shall not destroy your joy in history.

2

But although the individual historian in most cases still may stick to some important fact, a common ground at this moment does not exist. No two historians agree except by tradition or accident on what is important.

3

Now importance of single historical facts depends on the unity of history. If there are French, Spanish, Italian, Luxemburg, Texan, Brazilian, Paraguayan histories – by the way of all these the history of Paraguay to me is the most remarkable and exciting – then, it is impossible to discover any truly important facts.

The division of history by geographical boundary lines diminishes its importance.

4

As soon as the stream of time is divided among local stories, a young American can only give up in despair. But history is much simpler than the national history-books admit.

Lincoln freed the slaves while the Russian Tzar freed the serfs. For the historians of the Civil War, in this country, this is a coincidence which I do not even find mentioned in our standard histories of the American Sixties.

II

1

Of course, all the battles of the Civil War are less important than this “coincidence” which explains both, the Russian and the American development.

2

But then, we would have to believe in the potency of time, as above space.

3

And so, I propose to discuss importance in history and unity of history, and why we are only beginning to struggle for their recovery, another time.

4

And now, please report your first impressions.

SECOND LETTER: *CLOTHES AND SPEECH*

February 13, 1943.

Dear Cynthia,

Unknowingly, you have solved my most difficult problem for this second letter, yourself.

CHAPTER ONE: THE SUCCESSFUL COMBINATION OF REST AND MOVEMENT

I

1

When, in the first, we had opposed man's geography and man's history as his spaces and his times, I had pleaded with you not to put space before time, but to keep the movement of man (as in such "movements" as Humanism or the Renaissance) superior to the space devised by his movements.

Having done so, I was not satisfied with the mere dualism of time and space. This neat division – it has been made innumerable times without any application or consequence – becomes meaningful only when the third element is introduced, the anthropological factor: man in his strange attitude for time-and-space-combinations.

Anthropology should tell in which day man enters and leaves time and space unceasingly.

2

For the purpose, I only had one good preparation.

I put aside the picture of a Russian family, in their vigor and fortitude, two parents, two daughters, and a son. Since I still was brought up more or less a Victorian, I am always amazed to find on the photo that the boy always is the shyest and the most delicate. Which of course is simply true, in this country as well as in Russia.

However this may be, you will like the family, I think, as a specimen of how a family with grown up children might still exhibit a real unifying spirit. The children are grown up, they all have jobs, the mother works, too. It's a bolshevized civilization.

Divorce, free loge, state education, no religion.

Behind these slogans, the picture demonstrates a reintegrated family. Instead of the terrible family pictures so often to be seen when and where a family represents a bundle of people who are in each other's way, do not fit together, and are photographed at silver weddings, from pure clannishness without a gleam of common inspiration, here a common faith illuminates five faces otherwise divided by sex and age.

3

Keep this picture well. It is the key not only to the problem of re-inspiring purely physical or biological unions, but it also is significant that the USSR should make use of this picture as propaganda, as self-advertisement. Here, the materialistic bolshevists present as their emblem a human family!

It must be true that the USSR thinks that they are well represented by a family, by a sequence of generations, a togetherness of the generative components of the human race, which as their dress shows are all possessed by the same indomitable spirit.

4

Keep the picture as I hope you will these sheets. The picture is the best explanation of the big word "*anthropology*". It is the broadest conception of the term which, in your course, to which you now have switched, is used in a restricted sense only.

It will help you to see clearly the restriction and on the other hand the genuine validity of a course or a field of studies called Anthropology in connection with History.

II

1

THE STORY OF TWO ANTHROPOLOGISTS IN LEIPZIG

In 1919, I met on one day two anthropologists. Both were professors of anthropology in the same university of Leipzig. Both were ignorant of each other. Both taught absolutely different subjects which both were labeled in the university catalogue as Anthropology.

One taught in the Faculty of Medicine, the other in the Graduate School of the Arts and Sciences. Then, there was a third man, in the divinity school, who lectured on anthropology, too. Because this is an old chapter in the science of theology, dealing with the true nature of Christ as a human being.

Could there be more confusion?

2

After our head start, the fundamental fact about man is not so difficult to discover:

Man occurs in segments, which in their combination bridge either space or time or both.

Here is a male, there is a female. Together, they create a space.

Here is an old, there is a young person, together, they create time.

When the creation succeeds, we call the space created by the two sexes, a home or house.

When the creation succeeds, in the realm of time, we speak of an epoch or an era, or a period.

3

As to space, first.

A man saunters, wanders, pioneers. The woman settles, plants and makes a home.

A man is professional, functional animal, the woman excels by being,

being the centre of a home, being the good spirit of an office, etc.

Any space of historical, geography or topography or architecture, contains the two elements of the male and the female, if it is a successfully founded "House" of man.

4

A village and the township with fields and woodland, brooks, and roads around it, offers a first example.

In the village, the feminine aspect of home and settlements, is stressed, *garden, barnyard, workshop* are kept in abeyance. In the rest of the town, the places to which you go for functional action, stand out predominantly: *pastures, woods, lumber paths, hunting trails, quarries* etc. There are some houses on the outskirts of the township; there are some dynamic elements in the village.

This mixture makes the whole combination even more attractive; it is a solution in which both elements are endlessly varied from 99 to 1 in one direction to 99: 1, in the other. A house, in itself, with its *driveway, barnyard, park* perhaps, or lawn, a cathedral with its processions leading around it in a far flung *circumcession*, a country with its oversea possessions, the earth and the seven seas, the department store with its

trading routes leading to and from it: everywhere humanized space is a combination of settlement and movement, of center and *radii*, of static and dynamic, both.

III

1

It is the fashion among freshmen, to assure each other seriously: *You must not be static, you must be dynamic.*

This is childishly spoken, before they are torn by the truth of our generative powers. Idiots only can oppose the static to the dynamic, in humanity.

Everything human, everything satisfying a human need, must contain the two elements in some new combinations.

2

The womb which carries a child, the brain that carries a vision, are feminine (the artist always has to have feminine traits). The hand which operates, the foot that treads the earth, always senses the masculine will for change.

Our static, standing, and our dynamic, racing faculty demand a perpetual reconciliation because then only is our *globe, locality, world*, occupied by MAN in his fullness of male and female.

Before, man's shadow ghosts over the earth, or his corpse lies dead in fear on the ground.

3

Life possesses us only when we have neither the fear of staying spellbound in one place nor the insolence of a merely roving animal. For the purely static and the purely hounded man have not that for which we are craving by entering time and space, they have not peace.

Peace is the successful combination of rest and movement.

4

This then is anthropology part one:

man does not occur as man, but as two attitudes towards space which must become united and integrated before the anthropos, the human being, is in being.

Man never is, man is only in process of entering into some kind of combination through which two elementary attitudes towards space are combined.

Before, he is at war within himself. Only then, has he the peace of mind which makes him man, which allows him *consciousness, reflection, judgment*, the qualities which we consider essential to a human being.

IV

1

Now, the means by which man achieves this peace of mind with regard to his spatial home, the universe and the earth, are first of all *clothes*.

As we shall see later at greater length, I hope, our conquests of time and space always are expressed or effectuated by our appropriate cloth. We say that we dress as it befits the occasion. We wear for tennis, for skiing, for horseback-riding and mountain climbing, quite different costume.

2

If this is true in sports, it is equally true in the serious battles of life. Everywhere, we wear life's uniform as it seems to fit the battle ground.

3

Man enters a part of the cosmos by donning the appropriate costume. And this brings him so near the things which he handles in this costume that he takes roots in them; they begin to become his property.

Property and propriety are indivisible.

On a ranch, and around the fire place, at a dance and in a school, we wear different clothes: for each time we commit ourselves to this environment. And in this commitment there are contained two elements, one of possession, the other of function; or one of belonging, the other of operating this place.

4

In both these qualities of belonging somewhere because you have the appropriate dress – a spy in the uniform of an American officer tries to look more as though he

belonged into the fortress as a mere civilian – and in functioning like an old-timer, we try to appropriate to ourselves a part of the world.

CHAPTER TWO: COSTUME

I

1

We make a commitment to a static-dynamic whole, we make room for us in the world by defining a room in which we will, at the same time, function ourselves properly, and within which everything else will be made to function properly, by us.

This is the *cosmic, religious, and moral* quality of all property long before we go and see a lawyer about title.

If poets had not committed themselves to their vocation with a true devotion like Milton and Blake, or Carlyle, no copyright laws would have ever given property rights to poets and authors in general.

2

The proof of it is that *ballad singers, street poets, fairy tale tellers* never enjoyed such property rights.

And before Emerson, Melville, Hawthorn, had given examples of such purity of commitment in the U. S., the people of this wild country, ignored property rights in the form of Copyright.

What does this mean?

3

The propriety of mental property did not appear convincing. Land values did.

We hold property, as a nation or as a private, only as long as we function properly as its part (for instance by paying the taxes “from this land” to the community) and as we make it function as our possession properly.

4

For space, then, possession and function are the two means by which the proper attitude is achieved. As possessors, we “appear” to be, as functioning, we are reconciled to space.

II

1

Cloth, then is at the bottom of property; and propriety is not by chance a word of a reality (*res*, in Latin, means estate, reality, and, "*realis*, real" is its adjective). It narrates, just at the heavens narrate and declare the glory of God that his share in the cosmos was given this proprietor for good reason. It narrates man's gift.

His propriety is the most important reasonable argument, in history's logic about man, for a man's place in society.

2

The modern crisis of "private property" for any means of production, the social crisis, results from the lack of propriety, some centers of production exhibit.

Property is a marriage of possession and function.

*Function means, I am possessed by the place's opportunities and challenges;
possession means, I am left free to let all other things in this place function properly.*

Possession and function are both like active and passive of the same process of being committed to one particular local embodiment of existence.

3

Our *Ex*-istence oozes out into reality by a passive and an active behavior, both. The middle voice between the grammatical active: *I operate* and the passive, *I am operated*, I try to express by the term "*I am committed*" to this special room or locality as my dress shows.

If you divide the active and the passive commitment, you destroy the peace of the man-made part of the world. This happens in our factories.

THE STORY OF WILLIAM FIRED AFTER 39 YEARS

The father of a friend of mine was fired, after 39 years in one factory in the following manner by the foreman: "*William, you need not come back on Monday.*" This was Saturday.

Here, then, were 39 years of functioning, making function, and no propriety and no property, no balance, not even 99 to 1, between function and possession.

You may remember Framingham now where your colleagues in the theatre would return to the place on their days off and hang round in some inexplicable clogged loyalty. Right they were. There or nowhere, their honor was at home.

For as a peacemaker man derives honor.

4

In our society, possession, the feminine quality of static space, and function, the masculine quality of dynamic space, are split to the bottom.

III

1

For this reason, the employers, not the workers, seem to be able to solve the social question, in the end.

When the daughters of the capitalists become war workers, something is bound to happen because their souls are still sufficiently loaded with erotic dynamite. They still are able to spiritualize sex into space.

2

The poor unskilled worker, thrown about, may be too obtuse and his sensitiveness permanently blunted; the daughters of man, entering factory and office, must rebuild the bridge which knits our two separate attitudes towards space, of conquest and of service, and which has burned down today.

This is the social question.

3

THE STORY OF ONE OF THE DAUGHTERS OF MAN

One of the daughters of Man who comes from a family of independent means, and who works in a department store, wrote me today, by a strange and welcome coincidence:

"I have just come from an interview with the general manager. I asked for it. I wished to say to him how empty-hearted his store is, and how man connate live by bread alone, and that, if we cannot at least try to make that one typical organization a living organism, we fight a war.

And I think we understood each other: he was already thinking along these lines.

Would you have thought it of me? I wouldn't. But I find I cannot work for money; can one be whole for half the twenty four hours, an automatism the rest of the time? I believe it to be impossible."

She rediscovers here the proprieties of *property, function, possession*, the character of marriage between the dynamic and the static, the functional and possessive aspect of space.

4

You know that all my ideas on how to decentralize industry center around this anthropology of space.

THE STORY OF ROSENSTOCK-HUESSY'S INVESTIGATION

I began to investigate when living with workers and soldiers, the simple laws of the space optimum and time-optimum for the unfolding of human vigor if it were permitted to commit itself!

CHAPTER THREE: SPEECH

I

1

Now to anthropology chapter two: the second miraculous aspect of the Russian photo is the parents children relation.

You know how photos of family clans look. The older the individual members, the more the photo resembles a dump where things are dumped together which do not or do no longer belong together. The spirit has done his work and they have become estranged, in the course of decades.

Accentuated by the war, the unity of spirit which animates the young and the old, is outstanding, on the Russian photo.

2

The parents are not left behind by the enthusiastic young, nor are the young excluded from the reflections of the mature. Two generations here are seen *conspiring*, drawing the same breath, and thereby keeping the aspirations of every one or the two generations from expiring.

Here you have the second mystery of anthropology: *continuity*.

3

These children may say of their parents: if we were their age, we would look differently, we would act differently, we would wear another costume; but we would be moved by the same spirit.

In the *Reader's Digest* I found an article by the famous Jewish writer Scholem Ash, called "*I adopt an ancestor*".

In the memories of a New England attic, he had traced the life of a rebellious soul in 1774 whom he found so congenial (and "*con-genial*" of course has to do with the genius of generation of two twin-like beings) that cloth made no difference: he became related to the other man through time.

We can name ancestors, and equally, our ancestors nominate us their descendants.

To study History is just this.

4

How is this done?

For the time-bridge of anthropology, clothes do not prove as efficient as words. Speech is the time-bridge.

A strange story may bear me out on this.

II

1

THE STORY OF ÖDÖN VON HORVÁTH

A few years ago, a promising Hungarian poet² was killed by the fall of an elm tree in the Champs Elysées in Paris, during a thunderstorm. Let us call him Stephen.

His parents, very, very Roman-catholic, father high official, lived in retirement in Munich. It fell to the only brother, a painter, to inform the parents of the catastrophe. He lived in Zurich. So, he rang up Munich. The father answered the call. The son was so embarrassed and helpless that the father said: I will call Mother. When the mother took the receiver, the son, in his despair, simply said over the wire: "*Our father in heaven, hallowed be thy name, thy kingdom come.*" At this point, the old lady quietly remarked: "What has happened to Stephen?"

2

She had understood what the son tried to express: something only to be met by the comforts of the deepest faith in God. He had in this impulse, discovered that language sweeps men together on one and the same level of danger, of excitement, of reality regardless of their individual age and biological stage of development.

Facing both death, the young and the old cried themselves together into one time, by invoking the fatherhood of God, in whose eternity these time differences vanish.

We cry ourselves into one time.

2

And since this mother was evoked by the son, to this absolute simultaneity and contemporaneity – whereas usually children love to stress the difference of age between parents and themselves – what was more natural than that the mother

² Ödön von Horváth, 9.12.1901-1.6.1938 (Note E. W.)

should seek for the one reality for which common prayer of old and young was befitting lest any stupid temporal element obliterate the common humility.

So, with the one son speaking, nobody else could be the theme of this timeless peace in prayer, than the other son.

The painter of course, had not had the faintest idea of all these reasoning processes. But he knew how to speak. And you may keep this for ever.

3

When we bridge time, we have to evade the costumes and clothes which differentiate. We must evade the so-called objective consciousness, in our highest moments. Because we intend to meet the other person outside his costume and outside my costume.

If the grey-haired and the blond shall bridge time, they cannot speak of the President who now is elected, or of the latest ford model. A man who has seen many presidents and the horse and buggy, cannot possibly have the same form of attachment or detachment to things of a space character, as the boy who gasps with excitement for the first time, at an election.

The human soul, in her highest moments, must evade objectivity³ in order to achieve union. The prayer of the "Our Father" is the eternal form between people of different age to become unified. Speech must be ecstatic, hymnic, religious, or it is not fulfilling its function.

4

So, we may sum up:

Cloth and speech are means by which man conquers time and space.

And man occurs in fragments of space and time, of sex and age, so that he may be bound together into spaces and times, incessantly.

³ Friedrich Hölderlin (Note E.W.)

III

1

My plan with you is to give you a kind of hour circle through which we all pass; and in every hour speech, or cloth, or marriage prevail, as methods of making peace on earth.

2

The creation of language and of cloth is the constant project of mankind. And to open our eyes to the few ways in which this has been achieved and is going to be achieved, is the proper historical education.

3

Sex, we said, when properly mastered leads to the human domination over space. Times are combined, when the polarity of age groups is forced into one continuum. You now may begin to think of the *Future Way of Life*, and why it was important for me to write it, against the “*only generation to itself*” mania.

4

This, then, should be anthropology:

How does our creator build upon our sexuality and our temporality our rank and domination over the earth?

How are we bridge-builders over space’s chaos and over time’s revolutions?

IV

1

THE STORY OF THE PONTIFICES

The Romans called the men who brought together, in solemn marriage, the settlements on the seven hills, with the fields four and five miles on the other side of the Tiber river, “*pontifices*”, because they wedded the dynamic and static elements of their public domain.

2

You now may reconsider some Framingham texts on the daughter of man. In any case, you will now feel free to see the strange restrictions on anthropology in Dr. Hooton's course.

It reminds me of the book on MAN by the famous British Anthropologist Elliot Smith. He has two parts, one on the skulls of prehistoric men, the other on early Egypt which he declared to be the oldest civilization. In his book, not the trace of connection can be found between the two aspects of man which he describes.

3

This is exactly the state of affairs from which your anthropology suffers, Mr. Hooton is not aware of the marriage problem in its religious aspect, of the parents-children problem, in its conspiring task. So, he has no criterion for degeneracy which is fireproof. He does not know that which causes degeneracy nor that which heals degeneracy.

Among people, any wise combination does away with the most incredible amount of degeneracy.

4

The picture of the Sovjet family is a better starting point. Anthropology is the legitimate third sister of history and geography if and while it investigates man's fitness, by his equipment, to conquer time as well as space.

God made man the steward of time and space. And for this purpose, he made him male and female, made him old and young, let him be born and let him die.

And of course, as elements of the human story, these facts deserve study and reflection. Our stewardship depends on our interpreting our strange cuttedness, dividedness, in connection with our task: of making peace on this earth, in bigger and bigger units.

By now, you should have some foundations for surveying the whole hour circle of MAN.

Do you?

Despite Plato Aristotle, Pitirim Sorokin, ever yours
Eugen
proprietor of Four Wells

PS: THE HISTRIONIC SHOW-BUSINESS OF THE CLASSROOM

It might have confused you if I had gone into the details of theological or zoological “anthropology”, in the context of this letter.

I

1

However, when I had finished, I went to the library to look up a term in Thomas Aquinas. Next on the shelves was a book on Systematic Theology by Augustus Hopkins Strong, from Philadelphia, in three volumes, and I took down volume II, 1907, mechanically. On page 520, in the chapter: *Anthropology or The Doctrine of Man*, the following amusing story on Man and his relation to “space” is told:

“The preacher who took for his text “*Adam where art thou?*” (God’s question to Adam in Genesis chapter 3, verse 9), had for his first head:

*“It is every man’s business to be somewhere;
for his second: some of you are where you ought not to be,
and for his third, Get where you ought to be as soon as possible.”*

2

You must admit that the man tackled man’s problem with space. His sermon, I fear, smacked too much as though space were not a creative task, but a moral or immoral place, for his sheep. And so, you now find, in a legitimate reaction, the zoological anthropologist – for this is the course which you take – stress the a-moral aspects of space: *habitat, climate, hormones, gene, etc.*

3

So, a survey may help:

a

Theological anthropology degenerated into an ethics of man’s behavior within a given, already man-made social space, fraught with oughts and oughts-not.

In fact, the moral aspect of this theology is a thin veneer. Back of it, lies the conviction that man is sent into space to pacify it by pacifying his won “space-ward” endowment, that the preacher band his listeners are all in the same boat, and that the preacher may not be in the right place, himself.

b

Zoological anthropology, showing man's migrations, habitat, adaptations, conquests of new spaces, in a purely descriptive manner.

In truth, the descriptive aspect is a thin veneer. Eugenics contain all kind of oughts and ought-not; which all assume that the anthropologist's mind is outside the described morons' realm of space, and can "plan" the others without suffering himself, first.

4

We must try for a theological anthropology which contains the topics of Mr. Hooton, but as the anthropologist's own story.

And I propose to correct your curriculum by trying just this.

II

1

Of course, in your own letter, you have stated it very well, already.

The man who is not a creature first, never can become a creator, but a planner only. The reason is that he has no experience in commitment, neither in commitment to space by clothes nor in commitment to times by speaking faithfully the words he has listened to.

2

The word abstract means to have torn off, to have stripped. The academic mind strips the spaces of their clothes declaring them to be cloaks of superstition. And he reduces speech to the abstract diagram of *statistics, equations, curves, spirals, cycles*, pure science. When he has done so, the speech and the cloth, of course, are gone, and he now whispers to his expert friends in his terminology of symbolic logic, definitions, and scientific nomenclature.

3

The strange thing is that this "thought-whisper", is not admitted to be the mere abstraction of speech.

The histrionic show business in the classroom is the result from this state. The skeleton of expert whisper has to be covered up by some kind of ultra-vigorous staging be it by oratory or delivery or lantern slides.

4

But look at your class room. It in itself is an abstract, reduced space, it truly is academic.

Anything is academic or abstract which is meaningful only for one special phase of our life.

Any space or time which are real, can retain us for night and day, love and fight, weeping and laughing, food and reading.

“*Our own room*” is such a blessing, and a dormitory, in the strict sense, is not. For the dormitory makes an abstract place for sleeping only, my room allows me to use one room for an infinite number of orgies and depressions, rest and battle, plight and delight.

III

1

The university is invaluable because it trains us that for purposes of elucidation, anything may be reduced to an abstraction. In this manner, experts are produced, who can do the same thing all over the world, by using one terminology and one set of tools.

This equipment with a unified terminology is the real performance.

2

Only we shall see better and better that the experts do not speak, in the most important sense of this word speech. They do not speak, at least they do not speak in the original sense of the word, together, but reflect only on and in a given language, on speeches made by others, words articulated in the process of living, by non-experts fighting and suffering, and by committed men and women, old and young.

3

Really, I think that the situation of “un-warmth”, of neither clothing you nor really speaking to you as a *you*, is the great truth about the academic world.

It is its usefulness and its pride to be such a catalyst and refrigerator of all the real life forces. And this is a noble function. To make it the crowning, governing function in man, is ridiculous. And to look upon life as though there, too, this reflection had been the superior quality in the past or will have to be in the future, is pernicious.

4

I would like to know who is a moron, in your teacher's description. The criminal? the stupid? the diseased?

Much depends on this definition.

If smartness and cleverness are the standards, if IQ plus perhaps sociability, are the most important human forces, *faith, courage, loyalty, humility*, of course would finally have to be represented by people of modest intellectual means.

IV

1

But this would redound to the responsibility of the intellectuals. If they had known that for every ounce of cleverness, the thinker has to pay by correspondingly more *charity, suffering, and sacrifice*, the gifts of human nature would not have to become so divided among different classes of people.

2

But when the clever man thinks that it is enough to be clever, then, we need those who are faithful only.

The cleavage is horrid, but of the mind's own making. The solution is, of course that any degree of striving into space or into time calls for a corresponding striving into eternity, our timeless and spaceless origin.

3

Hence, man must try to have the roots, the visible crown, and the enduring stamina of his tree-like being, all equally strongly developed: the crown being his space contour as a "House-founder", the stamina being his continuity over many generations, as a founder of the race, his roots being in God who asks him to appear in time and space, as his delegate.

4

At this point, it may be wise to ask a question.

You asked me the other day what “*incarnation*” meant. I did not quite understand whether you did not know the term itself, or only at the special occasion. Is it still generally understood?

The last sentence of the preceding paragraph might serve as preliminary definition.

Will you inform me about the state of affairs among your generation?

Picture for Letter to Cynthia

A fighting family of Cossacks with the Red Army. From right to left:

Gordei Zubenko, political instructor of the guards;

Yevdokia, his wife, cook for an Army unit;

Natalia, a daughter, machine gunner;

Ninel, another daughter, a medical instructor,

and Alexander, a son, a machine gunner.

(The New York Times, passed by British and Russian censors)

THIRD LETTER: *THE NEED*

February 14, 1943

Dear Sinkey,

I enclose a map of the stratosphere which is a beautiful supplement to my first letter on geography.

I also enclose a cover so that you might keep the map there with other documents as well as with our correspondence.

I

1

You see, I am very egotistical in our correspondence. I need it perhaps more bitterly than you to get organized.

THE STORY OF ROSENSTOCK-HUESSY'S RESEARCH

The polemics and discussions among experts are deadlocked in fruitless anarchy and confusion because everybody speaks another language. I emerge from every new period of research a nervous wreck, for this reason.

The situation is really immoral.

2

But in correcting your situation in history, I may remain positive and under constant control by the facts of what you actually need or can carry.

But my letters are not a one-sided affair of giving you out of the Encyclopedia of my knowledge (it is bigger than of most men, but of course, still a drop in the bucket), but they are a practical experiment in finding an integrating form of expression for the truth which lies on the borderlines between all the departments.

3

I thought, that I had to tell you this explicitly so that the help you render me is as clear as the help you might receive. The correspondence will not be as important for

you, may be, as it is for me. For, to channelize an ocean, is as difficult as to make power out of the waves of the sea.

But this is the task.

4

The show of hands about just and true, is enough to feel sick. Of course, it may simply be a statistical test. But in our times, of majority rule, such a technique provokes the majority of the students actually to believe that a question like this is at least to some extent decided by the show of hands.

As though the truth about anything was not always the secret of a very few.

And the duty of the majority is to respect the truth as experienced by the few, waiting for an opportunity for themselves to discover it, too.

The whole freshness and youth of the gospel is in this wonderful certainty that the highest truth begins in One, but waits for all, all the time.

II

1

If the truth had to rely on you and me where would it be?

2

The truth waits for us, hopes for us, loves us, but cannot have faith in us, we must have faith in him.

3

Untold masses of snow, and as yet no end to it. Our neighbor's wife, Mrs. Kew, died, and I shall borrow a hat and go to her funeral today with Margrit. Of course, this is the course of nature ...

FOURTH LETTER: *THE BATTLE AGAINST SPENGLER*

February 22, 1943

Dear Cynthia:

In your government course, you say, the most impressive fact brought out so far was the functioning of party rule. You had imagined that the system would work if the right people were elected. And that the election of the wrong simply was a deficiency which could be repaired at any moment by the voters.

Now you find that this is not so. It is intrinsic to the system that national issues play little or no part because our party system depends on local bosses and is kept alive by patronage. Both elements have no connection either with patriotism or with looking ahead into the future, or with any virtues of citizenship.

CHAPTER ONE: GOVERNMENT

I

1

I am glad that you had a look into the viscera of party government. Because only then can you coordinate it with the great events of history. Our own biological metabolism is dependent on the digestive tract, and the viscera of the individual body are not appetizing.

However, this same human viscera, thanks to its inner organization of *stomach, liver, kidneys and bowels* etc., etc., is a marvel. Warring tendencies are reconciled inside our body, and exploited to produce high tension and pressures of tremendous efficacy.

2

The unappetizing details of party government are the viscera of the body politic thanks to which civil war is avoided. The same passions which would inevitably lead to war: *greed, hatred, jealousy, ambition, fear*, are burned up inside the party rule, instead of breaking out in rebellion and strife.

Any organism pacifies passions which are mutually destructive if moving "outside" against each other. The same water or wind would extinguish the fire, when applied externally, in the blacksmith shop can be put to good use for increasing the efficiency of the blacksmith's operations.

3

Our civilian mind is so corrupted by the idealistic trash taught for the last century that we compare "democracy" to an ideal of truth, goodness, and beauty. And hence find it is not so.

If you wish to know what democracy does, what all government does, be satisfied to know *that it prevents war*. That is all, but it is tremendous.

Because war is excluded by government, it must exploit the passions which lead to war for peace.

4

Murder must be punished by capital punishment not because of any cruelty but because otherwise the clan of the person murdered would relapse into self-help, into vendetta. "*Those who wish to abolish capital punishment will produce the revival of tribal vendetta*", Goethe has written.

Our humanitarians used to condemn capital punishment for one simple reason. They did not see lurking in the background any primeval passions any longer. The state was requested to be "*good*", "*decent*", "*beautiful*". But the state is the solution of man's relation with other men "*short of war*". And any solution "*short of war*" is already a great attainment.

The sword of justice is the same sword, waged in war, only war is organized resistance against crime.

II

1

It seems an inveterate American fiction that legal democracy lives by persuasion and consent. I have heard this humbug quite often myself. It is a stock-phrase in debating the merits of our system.

Let me insert here the letter of General Sherman in which he protested against this doctrine sixty years ago:

2

"I attended the Centennial ceremonies in honor of the Supreme Court yesterday. The whole was superb in all its proportions, but it was no place for a soldier. I was the sole representative of the Army and Navy, and inferred that I was bidden solely and exclusively because in 1858, for a few short months, I was an attorney.

The Bar Association of the United States has manifestly cast aside the sword of liberty, justice and law; has obscured the significance of the great seal of the United States, with its emblematic olive-branch and thirteen arrows "all proper", and now claims that, without force, law and moral suasion have carried us through one hundred years of history.

Of course in your study you will read at leisure these speeches, and if in them you discover any sense of obligation to the soldier element you will be luckier than I, a listener.

From 1861 to 1865 the Supreme Court was absolutely paralyzed. Their decrees and writs were treated with contempt south of the Potomac and Ohio. They could not summon a witness or send a deputy marshal. War and the armed power of the nation alone removed the barrier and restored to the United States Courts their lawful jurisdiction.

Yet from the hackneyed words of flattery, a stranger would have inferred that at last the lawyers of America had discovered the sovereign panacea of a government without forces, either visible or in reserve.

I was in hopes the Civil War had dispelled this dangerous illusion, but it seems not.

Leave the consequences to younger men who must buffet with the next storm; but a government which ignores the great truths illuminated in heraldic language over its very Capitol is not yet at the end of its woes."

3

The pernicious doctrine of a "government by talk" pervades all American official teachings or opinions.

THE STORY OF THE REPRESENTATIVE OF THE DEPARTMENT OF EDUCATION

The Congress of India, for instance, enjoys far too high a reputation in the states, for this reason. A representative of the Department of Education, in 1940, coined this phrase in my presence: "*A citizen is a man who is profitably employed.*"

THE STORY OF THE SON OF A COLLEAGUE

The son of a colleague joined the army and when he had investigated the pay of a chief radio operator and of a second lieutenant, he decided not to become a commissioned officer since there was no financial advantage in such a promotion. His father found himself happy for having such a prudent son.

I don't know if this was all that was in the boy's mind when he made the decision; but I do know that it was all his father dared for or was impressed with.

It is only when real war and the full meaning of war, are totally ignored, that “pay” can be a decisive factor for a citizen – soldier; the man who is going to risk his life in action, cannot decide anything important on the basis of the material emoluments. For in the face of death, these are absolutely meaningless or indifferent.

4

The two examples go to show that we have to rediscover our sense of “obligation to the soldier element”, or there soon will be no government.

My constant advocacy of this soldier element for peace time consumption, and not only for foreign wars, originated in this attitude described by General Sherman, and I am sure that William James, whose two brothers fought in and were ruined by the Civil War, got his “*Moral Equivalent for War*” from his disgust with the lawyers fiction of a government by persuasion.

III

1

A state, then, is a territory not infested by war.

Justice is the means of keeping war out. Hence a state without justice is not a state but as Augustine said, a brigandage, a “*latrocinium*”.

2

The miracle of any peaceful group, then, is that it has one skin; inside of it all passions may rage; but they cannot burst forth, outside. The term “*body politic*” reflects the profound truth, that peace is the establishment of a common roof or skin, around a number of people, by an act of social creativity.

3

The first bodies politic were so shot through by the experience of a sudden transformation into one body that it made them feel like cells and organs of it, and that they created a special way of communication for the inside processes of the newly created space.

The means of communication which took the place of the knife was speech.

Peace reigns where we are on speaking terms with one another.

War always begins by our not being on speaking terms with the future enemy.

The younger generation of white men in the South no longer is on speaking terms with the Negro. That makes the situation there dangerous. They have withdrawn from him because they are afraid.

4

Before we are giving up speech, we may use the words as a mere curtain as when, in Psalm 55:

"The words of his mouth were smooth as butter, but war was in his heart. His words were softer than oil, yet were they drawn swords."

In this psalm, the background of speech still is felt. Peace and speech are one and the same thing.

Peace is an establishment which is impossible without speech.

IV

1

Animals know the struggle for life but they have neither peace nor war, because the opposition between the community inside of which we speak and the other world in which we still are speechless, does not exist.

Peace reigns where we speak already, where speech circulates as the bloodstream of one body. Or the other way round. Speech pervades that part of society in which peace is effectively established.

2

Language is a political energy. The *literary, practical, economic and static* values of language have blinded philosophers and historians to the fact that speech is the actualization of peace.

The first peace made people able to speak inside of a larger group heretofore torn by strife and internecine struggles. Peace was possible when and where a speech creating unit was established.

3

And our first "burden" in the historical epic of mankind will have to be the creation of speech; it is a primeval as well as a daily process, this creation of a common speech

between people who wish to live in peace together. Peace is nothing accidental. It is always produced by a constitutive action. Every peace and every speech are, so to speak, “constitutional”.

4

I intend to enlarge on this political creation of speech. This omission from the discussion in *prehistory, anthropology, linguistics*, has deprived these fields of their most energizing truth: that language replaces shooting and killing and raping.

This replacing of “*the struggle for life*”⁴ by peaces and wars gives direction to history. It places history under the domination of a faith, of a religious sanction: that peace is the goal, war the means of history.

⁴ Charles Darwin 1809-1882 (Note by E.W.)

CHAPTER TWO: THE BURDENS OF HISTORY

I

1

This craving of man for pacification is not softness or disgust with bloodshed. It has no sentimental reasons.

Peace means permanency. And man craves perpetuity and continuity. Man will escape the domination of death. And although he knows that he individually dies, he is challenged, by this very fact, to make the most of life's victory over death.

Man is a soldier of life in the most pregnant sense of this word. Everywhere, he combats the decrease in vitality and the futility in life; that which bears no fruit, that which is not reproduced or remembered, or reborn, is futile.

2

And man is one flaming protest against futility. In his political organizations, he has done nothing but explored avenues in which life might survive death.

Speech is the instrument of peace we said; it is *creator spiritus*, the creative inspiration which intensifies life by making it flow on through new channels of many generations. Language makes possible the inheritance of acquired qualities.

And thereby it enables man to make the *selection of the fittest* come true. Nature knows not of such a selection.

3

But such is the social power of selection that Charles Darwin inferred from human society that the same selection existed in nature too. All Darwinism is the application of human history to nature.

Darwin gave nature to history, in the form of evolution, and his great events within this natural history were the new types and the selections of the fittest in the struggle for survival.

No true biologist today believes that those processes can be found in nature. But they are fundamental to human history from which Darwin got the notions.

4

Language allows man to give a place in society to any new quality acquired by a member of the species.

Language compels us to select all the time the good from the evil.

And language “evolves” a small revolution by spreading it evolutionarily over millions of people.

*First they hear of it,
then they listen to it,
then they speak of it,
and finally they do it.*

II

1

The *speech-creating* unit is the first epoch of history. And the Gentiles, the tribes of old, the subject matter of Mr. Hooton’s course, are important for this reason.

The *writing-creating* period is the second epoch of history. Great civilizations transformed oral speech into holy writ of their temples, and thereby the temple cities, the second unit of history.

The period which tries *to establish the goal* to which all peaces thus created by tribes and cities should be directed, is the third great epoch of history. The story of Israel is the story of how the innumerable languages and temples were foiled by one more group which opposed the innumerable cities. Israel insisted that the innumerable was murderous to peace among men, that the wild growth of peaces made it impossible ever to realize the goal implied by the very first peace ever concluded.

Israel, within this confusion, promises singleness of tongue and temple, within a world of polyglot and polytheism.

2

You easily see how tribal histories and Mexican, Chinese, Greek history are all polytheistic and do not allow to be considered as unified into one universal history without qualification.

3

This affects the alleged Jewish history, too. The profounder the faith of a Jew, the less will he believe in a Jewish "history". It is all there, in Abraham and at the Sinai, and it has to be lived in every generation, the one truth of the City of Peace, among the polyglot of the heathen, the many idols of Egypt and Niniveh.

4

The perpetual persecutions and pogroms are not a progressive history. They are Israel's risk, for her message, among the Gentiles -

Tribe
Temple City
Israel

have many histories, in endless repetition. But there is no "singular", binding together the history of Mexico, of Egypt, except by stepping outside their history and viewing them sub specie of a singular unknown to them!

III

1

Our own era, the Christian era is the history of this singular. First, the Church transplants the city of peace everywhere among the Gentiles right into the heart of their cities by throwing out their temples and replacing them by the living temple of living souls. The Old Jerusalem's replacement by the New Jerusalem is called Church history.

2

The era proceeds to replace the many civilizations of the heathen by a Christian World. The pluralism of *Mexican, Chinese, Babylonian* histories is replaced by the new singular of the World history.

This history of the world climaxes in two world wars which are "global" indeed.

3

And one more plural has to be mopped up and brought into line: the polyglot of *races, tribes, classes*, still prevails. The social history which begins with the rise of industry, is the beginning of a unification for Mankind's history.

Plural histories

Tribes

Temple States

Israel's

singular history

Church history

World History

Mankind's history

In the light of the singular "history", the plural "histories" can be reread belatedly, as containing already hints for a final single evolution. For instance the incessant persecutions of the Jews through all the periods of history lose their static repetitive character somewhat when they are related to the *origin, growth, decay, resurgence* of the Church.

4

The great features of *Japan, Assur, the Inkas*, become as we say today significantly, "contributions", in the history of one world, whereas, by themselves, they were no *con*-tributions at all but *dissociations* and divisions and "distributive" more than "contributive".

And the primeval man and the retrogressive primitive races of our day may now, in the light of our one history of mankind, be made to converge, whereas, by themselves, these tribes scattered and diverged and split.

IV

1

The Peace of Man in this world in the power of one speech, is the topic of history. All history can be written under the two aspects of diversity and convergence. All history is pluralistic and monistic, both.

Lincoln belongs into American history, and into the history of the human race. The Daughters of the American Revolution think that George Washington was an American, but he was an English gentleman living in Virginia, too.

2

I propose to put before you those *burdens of history* by which all the strophes of it are made known to be parts of one song. I propose to tell you of tribes, temple-cities, Israel, the Church, the World, and Mankind, just enough so that the innumerable histories about some event, some man, some century in some country, do not remain mere diversities. They all are held together by some vital burden.

If you can hear these burdens clearly, history becomes as transparent as the song of *John Brown's Body*. Indeed the burden of John Brown is a wonderful example of the

power which history has over us. It takes the dead live again and they have not lived in vain: *Their soul is marching on.*

3

The deepest craving of mankind is for this lastingness of peace, this victory over annihilation. Man rears up, against nihilism. And in rearing up he towers over death, victoriously.

The towers made by his hands are the symbols of his victories over death. All "ex"-altation, all "ex"-cellence, all "elevated" acts or feelings have received their qualification of being "outstanding" from this desire of towering high over death.

4

The so-called higher level, the plane of which Churchill spoke when he said that he would feel "*below the plane*" of Russia's fight, is the level on which death is overcome, on which man, by an act of peace, creates an evolutionary process, emerging above the plane of futility.

CHAPTER THREE: THE SYMPHONY OF BURDENS

I

1

Now the burdens of history differ since those towers over death can be built in three manners or out of three materials.

The many tribes of polyglot made peace around their ancestral spirits. They enjoined on their children to keep alive the ancestor forever and forever and forever.

The everlastingness of the founding spirit is one elementary principle of any group. It is based - in prehistory - on the belief that the ancestor, by the faith of the tribe, may be kept alive. Death is denied and life is over-asserted.

2

This negation is literally enacted by putting on masks which show the living play the part of the progenitor. Masks are hung around the skull of death.

3

And these tribes were successful. Their tombs still exist in which the Old Man was fed. The grave cult is our greatest historical source material for tribal history. And so they have been successful, in a time of no writing or books they have deposited their dead in such a manner as to teach us, the living, after many thousand years, in the only possible way.

Through their investing in the dead a tremendous capital, believing in their perpetuity, they tell us their story today and allow us to rewrite history as a convergence of all their tribal vicissitudes.

4

Rarely has a faith paid higher dividends than the faith of primitive tribes in their masks around death. These masks have survived or have made the tribe survive. The first of the burdens of history might be labeled

THE MASKS AROUND DEATH

or

THE SPEECH OF THE TRIBES

II

1

II. The temples of the Gods were built on excavated and elevated ground, in stone of the most enduring quality, syenite, granite, etc. They were to last and they did last.

The temples outlasted their gods. We have these temples before us. The men were successful again.

2

These temples and their inscriptions are deciphered by us today. They have fortified life, against the wear and tear of time, and so the fundamentals of these huge temple-cities will be treated in a part on

THE FORTRESS OF LIFE

or

THE TEMPLES OF THE COUNTRIES

3

III. The goal of all these polyglotts and polytheistic worlds was erected by Israel, in its Messianic hope for one God over all countries and through all times. The freedom of man over all times and all spaces ever experienced by him, is the freedom of Israel, bestowed on her by her messianic hope in

*the God of the Future,
the God to come,
the God always coming,
the God who had created future when he spoke his first word: Let there be light.*

4

And Israel was by no means alone in this faith. Although the Messianic God is the Star of David and his people, he was hoped for in nearly every other group of people in one way or another.

So we now have three eternal burdens:

THE SPEECHES OF THE TRIBES
 THE TEMPLES OF THE COUNTREIS
 THE MESSIANIC GODS

Mark well all these burdens made *for peace, for lastingness, for continuity*. As against a blind struggle without identity, a wild change without results.

III

1

IV. The three millennia of our own era inherited these burdens from the ancient world.

The Church inherited hers from Israel, the modern world took her clue from the civilizations of ancient countries. The future society is dependent on the vitality which it must resuscitate from the well-integrated Peace in the clan and family and tribe of old.

2

The only peculiarity of the God of the Church was that he actually replaced the many Gods in the hearts not of Israel alone, but of all men.

And so the part on the burden of the Church must be entitled

GOD OF GODS.

3

V. The World History which Ranke or H. G. Wells proposed to write was a history of the country of countries, of "the world of worlds" as we may perhaps say somewhat poignantly.

4

VI. And the burden of mankind will have to be its unity over all tribal fissures, as the tribe of tribes, as the Great Society.

GOD OF GODS,
 WORLD OF WORLDS,
 TRIBE OF TRIBES

are the burdens of our era respectively.

IV

1

Now, the relation of our era to its pre-history appears to be of a somewhat inverted order, as follows:

I TRIBES	IV GOD OF GODS (CHURCH)
II COUNTRIES	V WORLD OF WORLDS (GLOBE)
III GOD	VI TRIBE OF TRIBES (SOCIETY)

And it stands revealed that human history is not going on in the straight line, as most contemporaries are inclined to assume. The movement is more subtle. I and VI, III and IV, II and V, correspond.

2

The things which end antiquity are carried to completion first in the transfer from Israel to the Church. Then and only then, after the Church with her New Testament had become the heiress of the Old Testament, did the Western World inherit the civilizations of Greece and Egypt, China and Rome, in their global expansion. Oneness is supplemented by a new enterprise, of building the many races of man into one human family.

That which was first, the tribe, is the last to be integrated into unity. That which was last to be lived, the messianic hope, was the first to be universalized.

Antiquity and our own era relate like strophe and antistrophe, the last burden of antiquity and the first burden of our era correspond.

3

As long as this antistrophical character of the burdens of our era goes unnoticed, our own era is deprived of its unity, of its claim to be an era at all.

The meaning of the Christian era depends on our entering upon its singular character as the antistrophe to all polyglot, polytheistic histories. American history just as much as Chinese history or Spanish history, might be weighed down by local issues definitely. Then they are extrapolated from the march of time, and relegated to the kaleidoscope of ancient histories.

4

This is going on in many history books before our eyes.

The destruction of the unity of history was carried to a summit by Spengler. He divided history into six millennia which all, he thought, achieved the same things, in different areas of the world. History became, with him, the description of different geographical units.

And it is an accident that these geographical units should have flourished in different millennia.

CHAPTER FOUR: BO A GOOD SOLDIER

I

1

Another author, Helmold, composed a world in this order:

Europe, Asia, America, Australia, Africa.

2

This is the Spenglerian belief, without any unifying chronology or unifying goal. Spengler by leaving us with the semblance of a continuous chronology and by allotting to each civilization the cycle of seasons through one of the assumed six millennia, makes it more difficult to look through his veil of despair.

But he despairs of history as a singular completely. And for this reason, the two thousand years of our era became, under Spengler's pen, appendages to the histories of antiquity.

3

This then is our choice.

Either the years 1-1943 repeat the stories of other eras preceding them, or the years A.D. integrate all eras previous to them.

This is a choice which amounts to a mental war. Historians are at war with each other today because by far the majority is tempted by the Spengler-Helmold temptation.

Under their rule, history becomes pluralistic, cyclical, the history of endless declines and falls.

4

To me, this would make the study of history a contradiction in terms. I reject this attempt of plunging the history of our era down to the level of Babylonian or Thailand history. It is suicide and leads to mythology necessarily.

There is no reason to find the truth or to tell the truth, if history does not make us free from repeating the old eternal cycles.

History makes sense. The materials all wait for us to be integrated into one symphony of all the burdens.

II

1

You will be in this battle between the modern temptation of destroying history and your faith in history, as long as you look at one history book.

Be a good soldier.

2

And give me the opportunity of teaching you the bars of the real melodies which make up history.

Your *antispenglerian*,
Eugen

FIFTH LETTER: CYNTHIA'S QUESTIONS

March 11, 1943

Dear Cynthia,

Your letter of March 3rd ended with the good and frank term "interrogatively". And, indeed, you have asked the question of questions in its: "*Is it not possible that the lesson of history may be that we can learn nothing from history?*"

This question deserves a resolute answer. And I answer emphatically: No, you can't learn anything from history. It is not only possible but necessary that this is so.

History cannot teach you anything that is useful beyond history. You may learn history; but of course you can't learn "something" "from" history.

CHAPTER ONE: ASKING QUESTIONS

I

1

The question as asked by you is the universal question as it is formulated by millions of people. For this very reason, it is hardly your own question.

2

No healthy person would ever have stated the problem in this manner. Just see how you yourself devour a good book on history. It is the pseudo-scientific melody of our times which came upon your lips in this silly question.

Obviously you can't learn anything from history. For we usually do not say that we can learn anything from ourselves. We learn ourselves! You have to accept yourself as you learn about you. You may come to know yourself. You may learn something from somebody else.

But history, if it is history at all, is your own self enlarged. And in simple selfrespect it has to be said that "anything" you might learn or teach remains completely subordinated and a mere tool, to the majesty of self which you are privileged to be by studying history.

3

History is yourself. That's all.

You move in a much more immediate life and a much tighter compartment when you study history than in that external world of *things, shells, hormones, stars, telephones, and numbers*. You have not even entered the first door of history when you ask: *Can I learn anything from history*. History is on the side of "you" as the learner and asker, not on the side of objects to be learned or utilized.

4

The death of our era, the shoddiness of our fibre results from our contemporary attempt to escape history in the sense of participation, and to transform it into somebody else's history. Hence the childish question: *Can I learn anything from history*.

By history, we participate in living to its fullest depth.

II

1

By your being called Harris, you enter history on the level of three or four or six generations. Harris is your life history projected from the 19 years of Cynthia to the 200 years of Harrises in America. As a Radcliffe student you acquire, so to speak, a 2500 year status and are allowed to share the life of a larger continuum.

2

The 200 year old Cynthia Harris would just be a family girl, a good Navajo Indian (where memory never exceeds five generations). She could ask questions about "things" within the last 150 years.

But the condition for the questions about these things still would be that you represented in your being Cynthia Harris your clan's existence and will to live, at this moment. If Cynthia would ask these questions about the best cow or the blue bird, all for herself in the meanest sense, she would have to be burnt as a sorceress, stealing knowledge which belongs to the clan for her private aggrandizement.

3

The 2500 year old history which charges you, Cynthia Harris, with being her student, allows you to ask many questions about things, about iron and electron, nations and the globe, under the condition that you ask the question in the name of that larger stream of life, of 2500 years expansion. As a leap-frog, you can't learn anything of the mighty dome called the World's History. You must feel

*like Dame World,
or My Lady the Church,
or Miss Society,*

if you wish to fathom the history of the World, of the Church, of Society. Otherwise, do study chemistry.

In Chemistry, you, the person, are looking down upon small corpuscles which are unconscious of their conformations. You lend them your consciousness condescendingly.

4

In history, the single person in our appalling briefness, is "prehistorical", too shortlived, I mean to say, to offer an object for history except in heroic cases.

Biographies cannot be written of ordinary people but of extraordinary people.

And extraordinary people are those whose history does not begin at their birth nor end at their death.

Heroic is the term for any such transcending quality. So to chemicals you condescend, but to history you have to transcend yourself and for that reason, self's aims disappear automatically in the process of history-learning.

III

1

It makes sense to ask what do I learn from chemistry? Because short lived atoms can be integrated into our, man's, life cycle by serving as *vitamins, vacuum cleaners, dishwashers*. Living under the domination of modern physics and chemistry you write: *Can I learn anything from history?*

Obviously this is what the Greeks called with a terribly important term: *metabasis eis allo genos*, a transgression into a different realm. This transgression is perpetrated by the American mind incessantly, and often makes it appear such a complete barbarian.

2

In history, no shortlived atoms are serving man's life cycle of 70 years, but life cycles of 70 or 80 years are made subservient to continuums of at least 150 years and at best 5000 or 6000 years. Obviously, then, in the historical process, you Cynthia Harris would be quite powerless to learn anything "from" it, as though you existed outside

of it. The best that you can hope for is to enter it as a not unworthy chemical on your part.

3

As long as you commit the *metabasis eis allo genos* and treat history as physics, you can destroy history but cannot participate in it constructively. The first condition for being a partner of the historical process is respect.

Barbarians don't have this respect. And with them, history lapses.

Now respect is the one quality for which the utilitarian question "*What can I learn from it?*" ceases. That which we respect, is there, and we stop asking what good it is. We either are respected or useful or both. But when we are respected we are left alone and we don't have to prove that we are useful to those who respect us.

4

"Respect" of course is just a less solemn word for "religion". Here too, we look back to life which is greater than we individually and we are eager to submerge in it, become part of it.

History is the most secular, most unashamed expression for respect and religion.

History means that we won't respect or religionize everything of the past. History means scrutiny of superstitions. And "*superstes*" in Latin means that which is a hangover, a residue. History then is a purified form of respect, of respect where respect is due, of religion where religion is in order.

IV

1

The professional historians, drunken with their privilege of pruning, of purifying history from superstitions, have forgotten that no gardener prunes weeds. He prunes valuable trees.

Respect and religion and things to be revered are the presuppositions for the existence of a history department. And where you have respect and religion, you cannot possibly ask: *Can I learn anything from them?*- which would let them remain outside of you eternally. You would then truly be a barbarian. You can only ask: *How can I enter them? How can I share the life which they have initiated?*

2

It is for this reason that I now feel able to turn to your other question: *Is it true that all phases of our fulfillment will be represented in the final result?*

More specifically: the institution of the Christian Church seems to be definitely on the wane. Will it have to be again a "burden" of humanity, in order that we may fulfill our destiny, or do we progress from *God of Gods* to *World of Worlds* to *Tribe of Tribes*, leaving the shell of the preceding epoch behind us?"

2

This is a beautiful question. Nobody who asks us all and is all overawed by *war and decay and death*, can help asking this question at times. I have asked it often. But I have in the end always rejected it as a temptation.

If we lived in one of the many civilizations of the East or West only, if we lived in the U. S. only, I could answer: Certainly, one day the cows will graze on Park Avenue. No skyscraper lasts forever. And why should New York last forever when *Memphis, Babel, Nineveh and Rome* have fallen?

3

However, *God of Gods, World of Worlds, Race of Races*, do not have the same connotation as New York or the Western World. Again it is a *metabasis eis allo genos* which we commit when we ask for "progress" beyond the Church.

Progress does not belong to the subjects who progress. You and I discuss history, in these letters, as though we were the true subjects of history, as organs of the One Man who lives that history which survives your and my individual life cycle, and the lives of kinds as well as of cities.

4

Why can we ask this transcending question, why can we try to enter the cosmic dance of eternity, as everlasting partners and dancers of these roles which history must provide forever and forever?

CHAPTER TWO: THE INDISPENSABLE THREE

I

1

Because of the fact that *the end of the world was long ago*⁵ and that we, as products of our era, live like children of a Second Birth, beyond the fall of Rome and of all partial empires or tribes or city states. The Church asked already your question.

2

The Church has enabled you to ask the question as her member. Your question is essentially a Christian question. It can only be asked from the viewpoint of a person who can leave the "shells of preceding epochs" behind herself.

This certainty of leaving shells of preceding epochs behind one's self, is a big order. Where is the Harvard student who tries to think of a world in which no Harvard exists?

At the moment of this question, he is outside American history, to be sure, and yet he tries to live as part of a history of man on this planet, under a creator and ultimate judge of all times and all planets. Whenever we actualize our desire of being partners of the full history of man, all three orders, *Church, World, Society* surround us with equal strength.

3

Your question is written out in ink on paper and mailed: so there is a physical natural world, after all. It is addressed to me, after you have left Winnetka, your home town; so there is after all, a perpetual grouping and regrouping of the race which we call society. And you take your stand beyond the shell of the preceding epoch (which is in fact very much around us) so there must be for you some super-temporal, more transient order in the light of which we can "progress" whatever this may mean.

But if regrouping and feeding through this earth, and looking down upon time, are man's inheritance, nothing of this inheritance can disappear or be left behind. The creature man had these three connotations from his first appearance on earth, and will have them to the end of time. The disappearance of the earth and of our earthly sustenance, through *air, fire, earth and water*, is unthinkable.

⁵ G. K. Chesterton, *The Ballad of the White Horse* (Note by E.W.)

4

The disappearance of our compulsion to regroup is unthinkable.

Always man must leave his parents and become parents himself which entails painful breaking away from established loyalties and joyful finding of new loyalties.

The disappearance of the compulsion to supersede one epoch as an empty shell "behind us" is unthinkable, too. Moreover, the next period, except for her now being in season, has no better claim to existence than the previous one. In God's eyes, both are carrying His purpose, and your own question implies that very equality of all epochs in the eyes of God.

II

1

Now these three elements of our elementary sustenance, of our perpetual regrouping, and of our lasting equality through all epochs, are represented by *Church, World, Society*. And they surround us simply because we are

*Children of the World,
Children of Man,
Children of God*

in one breath. Certainly, the FORMS of the Church will change. And the elimination of the Christian Era is the fanatic concern of men like Meiklejohn and Dewey alike.

But to anybody who has ceased to be a barbarian and who does not poke into history because of its usefulness for "something else", but because it is it, your question cannot be applied to Church or World or Society themselves. They are the victorious everlasting order in the welter of partial changes.

2

And the true historian will have to investigate the terrible conflicts between the blind adherents of either Church, World or Society.

Take today, the Pope, Mussolini, John Lewis. The Pope stands for the Church, Mussolini for the worldly state, John Lewis for Society and labor in Society. All three have their historians, "their pens and thinkers".

Behind Lewis, there stands Auguste Comte who proclaimed a religion of society, a faith in mankind as replacing our faith in God. Behind Lewis stands Marx to whom the Classless Society was in God's place. Behind Mussolini there is Dewey's naturalness. He laid it down quite explicitly that you could not realize a democratic

ideal of education unless Christians were prepared to give up their supernatural claims

WHICH ARE THE SOURCE OF A BASIC DIVISION IN SOCIETY.

3

If the Churches claimed to have a unique relation to the highest values, it was impossible for them to share in the promotion of social ends in a natural and equal human basis. These words of Dewey are excellently clear; and his antagonist Meiklejohn is not less clear with his cry: "*From Church to State; from Myth to Reality!*" Both are members of the "world" which the "mind" perceives exclusively.

Finally you have the old whispering Pope with Thomas Aquinas, Augustine, Karl Barth and Emil Brunner behind him, and they see the disorderly conduct of man in his constant wars and find that the Church is the only everlasting historical power of which it makes sense to speak through the ages, in a vanishing world.

4

All three, in their positive affirmations are right. Only, they forget that the processes of man must remain processes. And lest they be stifled, the human way of life must be threefold, in *Church, State, Society*, all three. Any supremacy of one of them would mean death.

Our course neither Dewey nor Marx can see this. The Pope has learned it with regard to the state; not quite so well with regard to the Tribe of Tribes, Society.

III

1

As long as there is a human history, then, *Church World Society* must represent the incarnation of God, the concreteness of nature, the actualization of mankind. And they will be with us always, despite all things. They, from the first dawn of history, are the elements of historical life, and the fact that here were any number of *Gods, worlds, tribes*, proves all the more that *God World Tribe* were the source alphabet of history, then as well as later.

2

The same elementary alphabet is indispensable to the end of time. The shift in emphasis cannot alter this. For you and me, the attitude of an either-or between

Church, State, Society should be unthinkable. They maneuver for new positions today. And that is all to the good. Any exclusiveness will land us in disaster, and will have to be repaired at terrible cost.

3

It is not sufficient for a society to create the type of citizens that at a particular time it desires; there must be forces at work which enable it to grow beyond the type.

4

And with these positions clarified I return in your cherished term "*interrogatively*".

IV

1

Dear Cynthia, even questions have their very precise social function.

THE STORY OF GARDA'S QUESTIONS (I)

Garda is back in our house since Philip has scarlet fever. This three year girl is asking me incessantly the two types of questions: *Why do you do that? What is that?*

2

In watching her I became convinced that both questions are not asked without real pressure by her. She fears to be left out when she does not know. She feels life as a process and she desires to be a partner, a "dancer" in the cosmic dance. Her question is not neutral, not curious, but fearful. How can I participate?

The why and what express her effort to acquire new keys for participation. If she can be informed why, she can join in the process unerringly.

The question, then, makes her out not as an onlooker, but as a person thrown out by changes in the cosmic order and trying to re-enter it; the order as so far conceived by her three years, is upset by something new. And the new must be assimilated. Or it contains the danger of excluding her, Garda, from further participation.

3

All young people are eager for novelty because by learning new things they secure their participation in a world which for the adult is quite old and from time immemorial.

Newness is so often just the newcomer's own newness.

And his eagerness is very vital to him since his qualities as a member of the cosmic ballet depend on his questioning in time and getting the right answer.

4

This marks out the question as based on a new person's volunteering to enter society. Questions are not meaningful if they attack the existence of any truth, any order, any power to join. When I ask for the road to Winnetka I assure that

1. *there is an answer,*
2. *that somebody knows this answer,*
3. *that somebody should make this road to Winnetka.*

I believe then in truth, in man, and in geography's order.

*You may deny God by no longer asking for truth,
you may deny man by no longer trusting him,
you may deny the earth by committing suicide.*

But you cannot do so by ASKING these same questions as you quote Spengler, by denying God, Truth, progress.

CHAPTER THREE: RESPONSIBILITY

I

1

The simple fact: that you speak, although in mere question, interrogatively, has ushered you into a universe in which truth and trust and toil are accepted by you.

*Truth from God,
trust in man,
toil on earth,*

are the pre-requisites for asking any question.

2

This leads to an answer of your further question: "Why do you include only the western civilizations? Has the promise-fulfillment development of history in the Christian world been paralleled by any similar development in the far east?"

3

Answer to first sentence of your question: I have not excluded any civilization.

Two answers to the second sentence:

1. There are quite astounding parallels in *Chinese, Buddhist, Japanese* history, by very mysterious subterranean Christian influences.

The Far East has modified its fundamental views under the influence of the Madonna and her son, ever since 600 of our era. This, however, is a side issue which we will take up later.

2. In as far as the history of the Christian world is just the histories of Spain or America or Poland, it compares, of course, to the histories of other countries or civilizations. It was said of Berne, Switzerland, in the XIV century: "*God himself has become a citizen of Berne and fights for them; who can oppose them?*"

Certainly this brings to mind the Goddess Athenae who protects Athens.

Nevertheless the difference of these two mighty city states is as profound as the similarity. The One God becoming a citizen of Berne is not simply identical with the local deity of Acropolis. The countries of the western world were and are tempted all the time to relinquish our era and to re-live the cycles of countries outside our era.

4

You may have gathered from my use of the term "antiquity" that I did not include the Incas or the Chinese. The term is indeed usually restricted for signifying the early history of Rome, Greece and the Near East.

By now I hope it is clear that "our era" is opposed to all partial histories either of the West or of the East, of the North or of the South. Our era is in force only there and then, where and when the Church of the triune God, the global world of nature, a universal society of men, are in the making, regardless of any privileged place for "western man" or the white man, *per se*.

II

1

With regard to the Church, to the Science of Nature and to Society, certain human territories and tribes predominantly did contribute. Hence, their names reverberate in Church History, in World History, in Social History. But this does not transform these histories into mere histories of Western Civilization.

To sum up: History can be accepted or repudiated. In either case, does it teach anything except itself. To ask the question: *What can I learn from history?* - betrays the compulsion of a naturalistic era, in which chemistry of physics made law for all knowledge. With regard to history, this kind of question not only is a "*metabasis eis allo genos*" but besides it makes the historical life impossible.

History is the awareness of epochs and periods which continue for more than our individual time-span, and which we only understand, not by condescending to smaller time-spans but by ascending to larger units.

These larger units transcend us, the individual ascendants, and do not require our condescension but our respect.

2

At the end of all this you should not feel that I have disparaged your interrogations. The example of Garda's questions may disappoint you. And so, I like to recognize the difference between a child's naïve question, in its lust for power, and your own question as a student. Why is your question not simply provoked by fear as Garda's, who fears to be left outside in the cold, without participation? Why are you out for truth, where she is out for power, for power only?

True power is power too. You, too, wish to have power, to be empowered by history. Only, you wish to remain true and truthful in your quest. And your question is not

curiosity, and a serious or a scientific question, if you are ready to change rules eventually and to give the answers instead of asking the questions only.

Of this a naïve child is incapable. We allow our children to ask questions without expecting them to answer them when others ask them.

3

You however ask your question with the acceptance that one day, your grandchildren will ask you, whether the Church or God or progress are all nonentities, and if they can learn anything from history. The questioner who knows that eventually he will have to give the answer, has outgrown fairytales of childhood and the “-isms” of college life.

These two may give answers to irresponsible people who intend neither to govern nor to educate. The questioner who is his own questions’ unconditional answerer, asks responsibly. And so he comes under the law of truth.

4

That is true which the same person would hold in the same manner regardless of whether he happens to be the questioner or the answerer.

Truth, then, is connected with our willingness to suffer the social consequences of our convictions.

I am true if I say it regardless of what happens to me for saying it.

This you can only discover in the answerer.

However, an answerer without a questioner we hardly should qualify as responsible. The child asks silly questions. Many grownups answer questions which nobody has asked and deal with superfluities.

You the questioner alone guarantee the vitality of the question which I try to answer. I alone can guarantee the truthfulness of your question, by my answer.

III

1

Truth is the human thought on its road to universal validity.

If there were no road from truth towards us, our road could hardly be expected to lead in the right direction. But we are MEANT to be true, meant to come true, and by being true and by coming true, we, in the process, come to know the truth.

We have faith that one road, one and the same, takes us towards the truth and the truth towards us.

2

But the child, whose serious question the fairy answer is given, and the scholar whose serious answer is given to a fairy question, both can know innumerable things and yet know little of the truth.

3

Before you can know anything truly, you must have created within yourself this identity between the daughter and the mother, the student and the teacher.

The student who learns for his exams every date in history because he wants to get by, knows much but knows not truth. He does not think that his neighbor or his son is hungry for the answers. He may come home and say my son shall not go to college. Thereby his support is withdrawn from the "truth" as taught in history 1-E.

And as time goes on there will be no history 1-E, no faith in history, and no truth about history.

4

We cannot have and retain truth about anything which is not believed by us as an essential part of our lives. And only those parts of our lives which we religionize and respect, will we proclaim to be the same whether we ask or whether we answer the questions about them.

IV

1

I could not write you if you did not feel assured that we share this readiness of upholding the same truth here and there, that is to say, for the credit in our exams and for the debit of our life's obligations. And this may help to answer your question about truth in general.

2

And so dear interrogative Cynthia,

responsively yours,

Eugen

SIXTH LETTER: *THREE AND FOUR DIMENSIONS*

March 12, 1943

Dear Cynthia,

THE STORY OF GARDA'S QUESTIONS (II)

Today, Garda proved my point about questions to an astonishing degree. We stepped down into the basement for getting oranges. She stopped at the door of the coolroom because it was flooded by the thaw, and I went in. When she saw me put the apples on dry ground, she asked the usual question: Why are you doing that for? I replied: Why do you stay at the door? Because it is watery. Now, and the poor apples?

She was satisfied and drew the conclusion herself. Then, seeing me bend over the oranges, she spoke in one sequence like lightning:

Why are you doing that for why are you taking the oranges out let me take two oranges upstairs.

All in one breath. The transition from question to participation was breathtaking. And the middle link, *Why do you take the oranges upstairs* was like a parenthesis or mere transition also in her voice which swallowed the last words of the second sentence in her triumph of now being perfectly familiar with the situation.

Insert this example into our text, please. And this, perhaps, should be added, at the end:

I

1

The relation of question and answer to society is of such importance since the normal relation to the historical tale remains a mystery or at least an exception from the alleged rule about interrogation.

2

People pretend to believe that we ask a question because we wish to know. This is true if "know" is understood as it is in the Bible, where a lover comes to know the beloved, and a man comes to know God, both by a surrender of their will and having it replaced by love.

When knowledge was thinned out into an intellectual information-piece, the description of the question as leading to mere knowledge became fatal. In history, it is obvious that the young want to know what grandpa has experienced, and all history cannot get away from the simple fact that it allows the young to become familiar and to participate in the great events of the tribe or family or nation.

3

However, since the academic world contended that knowledge had not to make familiar but had to remain "pure", scientific, in the sense of complete detachment, the historians became nervous and tried to prove to themselves and others that their effort, too, was not the imparting of power for participation, but a detached scientific analysis.

By a strange law of human nature, any truth is defended more passionately in the suburbs to which it migrates late than in the centre where it originated.

It is, for instance, a law of anthropology that customs are more devotedly preserved in peripheric, remote valleys than in the places where the custom was produced.

4

This law, in the sciences, means that in the central place physicists no longer believe that their science is the foundation of all other knowledge. They know that physics is one abstraction among any number of equally correct assumptions.

Nevertheless, the historians and theologians even, are now frantic with making their fields into a science.

II

1

When Margrit visited Dalmatia, she found that the Turkish women of the district still wore the veil. This was fifteen years after the veil had been abolished in Turkey. Dalmatia having been cut off from the motherland, remained on the old level just as Pennsylvania Dutch and French Canadians.

2

Exactly the same thing now goes on in the departments which feed you. They were built up in the belief that physics was the foundation for everything, and that a

graphic curve or an equation were the only expression for anything of universal *knowledge, truth, and usefulness*.

Their "Turkey", physics, has been annexed by a more modern cult. But they still wear the veil.

3

This means that you are and have been told strange things about the significance of a question.

In political debate, the question period is the democratic phase of political life. It makes for active participation of the questioning public, and they become familiar with the world of politics as it "really" is.

4

The student's questions if they are good, center around his salvation and the salvation of the universe, so that we may not squander the good gifts of time and power given us. We shall familiarize us with the situation and, of course, in a divided society, some members have to specialize and become more familiar with history or special phases of it.

III

1

But all historians together form just the one great voice of the newborn generation who must know into what world they have come, and are told the unending tale.

2

I may express the difference between scientific analysis of some facts about the Navaho Indians and the longing for historical studies in this manner:

Anything looked upon in the outer world of facts from which we think we can learn "something", appears in three dimensions.

Any period studied for its heartbeat and its tuning in with our own heartaches, exists in four dimensions.

The "thing"-history does not locate or place me at all. The familiarizing history allots me my own date and place in the drama.

3

I am acted upon, by the study. The movement of both, historical background and me in the foreground is simultaneous. The more the background opens up, the more incisive and determined my own movement becomes.

4

“History in four dimensions”, would be or is the correct parallel to Einsteins´ physics. History in three dimensions corresponds to the obsolete physics of Newtonian character.

Affectionately,

Eugen

SEVENTH LETTER: "AND NOW"?"

March 21, 1943

Dear Cynthia,

Your answer gave me comfort in so far as at least you decided not to leave college immediately. That you are desperately alarmed, I may well believe you.

THE STORY OF AN HONEST GIRL

Yesterday, a friend told of an honest girl who had been wrecked in that Campo Bello Camp and had sworn talking or thinking for the next five years and surrendered to "doing", in her despair.

However, it is not in my power to overcome your alarm that there is no truth, by a letter.

CHAPTER ONE: 2 AND 2 IS 4

I

1

The two facts that you still hang around a place of higher learning, and that, on the other hand, you are profoundly upset about the existence of non-existence of any truth, is and should be considered the normal situation of an honest student of history or of any student.

2

The one answer about the truth which I may give today lies in the direction not of the content of truth but of its carrier. Who are we to be so that we may be able to know truth?

You ask about the content of truth too early.

3

2 and 2 is 4; and "the earth is round", are true for you today already (these are no absolute truth, in every respect, but we shall let them pass as "true enough" for this discussion.

Why are they truth to you?

Because your bodily senses for quantity and logic are already in existence. You can perceive roundness as well as two-ness and four-ness. They are true because you are a fit carrier of their truth.

But with other parts of your being, you are in rapid growth and experience new sensations incessantly. As to truth about man, you cannot know the full truth as little as the newborn child can perceive roundness. You have to live certain phases of your own life before you can become aware of certain truths.

4

Before that time, before your death, you can only trust other people's statements or reject other people's statements on those states of the human soul of which you now are ignorant.

II

1

Beyond the truths about individuals, there are further on truths which are valid or interesting only for members of mankind, members of the Church, members of the Great Society.

They are just as true as $2 + 2 = 4$ is for your physical being.

2

For instance, whereas $2 + 2 = 4$ is perfectly for the four bodies of the children in a family, morally this is not true. For good parents, 2 and 2 are not four. They will add up 2 and 2 to four, for material questions, food, room, taxes, but never for their children in their personal life. There, $1 + 1 + 1 + 1 = \text{infinity}$. One living family contains an infinity of innumerable people; thus, they appear to each other.

A person who never has seen and lived this fact, that a living family rejects the physical truism of $2 + 2 = 4$, for its membership, because it equals infinity, cannot be given any evidence of this limitation of mathematical evidence by experience.

3

Most college teachers and students do not wish to base judgment on their membership experiences. So, innumerable and incalculable truths and even truisms must remain hidden from them.

To study history in four dimensions, means to become a particle of those carriers to whom something can be true. As you know, even 2 and 2 equals 4, is true scientifically only. It is not true for magicians in Papua or for their faithful who deny science.

Scientific truth is valid and accessible for people who have gone to highschool in Winnetka or elsewhere and therefore have learned that theory must gibe with facts.

4

And now you are puzzled because historical truth is not available at so cheap a price as going to highschool. For an adherent of natural science, the roundness of the earth is knowable mentally.

You remember Stefanson saying that we know this but did not believe this for 300 years. He meant that as scientists and followers of science we might have had this knowledge as an external knowledge only, for a long time, without its being true for the rest of our faculties.

III

1

But the brotherhood of men, for instance is not at all knowable in this same manner, nor is the Oneness of God.

I can exemplify this with the atheist in our own heart. When we feel atheistic, we take it for granted that we thereby refute or deny the existence of One single God. How strange this negation of One God actually is! We can afford this certainty because in our atheistic mood, we still live on our (now suspended) partnership in the institution which vouchsafed for this One-ness, the Church. Ans so the very thing which we negate, we are able to negate while we flee outside the Church, as we have heard of it inside.

As a person who slams a door, still remembers how the room inside looked, so I, in my atheistic mood, still remember faintly that behind the door which I have slammed, or am slamming, One GOD is worshipped. In my denial of this god, I have inherited the truth about his Oneness.

2

The truth came from membership in that group which tried to find out the truth about all gods as one compound unit by comparing notes on all the ways of God with men.

Hence, it is not surprising that the modern atheists are remarkably well versed theologians, the last good theologians, I sometimes think. They know

*that we can deny god
or kill God,
and that there is one God only.*

These three dogmas of the Church are held by all atheists.

3

Now, I have let you off on 2 and 2 is 4, too quickly. Let us look a little bit more careful upon the carrier of mathematical truth.

Thousands of observers were needed for all the observations by which we now know that the firmament and the equator and the horizon and the earth are what they are. And nobody knows that "*a plus b times a-b equals $a^2 - 2ab = b^2$* ", unless he belongs to the scientific world, in some degree. Thereby, a tremendous giant was created, a giant whom we call *the human mind*, and who has very little to do with your or my mentality.

This master mind may know the truth on natural things and this transpersonal collective mind then imparts the truth to all High School kids, etc.

4

Do not think for a minute that the high school kid knows anything about nature's laws just by himself. Left to himself, he would not know what four is and would believe just as much in levitation as in the laws of gravity. He knows that two and two is four through his submersion in and his identifying himself with the stream of scientific reasoning through the ages.

IV

1

In the same manner, then, you have to become submersed into other units who are capable of acting as carriers and gatherers and containers of truth. These carriers must have a certain size and duration.

2

Certain truths are not available to a man who has never governed. Certain truths are not available to a person who has never faced either self-destruction or death or shame of fear. Nietzsche exclaimed in criticizing Gethsemane " *A God who sweats!*"

Obviously you cannot argue with a boar like that. He hasn't lived enough, to revere this sweat.

3

I said in the beginning that I could not tell you today what is true. It is more important to know that not everybody is capable of all truth. We need a carrier for all that truth, for which our own senses are still in their pre-natal state.

On a fever we won't listen to anybody who is not backed up by laboratory evidence. This evidence is bought by very strict discipline of the research fellows in this lab. When the report comes, on a bug, we believe it because it comes from people who have sterilized their hands and strengthened their eyes and checked their memory, to the highest possible degree.

4

For any insight into the nature of society, similar sacrifices are required. And we participate in these insights precisely to the extent to which we identify ourselves with those who made the sacrifice.

CHAPTER TWO: THE ERA "NOW"

I

1

Whose is the Truth? – not, *What is the Truth?* is man's first problem. When we have joined this good company of a carrier of truth, the second problem consists in the relation between our own time and the innumerable times of the historical past. Let us assume that somebody could tell us the whole story of the past down to our own day, still we would have to ask in addition to all the "then and then and then" of history, our own question: "And now?"

All history on the one side and this one question "And now" on the other, must balance. Without this relation, history is antiquarianism but not history.

How do we achieve this balance?

2

The secret lies in the meaning and power of the little word "era". The era in which we live is the spellbinder by which all people can equalize or pool their innumerable little nows and give a collective response to the many "thens" which from the whole past of history wait for our reactions. Without an era, we would not be able to bring enough power into play against the infinite length of time which has gone on before us already.

3

To give an example: all modern men who came after the Bill of Rights was enacted, know that inequality is antiquated and they know that they have to act as though equality were to expand. In the light of the era of this principle of equality, the Civil War became indispensable.

Hence, the modern era transforms all man who came to consciousness between 1790 and 1865 into participants of one and the same big "Now", with regard to all previous "Thens" of history.

We all now consider man as born equal and free. And when we see that before 1776, the students at Harvard were listed according to family rank, we simply say: "Then, this was so".

4

An era unburdens the individual from having to find his or her private "now". In a common era, people have a "Now" in common, through which they cooperate against all purely historical "thens". This sharing in one era gives us the power of a good conscience. It gives us the unity of purpose which binds together innumerable personal and singlehanded decisions.

With the help of the era, our own decision appears to us as a specific "now" and at the same time as nothing but the personal fulfillment of the universal "Now" which dominates the whole time.

II

1

Since in ancient times men were met equal and since in our era now they are, it results that the infinite variety of "thens", of events by which history reflected this inequality in a million ways, now will have to be transformed into as many million ways of equality.

2

This takes time.

And the amount of time it takes determines the length of the era. In fact the era will owe its very being to the simple fact that such a transformation takes time.

3

There may be so many "thens" of inequality which have to be transformed into "nows" of equality, that this specific era may well have to last some thousand or some hundred years.

My personal "now" therefore is experienced by me as an infinitesimal fraction of one majestic "Now". And I am sure that when the Abolitionists began in Framingham in the thirties and when they won in the sixties, they considered it all to be one short flash, one single victorious "Now".

4

In fact, the true member of an era will usually lament that it takes so much time. Anybody who feels the specific "now" of an era upon him, will be impatient. The

Abolitionists saw it all in one flash. The world is too slow. The resistance by inertia is exasperating, the era should be over in one moment.

Hence we may say that any one era is held together by this impatience. And where people have no such "now" which ought to be done right away, the era itself crumbles.

III

1

THE STORY OF A SENIOR FELLOW

We had a Senior Fellow in Dartmouth who fought tooth and nail against any use of the word "Ought". Being a natural scientist he insisted that nobody "ought" to do anything.

I think that this childish denial is quite significant of our era. This boy prided himself on his superior intelligence. And it was because he was so intelligent that he had discovered the meaninglessness of any obligation, for him.

2

In him died an era which had begun with the *Declaration of Independence* and its fervent belief in an "ought". "It is their duty", it read, "to throw off such government and provide new guards for their future security". This boy, class 1941 proves that we have reached the point where we need "new guards for our future security".

3

The secret of any era consists in the contraction of our time sense into one "Now", which can shine like a beacon over many generations and which creates a sense of comradeship among all members of this era. They all hold the same truth and they all are equally impatient to let it not take up more time than is absolutely necessary.

4

We may say that we call "necessary" precisely the outcome of the struggle between our infinite impatience and the infinite inertia of tradition. When we are thrown into the same one "now", we all become contemporaries.

IV

1

By this “prejection” we may all feel that we have come over a long way from the past, as though it were across an abyss. Nothing shall make us go back to those antiquated “thens and theres” of the past. The “now” has carried the day in all our minds.

As members of an era, we are thrown into a movement.

2

Paradoxically as it sounds, the “now” of our era actually moves on and ignites more and more historical material.

In 1776 we know that all men were born equal.

In 1787 a Constitution was written around this.

In 1789 the French took up the cry.

In 1791 a Bill of Rights was added.

In 1836 the Gag Rules against petitions of slaves were prevented by John Quincy Adams and Garfield read the Constitution in Framingham.

In 1850 we saw the Missouri Compromise etc. etc.

In 1861 the Czar of Russia emancipated the serfs, and in 1864 the Americans did the same.

Therefore anybody born in this era was faced with a partial “now” which partook of the one great “now” of the whole era: Equality.

3

To be confronted with something which waits for my decision, but lies within the frame of a bigger “now” of my era or time is man’s constant historical situation. Looking backward, he shares a common background which he and many others have left behind irrevocably; looking around and forward, he has to find his specific decision through which the common decision is actualized.

4

It is worthwhile to analyze this contrast between the two visions towards the past and towards the future, a little bit more carefully. Most people throw around these terms past and future rather loosely as though we entertained the same kind of conception about the two. As long as the difference of vision is not realized your vision towards history is blurred.

CHAPTER THREE: PREJECT AND TRAJECT

I

1

As a being immersed into the stream of events, survivor of all the "Then"s of the past, asker of the question, *And Now?*, you organize all the past instinctively into a sequence, a road backward; but the future into a cone of rays which all have to go through the one point of the *And Now?* situation.

The future can only be entered through the needle of the eye of this present moment and its specific and single decision. Before this decision is made, the future cannot come about. We may hedge and put our head into the sand, as the men who did not wish to see the slavery issue in time, or the appeasers who tried to buy off the gruesome "Wave of the future"; but historically, these delayers who are trying to give no answer to the question, "And now?", simply try to live in the past a little bit longer.

2

And one day, Pearl Harbor happens and decides the case in their stead.

In other words, somebody makes the decision for them. But the past becomes the past only through such a decision on one specific issue through which then a whole host of others is let in like rays which all go out from this one central decision, into the future.

3

When we look back, the past does not fan out like rays of a cone, but like a long highway, may be a winding one, but still one row, with signposts on it: 1800, 1840, 1845, 1860 etc. etc.

It seems very important to me that we "see" the past and the future in quite a different manner. History appears as having gotten over a good deal of ground, and man with regard to this journey may be called a "*traject*".

The fourth dimension of the future, into which he moves by stating that certain things lie "behind" him, puts him into the position of a being who is up against something, and for this I beg you to accept the term "*preject*".

4

These two terms are interdependent. And I ask you to combine them, so that we may steer clear from the errors of a pure outside and external treatment of history outside our own era, of queer facts without rhyme or reason.

II

1

The boy class '41 who denied that there were any "oughts" in this world, tried to escape this bifurcation of preject and traject; he tried to be a traject only as so many do. The fanatic, on the other hand, often may try to be the fanatic of some future vision only; he does not accept history as some ground over which he has travelled himself.

2

The historical human being must live, sharing within his heart the patient impatience, or the impatient patience of being both, traject and preject. The same thing which we said of the era, that it is one flash of one majestic "Now", like the "Era of the Crusades", or the Age of Reason, and yet one or two centuries long, is true of the individual.

He is one thought of God, and yet he lives seventy or eighty years.

In other words, his external extension through time is bound together by one inner stream of *impatience, expectation, hope, confidence*, which makes his many years appear to himself like one day.

3

When we come to deal with the periods of the past, we shall resuscitate in our fellow men of the past this same suspense between preject and traject which makes them our brothers.

History means something as soon as a historical person or group can be felt to have lived in the same tension between traject and preject as we ourselves. Man is an animal, and not a human being, as long as you don't credit him with this suspense in which you find yourself. And so the introduction of the two terms traject and preject are not a luxury. I pin you down with these terms to the fact, that in your study you share the situation of the people whose history you study.

4

The situation in which you and George Washington find themselves is one of equality, with regard to your and his "torn-to-pieces-hood" between past and future. He and you were thrown before a stone wall and a decision had to be made by which you both become historical beings. (May be that in your case, the Japanese made the decision for you; but this does not alter the fact that you were determined by a decision over the "And now?"

III

1

If I did not introduce these two new terms project and trajet, we would run the risk to relapse into the position of arrest which the scientist may entertain with regard to his guinea pigs. They are the "objects" of his investigation; and he is the "subject" who undertakes research. The research fellow bears the name "subject", and the things of the world are his objects. He honors them by becoming as objective as possible.

2

In history, this division between subject and object is at best of secondary importance. Primarily, you are the trajet who sees other people projected against difficult decisions, like the Reformation, abolition, war and peace, imperialism, etc. They had before them that which lies behind you, and this is your crucial relation to them.

Whereas a scientist tries to rid himself of his subjective attitude and to become objective, the historian must work himself up into the proper "projective" mood, and get rid of his complacency as a mere trajet who lives in safety after the event.

"Objective" history would be boring because it would not stress that the historian has to bring himself into the same projective position of people who were up against a stone wall of an inescapable "And now?"

3

History in four dimensions exists where the writer or reader of history, will evoke within himself the projective mood of decisiveness, of complete dedication, before trying to judge the past. Where the trajectory granddaughter or grandson can feel the inspiration of the founders of their own world, the whole category of "judgment", will be abandoned. And as in *John Brown's Body*, at the end will come to be the discarding of any objective or subjective statement.

4

In the fires and flames of our own power of becoming a preject, history is purified, from the other mere glorifying myth or vilifying debunking. Our own passionate devotion to the "And now?", allows us to receive the acts of history in their purest form as eternal energy, as the torch which we are expected to carry on.

In the preject-traject relation of the student of history, the dress and the accidental material aspect of the past evaporates, and the pure fire of life bursts forth, once more. Thereby, history intensifies life instead of weakening it. The tired trajective heir is reborn into a projective equal of the ancestors who, too, were prejected.

IV

1

The ancients said of history that it should "*alere flammam*", feed the flame. And Goethe said that history was important because of the continuum which it produced.

With the help of the two concepts of preject and traject, you may now grasp the right of these two definitions. They do not mean a shallow patriotism of the defense of any partisanship of the past. The past remains the past, but the people who lived this past, do not stay there; they become our brothers and sisters. They cease to be separated from us.

They free you from fear and from decadence. The radicalism of history writing and of a penetrating treatment of history is, that you can look through the temporary issues, into the heart of mankind.

2

The introduction of the new terms traject and preject would not be necessary if history had not come under the "influence" of science for the last eighty years. All true historians always did exactly that which I have tried to describe to you. But your ears are ringing with the two terms "objective" and "subjective" and to shut out these misleading notions, you should try to use, in your own reflection, the new terms.

3

I have picked them, of course, with relation to the scientific nomenclature.

*The pair, subject - object
and the pair traject - preject*

connotate a revolution of your vision by 180 degrees, so to speak.

The subject-object relation is one of space, the subject being the inner, the object the external fact in space. The traject-preject relation nowhere overlaps with the subject-object relation, except in the center of the person; in his or her "Now and Here".

In the object-subject relation, we neglect time, and the lapse of time.

In the traject-preject relation, we neglect space and the distance in space.

4

The mass of objects and the observing throng of subjects are held together by the fact that the evidence can be gathered in one place, a "here", a laboratory without any time. In science, you are right as soon and as long as you can take everybody to at least one place where he can verify your theory by practical experience or experiment.

But in history, you do not intend to reconcile objects and subjects in one place. Your attempt is, in history, to reconcile trajects and prejects, at one moment.

In history, you are right if anybody and everybody who lives "new", can be made to breathe the same breath which inspires the people at Valley Forge or Marathon. This is the reason why history has to be rewritten in every generation.

CHAPTER FOUR: THE WORLD WARS OF 1914 and 1939

I

1

Riding on the sunbeam of time ourselves as prejects, we change our distance to the past incessantly. Hence at every one time, the relation between preject and trajet has to be restated anew. In history, we are not held together as in science, by the evidence which can be shown to us in one laboratory or in one observatory, but because a certain enthusiasm and inspiration can be resuscitated at one time, under the special pressures of this our own time.

History makes us realize that we all have come across the same abyss, until now.

2

In schools of history in which the trajet-preject relation is reduced and the "object-subject" relation preferred, the people ignore the "era", and walk along as children of their own era as though they were sure of its existence forever, in childlike certainty. Their's is a three-dimensional history, with no give and take between the preject in us and the trajet between the man who lives forward, in us, and the man who leaves behind.

They still live under the spell of classical physics whereas we accept the four-dimensional system of relations in which the observer himself moves on, too.

3

The three-dimensional, objective historian has been taken by surprise by the end of his era, and by the two world wars of 1914 and 1939. His era was distinguished by the establishment of departments of history all over the world.

If you went to College a century ago, there were no courses in history, in America. History of the Bible and of the Church was taught; and the classical historians of Hellas and Rome were read. The chronology of the Bible was taken for granted. And your membership in the Christian era was the basis for the whole curriculum.

The department of history, in our schools, are the fruits of the century of progress.

4

For me this era of history departments as we may call the era between 1789 and 1917, came to an end in 1917, with the Russian Revolution and the entrance of America into the World War. And around this fact that an era drew to a close, *Out of Revolution* was written. Discovering the end of one era, I woke up to the conditions of any era which binds people together in timeless and unselfish companies.

Now, in 1943, many more people will admit that we enter a new era. But as you see, this process of admission itself fills 25 years.

Here you have the typical fact that the light of truth travels at lightning speed and very slowly, both.

II. OUR ERA

CHAPTER ONE: JULIUS AFRICANUS

I

1

This is particularly true of the era of which the “History Department Era” (1789-1917) is a branch-era.

Our whole era is based on the assumption that the truth is like lightning and, at the same time, as slow as the whole lifetime of mankind.

2

Let me add some facts about this main era of ours, right away, in a kind of second part to this exposé.

3

I happened to study some elements of this Christian era, recently, and after our discussion, the facts may take on added meaning, for you. If you knew what was meant by the Christian Era, the outline of history in which our era was put up dialectically against the innumerable histories outside our era, will be explained better.

The Christian Era is one majestic New, spoken into a star-lit night in which a galaxy of tribes and nations waited for the dawn of day, and in which all the “thens” which can happen in history, actually had happened once.

4

The first Chronographer of the Christian Era seems to have been Julius Africanus. He wrote around the year 200, when the Church still was underground, but when, on the other hand, a man like Africanus could donate a library to the city of Rome openly, and write on Christianity and history, confidentially. The historian of emperor Constantine, Eusebius, built on Julius. And that is why we know of him.

II

1

Julius Africanus found the Biblical record, the Greek, Roman, Persian, Egyptian traditions, and he set out to unify them into one road of travel backward. He tried to create the historical continuous line which we, as trajects, instinctively postulate as though One history had preceded us. For this purpose, he had to coordinate the various chronologies. It was not difficult to synchronize. Darius and Esra and Nehemia and Athenian democracy. The thing which gave him real trouble, was the claim of the Egyptians to a history of some hundred thousand years.

2

Julius reduced the Egyptian traditions by denying the existence of all the deities who were said to have governed Egypt before the Pharaoh Menes (probably 3100 or 3000). Now mark his expression as to this reduction: *"It is less arrogant, and is truly human and goes with the spirit of truth as taught us by Moses that only 5500 years elapsed from the beginning of human history to the epiphany of the redeeming Word under Cesar Augustus' monarchy."* (Migne, Patrologia Graeca X, 65).

3

This sentence will explain to you my own aversion to "millions of years".

The first thought of the Egyptians when they founded Pharaonism, had been this very term. "Millions of years", is the first important and decisive hieroglyph, in the new order of things after King Menes. It was a colossal and wonderful bold conception and I shall justify it eloquently, later. But since I know how it was conceived, I also know that it was an exaggeration, from the outside and much more the expression for timelessness than for actually millions of years.

For Africanus in 200 A. D., this Egyptian juggling with "millions of years", was sheer mythology, and it stood in the way of progress towards a reasonable chronology of human evolution.

4

Julius was progressive when he soberly said: This is human conceit.

It is human to be self-critical, and to continue the original struggle of Moses and Israel against the wild myths of the Gentiles. The short Chronology of the Jews and Christians, was a victory over mythology and vanity. It made possible a common background for all the partners of our era, *Scyths, Greek, Parthian, Jew, Roman*, as

postulated by the experience of Pentecost. They all became trajects of the same length of time in the past, no mean achievement.

III

1

You asked me why I favored short periods in prehistory and I cannot give any other reason than the fact that since I studied Egyptian history forty years ago, I always found myself on the side of the "shorter" chronology. At that time I had no knowledge of the procedure of Julius Africanus. The choice for the beginning of Egyptian history was between 4241 B. C. or 2776 B. C. as the oldest precise date of history.

2

This date, of course, had significance for history outside Egypt as well. The leading German scholar, Eduard Meyer, called 4241 the eldest date in human history, although his horse sense warned him against this over-expansion of our direct traditions strongly.

In 1940, the American Dr. Winlocke, after manifold preparation by other scholars, proved that 2776 should be considered as the first fixed date in unbroken tradition backward.

In the same year of 1940, despite the paper shortage of the war, an Englishman, Sidney Smith, rushed a pamphlet through the press which corrected the whole chronology of the Cambridge Ancient History by reducing it considerably. (Sidney Smith, *Alolakh and Chronology*, London 1940).

3

Smith showed, that the famous Hammurabi or Khammurabi, the legislator of Babylon, governed from 1792 to 1750 B. C., *id est* in the days of Abraham, as assumed by the Biblical tradition.

We do not even today reach backward into the year 3500 or 4000 B. C. without "arrogant" or "titanic" speculations. A man who especially indulged in them, was the excavator Flinders Petrie and you find his big figures widely spread.

4

During the last forty years, I have watched this spectacle of a slow convergence to the original traditions. It is a fascinating spectacle.

I mention it here only to show that the short chronology was not introduced by childish or irresponsible people but by men who were faced with the creation of an era. For the first and only time, they laid the foundations for a history of humanity. *"A true history of mankind shall always have to be an article of faith"*, Nietzsche has said (Works XI, 297) rediscovering this truth of our era.

By relating this article of Faith into the new "Now", as the Years of the Lord, the Churchmen made it possible to see the whole past in the light of this new era.

IV

1

Following Africanus, the Jews in exile, several centuries later, began to count the years from the creation of the world, and they do so as you know, down to this day, although their count has a somewhat shorter era.

On the other hand, Julius chronology changed its outer form, in the Church and World of the Gentiles. What had been his perspective?

2

He had placed Jesus into the year 5500, as the epiphany, the becoming known of the force in history which could turn the wheels of history in the opposite direction, from mere accident and disintegration, into the conscious reparation of man's real role.

He furthermore believed that the new era would be condensed into five hundred years. That would bring human time to a week of six Days of God, each day equaling one thousand years. And the week would be followed by the Great Sabbath.

3

Modern historians brush aside this era by labeling it "chiliastic", "eschatological", as expecting the last day of the world in a hurry. And when you think our treatment of Jehovah's witnesses or the Seventh Day Adventists or the Millerites who expected the end of the world for 1843, you easily see how condescending this scientific attitude towards Julius is.

The inhabitants of the "History Department Era" overlook a number of facts about their own and about the Christian era. The century of progress was rather hurried itself. Progress put on Seven-League-Boots, and the year 2000 or 21000 was expected to see the fulfillment of most of our boldest dreams.

4

On the other hand, Julius gave the Church, for converting the Roman Empire, not less than five hundred years. This is fifty years more than the time since the discovery of America. For this period of one half millennium, he knew of one single *Now*, one task for all and everybody living during these fifteen generations.

CHAPTER TWO: FURTHER STAGES OF DEVELOPMENT

I

1

In assigning five hundred years to the fulfillment of Christianity within antiquity, he essentially was right. In 476, the Roman Empire of the West ended. The Christian leaven had done its work. A new world began for which the only mother and background now the Church was going to be: the World of kings of Germanic descent of the next five hundred years, was a New World, as new as the America which Columbus discovered which knew nothing of the World of Rome but only of the church of Rome.

In 500, the world as Julius or Paulus knew it, was both Christianized and completed: it had run its compass.

2

Believing in human-sized periods, Julius gave his fellow Christians a time horizon which was of tremendous scope and which did not preclude a regeneration of this era for the new world of the Germanic nations.

And so it happened.

Therefore, the Christian era not only was wisely delineated by him but also in such a manner that it became capable of further stages of development, in an organic growth. The Christian era was conceived not mechanically but as a four-dimensional system.

3

The first change came after the five hundred years were up. Julius Africanus had given the era successfully to ancient Romans as trajects of pagan Rome and prejects of Christian Rome.

Dionysius Exiguus wrote in Gothic days, in 534, one generation after the 5000 years of Julius had been consumed. He wrote in "6034", in terms of Julius. This, however, would have been frivolous, an allusion to the six thousand years of Julius, in very poor taste. Dionysius was a simple, straightforward orthodox man. He began the year which for Julius had been 5501, as the year one of our era, just as we do today. In him, the difference between the past and our own era came to perfect self-expression.

4

In his book on the dates of the Easter celebration which as you know, is a moveable date, he dealt with the 19 year cycle which had been used by the Fathers in Nicea, in 325, and had made possible a simultaneous celebration of Easter in all the churches of the whole world.

Cyril in the fifth century had published an almanac, in which the dates of the next five cycles (95 years) were computed in advance.

II

1

When Dionysius took up his pen, Cyril's almanac had six more years to go. And now I let Dionysius himself tell.

"Cyril's almanach ran from the 153d year after the inthronisation of the emperor Diocletian to the 247th year of this prince. Hence we had to start with the 248th year of this same prince or more correctly tyrant, but we could not bring ourselves to implicate the memory of this hater and persecutor in our cycles.

Accordingly, we chose to annotate the times of the years from the Incarnation of our Lord Jesus Christ. In this manner, the rise of our hope would stand before our eyes in greater relief and the cause for the Rebuilding of Humanity, namely the Passion of our Redeemer would shine forth in clearer evidence. (Migne, Patrologia Latina 67, 487.)

2

After this, the tradition of the six thousand years was till preserved, side by side with the new era, for many hundred years. I have found in many documents of the eight and ninth century, at the end of a deed or in the preamble of a testament, the expression that the world was rapidly drawing to a close, or that the senility of the world was evident. On the whole, the "standing within the sixth millenium", the sixth age of the world, was qualified to be "without certainty of numbers of years" (This is the expression used in 1225, by the author of the *Sachsenspiegel*, the imperial law book for Northern Germany, Eike von Repgow.)

3

In the eleventh century, we still find the old "Now" of the Era, spoken with the fervor of its very first days. "Our Lord himself left mankind in bondage to the devil and only redeemed it by his own death after the lapse of five thousand years (see the full statement Anselm of Lucca in *Out of Revolution* p. 523).

Hence it never is too late, for bringing about the right government. Julius and the Bible's chronology here served to spur on the Reformers of the Crusades.

4

The meaning of the Christian Era, for Africanus, for Dionysius, for the Crusaders, for Chesterton was one and the same always. The era's meaning is its coming after an end of the world, it comes

*as the second birth of Japan,
as the regeneration of the arts and sciences,
as the renovation of human innocence,
as a rebirth of the soul,
as a restoration of God's creation.*

III

1

It is now time to find the cause why this elementary character of the era is unknown and powerless, why the era has lost its traject-preject character, lost, in other words its eschatological urgency.

2

The History Departments have transferred the Christian era into an era like that of the city of Rome which ran from the founding of the City, in 753 B. C. The famous formula, *ab urbe condita*, made Rome into a city as old as Greece where the first Olympiad was remembered for the year 776 B. C.

If you wish to get the feeling for the "*ab urbe condita*" formula, think of the year 1492 in the American self-consciousness, when a first generation immigrant wants to show that America, after all is not of yesterday.

Where Greek and Roman eras never were meant to any growing or universal significance. They could not give orientation to the decisions of living men. The Roman Era was invented in the days of Cesar when Rome was mistress of the orb. It was a prophecy after the event, ennobling the past of the new queen of the world.

3

The Roman Era ranks with the honest attempt of Augustus to be the peace and salvation of the world. His titles were all the titles which later were bestowed on the

savior in the manger. So, it is just to say that there was the particular competition between Cesar and God's Son.

This rivalry in decisive moments of history is marked. The Babylonian king Hammurabi and Abraham, the Egyptian Pharaoh Amenophis with his sun-religion and Moses, the pious king Darius and the Jews who restored the Temple, were contemporaries like Augustus and Jesus.

Obviously, they aimed at the same thing, each time, the kings with the weapons of their government, the real reformers by a new start from the root.

4

Perhaps you are interested enough in this strange parallelism to go deeper into its study.

George Fox and Cromwell might serve as a modern illustration, perhaps; though I am not quite sure here, because in our era, the functional role of all parties seems so much better assured, and would not like to miss either Cromwell or Fox.

IV

1

I bring in these competitors perhaps too early and you may think it rather confusing. But it seems important that in no case of life is any form or attainment without competition. When the History Department looks back, little risk seems involved in the Christian era and all the past. The danger of missing the bus, the fast that many try, and few open the right door, becomes invisible when we look back.

2

That the Christian era was brought about by the faith of three generations, century after century, and that, if it had not been believed in, the next best era, of Rome, would not have sufficed to build up a humanity, a unity of soul and mind and body as we enjoy it today, since the Roman era was not a *Now* of creative Chaos, but a *Now* of complacent achievement, this is evident from a comparison. "From the foundation of Rome" – any Roman could be born to this truth. But from the coming into the flesh of the true form of life, nobody can count except on faith.

3

The History Department Era and the Christian Era are not in real contradiction, however. Something rather minor has happened, during the last century.

In every century after the changes, people have tried to particularize the era by starting anew with the year One. Mussolini counts side by side the years D. D. and the years of Fascism. The article on "era" in the Enciclopedia Italiana is printed, therefore 1932-10; this is the form in which the two eras appear.

4

You now nay remember yourself that the French actually threw out the Christian calendar for a few years ("*écrasez l'infâme*"). Every century after 1200 created a branch-era, with a particular topic, a specific *Now*.

Among these branch-eras, the one of "equality" and "progress" was vigorous down to the tragic era. Then, it began to wither, with mass production and corporations who took that which had not been thought up for them: 14th amendment. In this way, the branch era began to weaken.

CHAPTER THREE: JOIN THE ERA!

I

1

Now, strangely enough, with human beings, the withering of their branch takes the form of their themselves sawing off the branch on which they are seated. Him whom God intends to depose, he blinds. (*Quem deus perdere vult, ipse dementat.*) This sentence is deep enough to ponder over it for a lifetime.

The scientists of the Department-era had departed into their departments with the understanding that they would progress and take over two functions besides their own, the function of the clergy of old, and the function of the leaders into the future of society, too. The philosophers were going to be kings.

Voltaire wished to keep the processes of the Holy Ghost and of good government alive, but he believed that chemists and mathematicians and people of encyclopedia knowledge would serve in all these capacities, if genius and talent could come to the fore.

2

You have diagnosed the confusion yourself. By 1880, the scientist was in the saddle, and now he declined the functions of the former clergy as well as the vision of social leadership into the future, both. God was a human prejudice and the brotherhood of man could not be proven.

Both statements, from the viewpoint of reason are absolutely true. Of course God is a prejudice. He has judged us long before we open our lips. The statement that God is a prejudice, is correct.

The Department Era made the mistake to entrust the government and education of the world to departments which were hired to do away with prejudices. Voltaire had made the joke that God would forgive him because this was his business.

Now, he had entrusted the rule of the world to men whose business it was to find inexorable laws and never to forgive. In the department of sciences, there was no room for those prejudices on which the common peaceful and progressive life of humanity, once for ever, is based.

3

Together with all human prejudices on external objects, man's own life was treated as *a mere prejudice, superstition, artifact, a survival of anthropology.*

Any monopoly is greedy. The Department Era thought it could remain in power by being scientific only, and by forfeiting and denouncing as bunkum those functions of social leadership and Christian ministry which Voltaire and Thomas Paine had offered them on a silver plate.

Scientists in 1880 denied that these very functions were valuable or real. There were no "oughts", just facts. So the central function of social order were treated as *questionable, superfluous, obsolete, prejudices.*

4

In this way, the faith of the branch era was whittled down. The faith of Voltaire had not been kindled by chemistry but by the hope that chemists would be kings and wise men. After 1880, the men of good will felt expelled from the dead branch. Some returned to the trunk era, by joining the Roman Church.

II

1

This, then, is our situation. Ever since 1904/05 (First Russian Revolution and Russian Japanes War) the withering of the branch era und Europe was evident. In 1917, Spengler and Lenin buried it.

One swung the sword of skepticism, the other turned towards the very key word "prejudice", and, so to speak, impaled it, took it on the point of his sword by his famous: "*Freedom is a bourgeois prejudice.*" The destruction of all prejudices itself a prejudice End of an era.

2

But for anybody embedded in the full four dimensions of history, this drying up of our branch era is most terrifying.

For, the Department-Era had tried to disparage the tree from which it sprung. And so, we are without any era, for the time being. And we can't be expected to sing paeans to the "next" era, after we have seen the tragedy of the last 150 years.

3

Fear of another disillusionment paralyzes many.

Hence, this time, the change will be bigger than just from one branch-era to the next. The time of these “branch-revolutions” is over. The transition is not from branch era to branch era, nor totally away from the Christian era although many try their hand in that.

4

To use a simile: The same eternal root sends forth the trunk, the branches and the crown. A mere return to Romanism would be against the living faith of Christianity. Another branch era is impossible because our heart has looked through the mechanism of these branch-eras, all of them. The branch eras had unfolded the nations, the trunk was the Church.

The living crown will combine the unity of the trunk and the variety of the branches, as the head of the foliage usually does. To the crown, some trees even sacrifice all lower branches.

It will depend on us what shape the tree will take. But the crown, I should think, is the aim of our era, as it sets out for a third form of A. D.

We do not desert our brothers of other centuries of our era.

III

1

We, too, shall have to find out now to the specific “Thens” of human history; and the heroic lines of early humanity invite us into their storehouse of recipes for *integration, creativity, discipline, speech, song, and vital inspirations.*

2

The proper-sized carrier for truth, less than ever, can be the individual mind of the machine age worker. The proper-sized carrier remains the cooperative fellowship of the era.

Without this fellowship, the buried millennia of prehistory would never make sense. Both need each other.

3

Since history cannot be understood by anybody who is a time server, a mere child of his own time, on this short wave length of some years, we may shout "*Join the Era!*"

As the crowning effort of the same people who believed with Julius Africanus that Now the time had come to unify and to universalize, our chaos may become an era again, and grow again to a movement.

4

If it is agreeable to you, I would like to plunge six thousand years back next time, to those beginnings which might interpret our endings. By rooting the era in so deep a prehistory, our own era may appear to be very homogenous, very strong, very simple, as the answer to all the unsolved questions of black and yellow and white man, as they have asked them from time immemorial.

Join the Era, and go back to all and go back to all history that is needed. There still is growth in the air.

Increasingly yours

Eugen

3/25, 43

EIGHTH LETTER: *PERSONAL POSITIONS*

April 5, 1943

Dear Prejective Cynthia,

I go back to ink; I am freer, this way.

Yet, it is my second draft since your last letter requires a careful organization of my answer, with I, II, and III perhaps.

Yes, try and enlist D. C.'s interest in our enterprise. I leave it entirely to you. As far as I can see from the outside she may be in exactly the opposite relation to all the points of contact: *history, Land Corps, Four Wells, academic life*, from your own situation.

For instance, in history, she may be quite immersed in separate "histories", with marks, and term papers, and never even have asked the question about history in general.

If my hunch is correct, you would become more certain of your own problem in having to convey it to her. And after some exchange, and having her, drop by drop, given to read our previous letters, you and she might have to spend some time together - at Four Wells possibly - before you return into your own again.

CHAPTER ONE: *MERE WORK NARROWS*

I

1

The two lenses which, in their prisma, break up the chaotic fluid reality in our minds, would then, according to my hunch, be distributed between you and her, in this manner: she has sought release in the Land Corps, from the academic object-subject relation, in which an inner group of observers bends over a multitude of objects, focusing attention on the objects as they pass under the lense:

*Science (subjects collective),
objects analyzed in the world of nature.*

2

You joined the Land Corps, or better CWJ, and found yourself there definitely in the tremendous situation of a project on which a disrupted and disintegrating group of trajects, the Vermont farmers, pressed

trajects → preject (singular or nearly singular)

And now returning to college, and studying history, you try to supplement your vital experience with a world view in which your preject-Now is elucidated to the general task of one whole generation within an whole era

(then) trajects X prejects (now)

3

Obviously, D. C. has never entertained such high hopes of integrating history and the Land Corps.

On the other hand, you immediately can see that both her and your glasses are mutually interacting. Once the backward-forward, the traject-preject relation is embraced firmly, we shall have no quarrel with objective research of facts or organization of scientist-subjects into a republic of scholars.

The subject X object attitude as a *gradual, laborious, evolutionary* unfolding of the human situation, is natural and healthy, as long as the underlying suspense between thens and nows, Past and Era, makes itself felt in the hearts of the people who, on the basis of this suspense and tension – are jerked into the special field of history.

2

3 1

4

Finding ourselves as prejects we aim at becoming trajects and FOR THIS purpose, undergo the treatment of subjects and objects.

4

And at this point, I leave D. C. to you, and turn to your next question – although it comes at the end of your letter – about the uselessness of criticizing the academic situation as you find it.

Rightly, you reject such mere criticism as negative. God bless you for this.

All honest toil and labor has its reward; and they have toiled honestly. In the preface to my German work on revolutions, I speak of “the grandiose work of research done by the last century”.

Several points must be distinguished, to clarify your quandary.

II

1

I. The history department era follows out a great impulse, that of Voltaire's ideas, to make the clergy of the Church superfluous, and to put "*the main ideas*" for safekeeping into the hands of philosophers and scientists. As long as this impetus was in force, good history was produced.

After 1880 this impetus died down, but the organized subjects of objective science remained active, working fanatically in the same direction, without believing in their hearts in *God, freedom, immortality*, any longer: Voltaireans without his faith, they slaved all the herder, with infinite details of work. And they drown you in this detail.

II. Now, in proceeding thus to the logical consequences or pure reason, without faith, they did dissolve the historical vision of the previous centuries which naively had believed in the clear cut Christian era, preceded by antiquity, with Jesus the center of history, in a linear sense; from 1500 to 1850, this naïve faith had prevailed.

*Hellas Rome
creation Jerusalem*

*Germanic Romance
nations*

Revelation

2

The disintegration of any faith is needed when it must grow larger.

The faith of humanism became too narrow when the whole world, *America, Asia, Africa*, had to enter "the fullness of times", the vision of Protestant Europe and its historians between 1500 and 1850, had been that Plato and Socrates were precursors of Christ, that the dark ages and the Middle Ages were regrettable delays in the progress of mankind, and that the true history of mankind shone forth best between

*500 B. C. and 500 A. D.
and between 1500 A. D. and 1850 or 1900 A. D.*

Marathon, 490, Salamis 480, Perikles (dies 429) became the starting point for all *Greek, Roman, Christian Antiquity*, and

*1492 Columbus
1453 the Greek scholars flee to Italy
1517 Luther breaks with the Pope*

became the starting point of the parallel New Times, with a thousand years, from 500 – 1500 in between, of disagreeable superstition.

3

You see that the same big and admirable feat which Julius Africanus achieved in 800, to root the Christians in an era of 500 years, happened again, in our own humanistic era, after 1453 (the loss of Constantinople to the Turks). More and more people after 1450 did brace themselves for a common enterprise of several centuries of humanistic and scientific progress.

And they got their era: 1450-1900.

4

On the other hand, this special state of affairs could not last forever. The strange extrapolations of the Dark Ages defied all healthy sense of evolution. If the times between 500 and 1500 were a period of hibernation, the straight line of progress was not obtainable. There was then no evolution.

So, after 1850, attempts began to uproot this scheme of:

500 B. C. to 500 A. D. as plus
500 A. D. to 1450 A. D. as minus
1450 to 18... as plus again.

III

1

You have entered college at a moment when the baby has been thrown out with the bath: no era is left; the whole Christian era is discredited. For some reasons unknown to the scholars, they find themselves huddled together at *Harvard, Yale, Columbia*, piecing together tidbits of information about anything under the sun, defying all general *ideas, beliefs*, as prejudicial to their "pure" research, and now involved in a gigantic war, without doing more than hanging on to their *Spanish, Mexican, Egyptian, Chinese* histories.

2

And yet something great has been prepared by this destruction of the "classic civilization", or "humanistic" chronology: although the drama of a golden age of Perikles, or of Renaissance has become untenable, the boundaries of the historical horizon have been enlarged and by now, they encompass the whole of the life of man: prehistories, histories of civilization, and histories of the Church, histories of East and West, social, political religious, histories.

3

Intentionally I call them histories, in the plural. For the “*multocular*” views are most confusing. What they have in common is that they lie within an enlarged, more universal horizon of many thousands of years. The objects are all there.

What is lacking is the mighty tidal wave, the “*Bore*” as they call it in the Bay of Fundy; this bore sweeps all the subjective partakers of history 200 feet high to the altitude at which the dynamo of integration can begin to operate.

4

At the end of this letter, I may be able to prove to you why “honest work”, as done by the historians of the last two generations depends on “heroic”, creative moments from which they receive their orders and directives. Workers in the field of the sciences are blind as to what they achieve. As they work away, day after day, they do something, but as Heraklitus put it: *Those who are asleep, dream of the world as though it were their own and do not understand how they affect the real world of all men.*

IV

1

Mere work narrows.

The farmer behind his plough and the scholar behind his desk, narrow their humanity, by the division of labor. As the lines engraved on the leaf of a tree all run towards the rim and end abruptly, so we all in our daily work, tend to something special or particular and must have our common task in back of us; a priori, id est, before we set out to run our course, the meaning of our various activities must be ascertained.

2

Your criticism of the teaching in college need not turn against that which they do.

It is only impossible in the things which they do not do and because of that deny to exist.

The histories told in College all would make sense if they still admitted their dependency on the Voltarian religion as vicarious clergymen. Having broken away from their own heroic origin, they have become mere activities.

Activities carry no sanctions of authority with them. If they proclaim to be THE only intelligent activities – yesterday night a colleague seriously said that Germany had to be cured by “education” and “free discussion” – they become ridiculous.

3

Not the fact that somebody teaches this or that, is to be criticized, but the fact that he teaches it as though this covered the whole ground, and as though it were INDEPENDENT OF MORE IMPORTANT other processes of the human spirit, deserves to be hemmed in, by your resistance.

This is the awakening into One Common World of which Heraklitus of Ephesus spoke 500 B. C., a thinker to whom we go back today, for good reason. For he looked through the dreams which got with all our special activities, the soap bubbles around the small actual performance, and by introducing the term “dream” for his self centered thinking, he could state:

Only for those who awake from their dreams does a common world order come into existence.

4

The historians fuss it into tidbits, not because of their bending over their special period, but by denying the majestic bore of faith which lifted them up after 1789 and put them down in their particular chairs of history, which took the place of the religious history of salvation by clergymen.

CHAPTER TWO: BURCKHARDT AND ROSENSTOCK-HUESSY

I

1

As to Belloc, I am sure your good taste saved you. I repent. He too completely belongs to the bygone antagonism of the Free-Thinker versus Counterreformation type, of which Von Huegel suffered. D. Steare, the Quaker, preaching in Ignatian discipline proves that this era (Protestant – anti-Protestant) is at an end.

And so, skip Belloc, who, together with Chesterton, in my early beginnings fortified me because, then, these old antagonisms still surrounded me, before the First World War. I am TOO conservative, and give people credit for achievements in the bygone past, when, now, their disagreeable sides are the only ones that remain transparent.

Belloc really is wicked.

2

Your observation of the breath-taking acceleration of the world's march is profound. It was the obsession of Henry Adams, this acceleration. And he prophesied the end of our world, from this law, for 1917.

*If you see that the Reformation 1517-1525
had its humiliation in the thirty years war 1618 – 1648,*

*and the British Commonwealth idea 1641 – 1689
saw its low ebb from 1776 to 1815,*

*the Voltairian wave swept over Europe 1789 to 1815
and was humbled 1848 to 1874,*

the Russian revolutions of 1905 and 1917 are only 12 years apart,

the acceleration in the last century is marked.

3

On the other hand, this may be explained by the specific human image which the French Revolution imagined: "the individual", whereas former periods had imagined families or churches, in short, *many-aged, polychrome*, processes.

It is quite likely that we shall have to try deliberately to SLOW DOWN; your own observations may be a first inkling of this possibility in yourself, and the very fact of the dark ages may point to an inexorable curvature of human metabolism.

4

I postpone the exploration of these intriguing questions; for the time being see p. 13ff of "Out". I do so because your question about an era for individuals expresses your training in 19th century individualism even more poignantly.

II

1

You ask if we could not add an era, for the creation of a "*race of saints*": Man cannot be the means for an end, the mere carrier of some function. Why not make him his own aim?

This would read, you write,

<i>individual</i>	<i>god of gods</i>
<i>tribes</i>	<i>world of worlds</i>
<i>cities</i>	<i>tribe of tribes</i>
<i>Israel</i>	<i>integrated individuals</i>

(marked by →	
<i>individual</i>	<i>integrated individuals</i>
<i>tribes</i>	<i>tribe of tribes</i>
<i>cities</i>	<i>world of worlds</i>
<i>Israel</i>	<i>god of gods)</i>

Your scheme expresses the normal outcry against all the kaleidoscopic array of history: "*Where do I come in? Am I nothing but a vehicle of progress, a victim of war, a refugee of revolution, an instrument of civilizations? No, I cannot be meant to be a functioning wheel, a carrier, agent, actor, servant, player on the world's stage, of some destiny which, after all, goes over my head. Is there no time in which we simply may live, without ado?*"

"*History is a nightmare from which I wish to awake*", Joyce exclaimed, and in a way you repeat this.

2

At first sight, you will notice that the most marked individuality lived 2000 years ago, and created the very race of saints, of integrated individuals which you desire for the fourth millennium.

But even though if you were right, I certainly would join you and forego ALL INTEREST IN OTHER PERIODS OF HISTORY, and declare solemnly that *tribes, cities, churches* can lick me - I you were right, all their blunders and attainments simply were non-history, or pre-history.

For what could you or can I have to do with a history to which individuals were not yet admitted, or of which they were not the real *fruits and stars and exponents*?

3

I find myself right now in the midst of a correspondence with a serious thinker who wishes to abstain from history for this very reason. Strangely enough, he himself is a historian, but of course of the unprejudiced sort, who tries to be just objective, has written several books on the history of the 19th century.

THE STORY OF A JACOB BURCKHARDT

This friend fell in love with the great Swiss historian, Jacob Burckhardt. Burckhardt, a sage and a skeptic, forwent marriage, turned down a call to the University of Berlin, and taught history to 10 or 20 students at Basle for fifty years. He wrote three mighty books, on Constantine and the Roman Empire, on the Culture of the Renaissance, and on Greek Culture.

You owe him the vogue of "Renaissance". His book created it. His observations on world history are darkly pessimistic, but important.

My correspondent wrote Burckhardt's biography and adores him.

I find myself in the peculiar position that I have always thought of myself as a descendant of Burckhardt, but for this very reason, I feel that any historian must belong to a life larger than himself; he must share this life with a society and an era OF WHICH AND FOR WHICH AND THROUGH WHICH he is the historian.

4

This is all I try to convey to you, yes.

My correspondent, however, takes Burckhardt to be a God whose worship would allow his readers to forego *life, war, fight*, and to live in some contemplative leisure, outside of history, as pure self-respecting individuals.

Since he and myself share the admiration for Burckhardt it is hard to get at the difference between us. I wish to write EQUALLY GOOD BOOKS AS BURCKHARDT, and I think I have done so, in some cases, already; he is the biographer of Burckhardt; that is, he has put him above himself, as the great individual because he abstained from participation in the history of his own time.

III

1

But historians cannot be called great if they are considered as though they were not historians of their fellowmen, for their fellowmen, and through their fellowmen! My correspondent seems to have never shared any *simple, patriotic, religious or revolutionary* faith or hope with his countrymen or any other group of people.

2

This incredible situation – for a historian – was of course possible only in the desolation between the two world wars. Therefore he loves and worships in Burckhardt the perfect individual. In sober reality, the “detached” historian of other people’s making of history, dabbles with history, just as much as they. His abstemiousness from contemporary history may set free energies by which the history of all other times can become transparent, and may shine upon us through the historian. This then is simply a specific method for a specific task.

3

So, here I stand between Burckhardt’s biographer and you. With him, as the absolute individualist, history makes no sense; with you, even the individual must be pigeonholed into a future chapter of history. Myself, I hold to be a member of the *ordinary, primeval, and neurotic, sturdy and frail, imaginary and stereotyped, blundering and swearing, trusting and jealous, superstitious and grateful, greedy and devoted* human race, between your two challenges.

You both must be wrong.

4

This I know long before I set out to answer why.

IV

1

All may be change and evocation. But the rose has a finality in *smell, shape, color*, it is a rose and remains a rose, regardless of any natural history that may come before or after this rose. The rock of individuality then, which is true for roses and violets, is true for man, even more.

WE ARE, in the midst of history, with finality, and beyond history or flux. We cannot wait.

All history is opportunity, but our own personal meaning reaches beyond it. A house is not contained in the scaffold from which it is built. A man is not contained in the historical circumstances which build up his "visibility".

The only question is how and when has a man the finality of a beautiful flower?

2

We find ourselves in and through history.

*As my ancestor's heir,
as my environment's opponent,
as my home's castellan,
my child's parent,*

I find myself.

At all times, all individuality begins in the midst of historical processes. He emerges from the besieging incidents of *birth, class, locality, marriage*. Individuality is not a fact; it is a *fiat*.

And more may be said. A very specific click must click, for getting a man into the world of awakened adults, of integrated saints, beyond history.

Then, history is produced by these very people who reach beyond history, and who are willing to become individuals.

3

This is not a phrase. It can be made clear, I trust in definite terms.

Take anybody who is *born, raised, married, paid*. For all this, he is not an individual in your sense.

Nevertheless, when this same "birth" is enlarged by the "native" from the relative fact of being a father's son, to being the heir of all times, the son or daughter of Man, he may become as original as the first day of creation, he may do everything as though it were done for the first time.

Nations sprang into being from this deeper sense of "nativity" in their noblest sense.

4

When "being raised", being a family man, subjective with warm emotions for his folks, is enlarged and purified so that his heart becomes the world's heart as St. Paul's heart was called, and when his home become the human family, with all its conflicts and raging, through his heart, he can delineate the final lines on which peace can reign in this house: the Church sprang up from this "convertibility".

(Yesterday night, the same colleague who had idealized education and discussion as sufficient cure for Germans, asked if we knew of the sources from which Paul got his ideas. I only could answer: "He was so much more original than you think.")

Carrying suddenly, instead of his Jewish community, all the Gentiles and Jews, in their exacerbated contradictions, upon his heart, he better had to become original.)

CHAPTER THREE: THE INDIVIDUAL

I

1

From being a conqueror, a greedy, roving, make-a-living animal, or power seeker, man may come to know the nature of things, objectively; he may discover those laws by which things *combine and dissolve, attract and dispel* each other, melt and crystallize. And so, his eyes filled with these regularities, he may forget his hunger in this contemplation in which blind exploitation of nature is superseded, by conscious reproduction.

Objectivity can be as noble as nativity and convertibility. And from running blindly after his desires for *love, lust, intoxication*, man may receive love in his heart by undergoing, suffering, accepting the quaint conditions of humanity, fathoming the final destiny of our race by being written as one line in the great poem of Man, which keeps life from decaying. *Creativity, resurrection* come to man this way.

2

I have given you four instances of impulses, features in all men, who wait for fulfillment, for being filled by our faith so that they pierce through the relative accident of endowment to the affirmation of absolute testimony.

From mere pedigree to the nativity of mankind, from mere emotional inwardness of our own little world to the convertibility into the sufferings and joys of humanity,

from the externality of our power to the objectivity of the natural laws of the universe,

from mere future of our desires to the creativity for the destined end of humankind –

the movement goes each time beyond the given fraction of fact towards an event, towards completion.

Man is this event.

3

And this has been true from the first day of man and shall be true at his last. We acquire *individuality, saintliness, integration*, whenever we wake up

*from mere particular heredity to true origin (nativity),
 from mere future to definite end (creativity),
 from mere feeling to crucial integration (conversion),
 from mere conquest to lawful order (objectivity).*

“From the beginning of the world to the end, the world has never been left without these true faithful Christians”, Hugo of St. Victor, in Paris, wrote in the 12th century.

4

In this manner the innumerable histories of *decay, decline, destruction, selfish appropriation, or exploitation*, have been checked since Adam and Eve, by one history of salvation. And this history encompasses nothing else but the steps by which man,

*from a joiner, behaviorist, conformist, opportunist, fortune-hunter,
 becomes a law giver, artist, soldier, priest.*

II

1

The art of pre-historic man puzzles you, you write, because it came BEFORE economic splendor. And it is true, those paintings in Spain are great art, and rank with everything of any times. Their content: a stag, an antelope, may now be as telling, as universalized, as the Madonna, but the art is full-fledged, complete – (Minerva sprang from the head of Jupiter, as the profound myth says, full grown.)

Genius is everlasting and insuperable. And the development of genius in art stands not alone, as one everlasting element of history. The source alphabet of history contains, next to genius, the elements of *authority, sacrifice, piety*.

2

History could not have happened if this same genius and faith had not created our world, time and again, now as always. Every one of the six tasks listed in our survey, was made possible only because men reached the frontiers of their casual experience and mastered them by changing them from relative accident into absolute principles.

3

The “individual” is that member of the species *homo sapiens* who understands his own mission into the world and acts accordingly. I think that you can accept this definition.

On the one hand, you cannot abolish the facts of our biological conditions, two legs, two arms, long or short hair, "long" or "short" brain etc., and your goal of individuality, on the other hand, must be available to anyone of these strange specimens of *homo sapiens*.

This happens through understanding, if I may press this term, for once. I do it because in pressing the beautiful word "understanding", you may note the interaction of the mind and body, the involvement of our total existence, heart and skin, in this essential intuition.

4

The individual understands, in the true meaning of this noble word, not when he is inactive, contemplative, at leisure - nor he understands while he stands under the pressures of his situation, for something absolute. A man is his parent's son, that is an external accident. He understands this when he stands for "parenthood" in a situation in which it would be tempting to behave like a self-made man, without gratitude to the past.

When it is against our interest to emphasize a feature of the real world, and when, despite such pressures, we still affirm its truth, we show true understanding, and are lifted beyond the tussle of self-interest, to the level of individuality. We sink roots into a realm which no material interest can shake, in the act of affirmation.

The father who in front of his children, points from his own authority to God, as the giver, the mother who makes her children pray, both UNDERSTAND, they stand under the absolute in a situation in which the majority would put up with a cheaper substitute.

III

1

As you know, three quarters of history are filled with substitutes. And the agonies of mankind are caused because this strength of standing under, regardless of self, is lacking in 95 out of 100 cases.

2

Our discussion of any history, in other words, presupposes something more sublime than history. Man who produces history and is produced by it, also stands beyond it. And strangely enough, he stands beyond it whenever he humbly stands *under* it, and bears the brunt of the absolute, in his accidental environment.

This is meant by the paradox that man, born lower than the angels and spirits, just the highest animal, has been exalted beyond the archangels, because by suffering, at a given historical situation, against his interest, he can build the absolute into this relative world. He who braves the accident of his ancestors for the absolute as the child of Man,

*the accident of his environments by the absolute of cosmic laws,
the accident of his lusts by absolute of love,
the accident of emotions by the absolute of a new image,*

enters, by that feature, the portals of eternity, and at the same time he makes history possible.

3

This relation of history and individuality cannot be postponed to the last day or to a last period of development since it is the ingredient of any historical process. This is, so to speak, man's biographical reward, the only reward, in fact, of which we know, that history is a vale of soul making, and that just and unjust reap what they have sown in the kingdom of souls.

History without our being owned by God, is unthinkable.

4

The amorphous masses which fight off their invitation into history, have to dismiss, out of their cohorts, individuals into the kingdom of God. When or where a soldier faces the enemy bravely, a poet bursts into speech, a leader takes upon himself the loneliness of anybody who has to cross a threshold for the very first time, or opens a door never opened before by anybody. Don't you think a soldier in battle "understands" patriotism a lot better than the specialist on morale?

We say that a man "stands up under fire bravely". Thus standing up under fire expresses the full meaning of understanding.

IV

1

You recognize the believer, the individual who understands, when you see him or her enter some no man's land, either through time or in space.

Perhaps, this is the trouble in Tunisia, that not everybody is eager to cross the no man's land.

THE STORY OF A DOCTOR IN SWITZERLAND

A doctor in Switzerland with a well established practice, found that his wife was suffering from a disease which allowed her only some more years to live. Instead of hiring a nurse for her, and going on with his practice, he became her nurse, and abandoned his practice.

The doctor crossed through No Man's Land. He GUARANTEED in a manner unheard of in our professionalized business-worshipping age, the sacramental character of marriage.

2

A poem by a "real" poet is not the use of language by a clever salesman of words but it is the Word using this man for attaining its own perfection.

A prayer by a mother is not to be compared with free speech or reasonable doubt or wise thought or discussions: it is an authoritative statement (and as you well know, authoritative statements usually impress people who witness them, for a life time. If the prayer, however, only was a repetitive formula, it will never leave this same impression.)

That the mind of a legislator must stand solitude or that a soldier must endure is better known.

3

Soldiers, then, do not become soldiers in Barracks.

Bob O'Brian wrote today: *"The days of training - days of half-seriousness - are approaching an end. In every way this seems a good thing, for it is only as the war closes in on us that we can throw off the laziness and complacency that follows a soldier who does not have to prepare for the next battle."*

4

Legislators, because solitude is their fate, are made in Gethsemanes, on Sinai, faced by the golden calf, on a sick bed, etc.

Brides become persons when they decide to follow a groom for better for worse into the unknown.

Woman become individuals when their authority is thrown into the scales to exclude cheap substitutes, in any way of life, and this seems especially true today.

The artist becomes creative when the conventional relation of subjects to object, is abandoned by him: *colors, forms, marbles, sounds* which to others are mere material, suddenly demand from the artist to be re-imagined and combined in a new solution. He so to speak melts into this solution. This weakness makes him soft in the eyes of the world, but great in the kingdom of ends.

CHAPTER FOUR: MONOCHRONES AND POLYCHRONES

I

1

In these cases, the absolute bursts into this relative world.

History consists of the inroads made by the absolute into the world. God is not an after-thought. Only those who believe in him, can be constructive in history. (Many who think that they don't, actually believe in him or at least in particles of his essence.) The absolute are the events of *birth, death, creation, direction*, as eventuated in understanding individuals, namely in beings who act as the ultimate guarantors of this moment's absolute demand, and in whom these events take place.

2

*You cannot put a policeman behind every soldier.
You cannot put a detective behind every congress man.
You cannot put a priest behind every mother, etc.*

The soldier IS the state, in action, the mother is the Church, in action. The poet is art, in the process, no professors of English can help him, and he suffers from the thing which is born in him.

3

These four dimensions of *art, religion, war, and government*, fill history. I propose to restrict history to these four dimensions. They make every individual a guarantor of the world into which we are sent,

*guarantors of the trajectory past by priesthood,
of our subjective, poetical identity with present by creating art,
of our prejective suffering under the injustice of the times by legislation (and the law-giver, of course, is more than a congressman, it is the individual WHO applies a new law
TO HIMSELF for the first time!)
and finally by warfare against the chaos outside, by objectivation.*

Studying history in four dimensions, D. C. plus C. H., shows you how man has fenced off some space and some time and ultimately all space and all time against

*the death by cold,
the decay by age,
the chaos by lawlessness,
the lack of direction by lust.*

4

This process of GAINING GROUND is man's history. It is realized, where man undertakes to state something with finality, against the trend of the times of the obstacles of nature, or the indifference of his group, or the superstitions from the past.

Spontaneously, creatively, authoritatively, sacrificially,

we are allowed to live on. The most primitive tribesmen will belong to this history as soon as we can recognize these source elements in their survival. Then, they will become our brothers.

II

1

Vice versa, the most modern societies may not at all enter the zone of history but stand revealed as purely zoological. The wonderful unity of all life lies in the interaction between the individual biography and the universal history. In one man's life you have the *traject, preject, subject, object*; in all history you have *religion, legislation, art, war*.

The *poet, priest, spouse, fighter*, are found in every human being, in traces, and they also will the ages of history.

2

The biography of any human being may be treated as "micropolis", since it can be as complex as all political history of the whole commonwealth. The macropolis and metropolis of universal history would be as warm and dramatic as though it were the hero of a biography.

3

For this reason, Jesus is the center of history. In him, this correspondence between individual and universe, became knowable for the first time. This was the idea behind the four gospel writers:

that one man in his short life and all men from the beginning to the end of time, embodied the very same mission.

Each gospel developed one of the four aspects of *genius, authority, sacrifice, legislator*;

the son of David, the son of Man, the son of God, the Living Word,

were pictured by *Matthew, Mark, Luke and John*.

But they all agreed that he was all four. And the very Matthew who gave Jesus' biological pedigree said of the earthly Adam that he was God's child.

4

All the various sayings in the New Testament

that he was the temple which could be destroyed and rebuilt in three days, and can stand at the right hand of his father, as the judge of all history, with the heavens open for those who can see with his eyes,

that he is the legislator, high priest, bridegroom, leader in a war,

that the 12 apostles are the 12 tribes of Israel,

that he is the cornerstone of an edifice, which at the same time is a body of millions of "edified" lives,

and, last, not least, the no longer understood truth that CHRISTIANITY IS A HISTORICAL RELIGION –

all and everything expresses this intrinsic identity or correspondence between our soul and the content of all history.

III

1

If you have followed me so far you will no longer insist that the individual has to wait for the year 45.241 for appearing on the scene. We are not means to an end, now, hoping that our grandchildren can become individuals.

How cruel such a separation would be. Ever since man became man, has it been true, as Hilarius of Poitiers put it in 400:

that we become absolute, divine, is a possibility with everybody, a necessity with nobody.

2

Man's absolute understanding of a relative situation is the whoof, the world's reaction to any such free original creative set is the wharf of history. The textile of history consists in the acceptance of an absolute response by human beings who as

long as they possibly can, will feel tempted to remain outside such “eventuation” in their skeptical aloofness.

You would dissolve the fabric of history if you removed the whoof to a special period. However, by this attempt of making individuality the task or topic of a particular period, you have given me the chance of making out the alphabet of history, sharply.

3

War and peace, art and religion, are the alphabet of which the sentences of history are composed. In every one of these four actions, some absolute configuration is understood, brought down to earth. Here on earth it has to be enacted and represented by men and women, who, in the act, acquire the status of individuality.

This splendor of the absolute reflects on man so that from an animal he is transformed into a person, from a fragment, he is made whole. *Tribes, cities, Churches, worlds,* are heroic acts of the sons and daughters of God.

4

History receives halves, fragments, and dismisses wholes.

This point is more than a pun. Look at yourself. You are a woman, as a man is a man. Sex separates you from representing all features of humanity, in your biological nature. This is not all. The halfness through sex is only one of our fragmental features.

We are halfwits if we are left without an interlocutor, with whom we can wrestle, dialogically or dialectically. One man’s self-conversations remain vague, usually. That is to say, our mind is as fragmentary as our body.

IV

1

Moreover we also are half-aged, or quarter-aged: whereas we have to live 70 or 80 years, we experience and live, at any stage of life, nothing but the experiences and life of our specific age. Hence we are monochrones, members of one generation, although we are condemned to live through more than one generation, usually through two or three so that self-contradiction is essential to our existence.

And since we have to sleep and rest half of the time, are half-casts, always depending on somebody else’s good will and services, for the periods of our helplessness.

2

Day and night, man and wife, speaker and listener, young and old, are within our grasp, alternatingly only. And so we are always, by nature, "half-nesses".

Against this halfness, man rises in history, and completes his halfnesses of nature to that roundout for which we are destined, from the beginning. *Speech, marriage, holidays, revolutions, integrate the animal's halfnesses.*

3

Where they are created or recreated, man throws halfness and mere nature behind, and reconquers his "proper" *complex, married, polychromic, conversational, creative* soul.

The wonderful thing is that a youth who wishes to outgrow his quarter-agedness by becoming a fighter for a cause, may embrace more than the ages of his own life: he may become a soldier of an eternal intertemporality. He may cure the vice of moral quarter-agedness.

For, a soldier by offering to die, steps between the flux of the generation, and cements their chain.

4

The poet contracts the welter of conversations in the human hearts into the outburst of his eloquence. Speech is remade for millions who had grown stale in speech.

The individual who stands under as guarantor, does more than to repair his own lag. He advances, from his natural halfness to a healing power which extends over whole ages and many millions of people.

For this reason, we shall call this carriage of the absolute by individuals heroic, from now on.

ON HEROIC ACTS OF INDIVIDUALS AND NATIONS ALL HISTORICAL LIFE IS BASED.

CHAPTER FIVE: ANSWERS

I

1

Good government, creative art, marriage and religion are all up in the air today, in crisis as we say, because heroic ages are not believed in.

Soldiers and women ask; why monogamy, why marriage at all? And since we do not understand quite what brought in monogamous marriage, it is practically a habit now more than a conviction.

Marriage between one husband and one wife actually is dependent upon priesthood. Priests were meant to have one wife only because they were set apart from the crowd, for immediate intercourse with the deity, representing the absolute within the flux of daily stimuli.

2

Then, in Israel, the nation became a nation of priests in theory, and in the Church, in practice, everybody became a priest – you know, I presume of the universal priesthood of all the faithful, the great *tenet* of the Re-Formation only then made monogamy for both sexes any sense. It is very ludicrous to meet modern suffragettes condemn Paul because he allegedly treated women badly, and at the same time are completely ignorant that these ladies owe it to him, and one might say to him alone, that the Gentile world accepted monogamy.

Without our understanding of the absolute, monogamy becomes a futile hope of these smart ladies. And in hating Paul they have thrown away their own crown and prepared the promiscuity which Bob O'Brien described in his same letter, as rampant among the soldier's wives on the West Coast. This is just an example of the interaction between heroic institutions and everyday life.

3

In review, let us compare our two "schemes", once more:

<i>tribes</i>	<i>society of all races</i>
<i>cities</i>	<i>Natives of the world</i>
<i>Israel</i>	<i>are fulfilled in Church of God</i>

in your scheme,

individuals

tribes

cities

Gods

wait for redemption as though the tribes, cities, Gods, were not man's own embodiments.

4

Have I talked you out of the specific insertion of the individual successfully?

II

1

Regardless of this specific insertion there was, in your proposition, an attractive and a repelling feature. Let me enlarge on the attractive feature.

2

You remember our remarks on a true question as implying the desire, on the part of the asker, for final participation? All original questions in Indoeuropean tried to stimulate the answerer by putting before him either an alternative: Will he come or will he not come? or by framing an equation with one unknown.

3

The so-called "question" particle *What, Who, Why, How*, is identical with our particles *somewhat, somehow, someone*; both meant simply x, or y, or z. When a person tried to say: *All kings leave their throne to their eldest sons*, he could put his x under "all", under "kings", and under "leave", under "throne", under "eldest" etc. Accordingly he could sing his sentence, so to speak, like an aria of which we do not remember every word, and into which we put some la la las.

"Which" la la la kings leave their thrones to their eldest sons?

All "who's" la la la leave their throne to their eldest sons?

All kings do "what" la la la with their throne for their eldest sons?

All kings leave their thrones to whom la la la?

This la la la of *who which what whom*, was expected to stimulate the person asked for filling out the lacuna, in the sentence which the asker had to leave incomplete.

4

The other way of provoking an answer, was the formulation of two sentences of which one could be so wrong that it would force the most phlegmatic listener out of his silence.

*Is the moon round?
or is the moon square?
Does man die?*

Later only was the question restricted to the first half. But, at times, with emphasis you still find the alternate form used. In both cases the question is obviously putting before the listener the speaker's eagerness to say the right sentence as soon as the stumbling block is out of the way.

And such a question always is an attractive question as you see from the previous 40 pages to which your question attracted me. There are no clever or stupid questions; most "clever" questions are unattractive because the asker does not show up himself in his question, as a partaker; on the contrary he tries to show up the person asked.

III

1

May I be equally frank now about one repelling feature?

My discovery of our era was made quite empirically because I came to the end of my wits with the Christian Era as believed in by Hilaire Belloc or Ranke or McCaulay, and I could not abandon my faith with the department of utter confusion. It took me some thirty years to let one era die in me and the other take shape.

And I see that any look beyond our *Now*, is forbidden. The very idea of constructing a fourth era is not repelling to me because there might not be a fourth era. God alone knows. But I would inflict on my own mind the penalty of sterility if I leered outside my own era. An era is not MADE, IT IS NOT CONSTRUED BY WISHFUL THINKING: it is imposed upon us: We are free to disobey it or to obey it. And our era is not a scheme thought out because it is pleasing, it is the adamant rock of our soul.

2

There is no argument between let us say Prof. Ferguson of Harvard who believes in the scheme

500-500
 gap of 1000 years
 1500-1900

and myself. He has been shaped by a century, I have been shaped by 2000 years. He thinks that *monogamy, democracy, peace, art*, are facts without his guaranteeing them, I see that they must be restored or regenerated by regrouping all my *thought, speech, teaching*, around them, historically and otherwise.

3

Your brainchild then, as a confidential question, is attractive; as a counter-proposal it reveals the external defenselessness of all human statements in mere words. For all words sound alike and who knows how much stands behind words?

Your scheme devaluates mine, since it seems, by its modest appearance, to have struck you as a mere "thought". But when I speak of a postwar world, for instance, I do not think up such a period arbitrarily. It is, to my bewilderment, given, I am projected into it.

4

As projects of our era, we cannot look beyond it, and this is the *pudor religionis*, the modesty and chastity of man, that he should not try to play God Almighty. We are not predicting, we are *prejected*.

IV

1

On the other hand, it is surprising how much we are allowed to know.

The era of the history department era, makes things visible and explorable like the Church or eras or folkore or linguistics with a precision formerly quite unknown. I certainly feel that we are privileged and burdened with understanding an infinitely greater number of conditions of our own existence. I look through many laws of *history, language, law*, hitherto untold. But at a price that is terrible!

Worlds on fire, institutions like marriage shaky, whole nations and their languages on the verge of disappearing. And now we have to explore their history because they are shaky.

2

Nobody shall rejoice in mere curiosity. We have to know things which to know means to be in danger of having lost them!

I rejoice that I can see, in your generation, the need for the knowledge which I have bought so dearly and so slowly. It means that my knowing much is saved from the curse of knowing too much. The daughters of man have entered the halls of higher learning in which reasonable doubt is organized as the scientific process.

3

Daughters must become *mothers, spouses, priestesses, nurses*. The university in their presence, has to emerge from its self-complacent, self-sufficient pride in its critical attitude, and become conscious of its restricted place in the community. In the presence of daughters the scientific outlook cannot be upheld as the SUMMUM BONUM: the pre-scientific phase and the post-scientific phase of life must be kept in mind, simultaneously.

In Holy Oak College they make the girls sing, in Bennington they make them "create". *Id est*, in Holy Oak they treat them like angels, in Bennington they overstimulate them like geniuses.

Radcliffe simply exposes you to the critical mentality. In this way, your view about our present world, at least, is not distorted.

4

But to you it must become clear that *the singing of angels, the thought of critics, and the speech of creators*, are versions, configurations of the soul, and are all interrelated.

In your hall of studies, the whisper of mere thought can never pass as anything but an intermediary phase between song and speech.

CHAPTER SIX: "NO" AND "RE-"

I

1

The academic "cogitation" is the threshing out of the ears of "sun-kissed" wheatfields into the flour of which the daily bread of common speech may be baked. "Cogitation" makes the inspiration expire by establishment. Why is whisper, the tempter's whisper, the phase which follows song, the angelic attitude?

By whisper the great power of Negation enters life, a power of which children are afraid as the devil. We shrink from this hour of doubt.

2

We are lived, as angels, by the life stream which runs through us. In saying "No", we pause, we stop, halt and suspend life. When we affirm again, our sieve, the brain, has condemned parts of the stream, pebbles or dirt, to stay behind.

The phase of negation can never condemn all life; but it acts as a sieve.

3

When Reason ceased to sift and began to negate wholesale, the whisper-phase ceased to function properly. The skeptic, my historian friend, mistakes the No as total; "No" never condemns more than parts of life. All negation is partial and relative.

Modern nihilism, this suicide which is the negation of life in general, of ALL life, is the temptation of the completely desperate mind who mistakes his "No's".

4

Men, the fighters and killers, may tolerate such abuse; women, the mothers and daughters, can't.

In the girl's education, the problems of our era must come to a head. The positive meaning of the purely scientific, purely thinking, Age of Reason can survive only when girls can experience it as a PHASE INSTEAD OF AN ERA.

This will only be done by its being SUSPENDED as an interval between child's song (unconscious traject) and adult speech (enlightened preject) as a pure interlude.

The spirit's history moves like this:

- 1 *Angels sing AFFIRM*
2. *Devils whisper ANALYZE, dissect*
3. *Man speaks, legislates, composes, authorizes.*

1. Angels sing etc. etc. etc. in infinitum.
- 2., 3., -

II

1

The "happy guilt" of man consists in his right, *to ask, to think, to whisper his No*, so that paradises can be purified when they have reaped death, and can be regained. But his speech must become "song" again in the mouth of babes and sucklings of the next generation.

This is the interplay of all generations.

2

Your generation received nothing "to liberalize" upon except your glowing faith in science itself. And so, you have to patch on, in your imagination, an "ante" chamber, BEFORE your life with science, and a "post" chamber, after having lived with science. (The yard in front of a medieval Cathedral even today is called "*parvis*" (=paradise).

This parvis is the antechamber which you have to erect for the next generation.)

The transgression of science into other fields of life has to be remedied since it became nihilism.

3

Some tools for such remedial action, I trust, come from a study of the creative processes by which speech has been created and is recreated,

poetry and prose,
ritual and law,
slang and song.

Because they become vital topics for the stark survival of our society, anthropology is legitimate. For, the thousands of human languages are created and recreated for 1000

years by now. You yourself use this 7000 year old medium and are “mediumized” by it yourself.

The patching on of a whole historical era of “tribes”, which preceded the classic civilizations of Greece and Rome and China is the help offered by history in this task of our won day.

4

The tribes created speech. They gave man the power to say “NO” to part of the world and to “RE” affirm others. They made man, by these two concepts of “No” and “Re”, the regenerator of life, forever.

*Creation IS;
the devil negates creation;
man re-gains, restores, resuscitates, the original order,*

with the power of the word, becoming God’s Word, spoken into the world, finally himself.

III

1

As member of a tribe, man became man. And so, I invite you to our next chapter: the speech creating units, the tribes.

2

I don’t know if you are ready for it, by now. Any more preliminary questions I shall be glad to answer. We cannot go slowly enough.

Trajectively

yours Eugen

NINETH LETTER: *BEFORE AND AFTER CHRIST*

April 21, 1943
Rome's Birthday

Dear Cynthia,

You have surrendered your vision of an era for the individual too quickly, perhaps.

And I myself who opposed you, now should like to qualify my reply.

The reason for my uneasiness is to be found in your renewed question about war.

CHAPTER ONE: ART AND WAR

I

1

Why, you say, should we accept War as a constitute of life's self-affirmation, together with Art, Religion, Law?

In other words, you are pained by my seemingly crude juxtaposition of these four ultimate self-assertions of conscious mankind.

2

Take art and war.

It is true that we do speak of the art of war. And Ruskin, the Esthete, could speak of war as our artistic force. But a humanity which worships Bach and Beethoven seems to live on a plane that is sublimated beyond war's atrocities.

Higher life, we might call this, and look down on war as bestial. And the individual's era for which we asked, would express our heart's pang when war invades this "higher" life.

3

Now, in Beethoven's case, the military character of many of his themes has been often acknowledged. Military music, then, is the "usable" music to which Beethoven has the same connection as Bach has to liturgical choral singing. Marching themes and bugal signals, enter the musical vocabulary with him. *"The century of national*

wars and national revolutions starts with the symphonies of Beethoven, musically." (Franz Rosenzweig, *Die Sinfonie Beethovens in: Kleine Schriften* 1937, S. 499).

Music ennobles and transfigures war. Tyrtaios' hymns were Sparta's first contribution to art, chorus songs in which the community was grouped in the soldiers, who went to war, the veterans who had been to war, the young, who would go to war one day.

4

This classical distribution of the generations according to their relation to the campaign in hand - *in it, after it, before it* - is an illustration to the Preface for the Future of our Era which I sent you a week ago. There, I tried to rediscover the importance of our relation to war for our common faith, beyond all mere philosophy.

Tyrtaios and Beethoven both heroise war.

II

1

In fact, the hero of the "*Eroica*" originally had been the victorious general Bonaparte. And not before Napoleon made himself emperor, disappointed he Beethoven. The composer was in full sympathy with the "war lord" Bonaparte. The "*Eroica*" carries the very name hero in its title.

But heroization occurs in all art, *Romeo, Faust, Moby Dick*, as well in Beethoven or in the Lincoln Memorial. An heroic human, you will concur, is connected with war, in some form or another, from a crusader and a Christian soldier to the hero who battles syphilis germs in his laboratory.

2

Hence, art and war are intimately related. Society uses the artist as its employee for "heroization" and in this sense the most individualistic creature, the artist, is both a product of victory and its transfigurer. The victorious city *pays, rewards, supports* the arts, for its glory.

3

Nevertheless, I shall not stress this dependency of the artist on war, of his "higher" life on this lower struggle. This would be a persuasive argument, in debate, and might silence an opponent.

We, however, are not debating for the purpose of clubbing each other down; we are meditating. And behind your reluctance looms a more central principle, man's profound detestation of the slaughterhouse which history seems to be, and is, so far.

This smell of blood and corpses is so penetrating when we dare to face the reality of tombed cities and devastated areas that a healthy person might react as Israel and condemn all art simply because it embellishes the victories of warriors and the merciless triumphs of kings.

4

Such a person might say: I did not know that art is the fruit of victories. If this is true, art as well as war must be given up, if this is our way out of war.

III

1

Judaism in its hostility against the graven images had in mind the "steles" (pillars) of triumph into which all Egyptian and Babylonian sculpture burst, a tradition which Rome carried and which Napoleon renewed with the Arc de Triomphe in Paris.

2

The home-coming commander-in-chief - and imperator, emperor is the Latin term for this office - had to march through this arc as he had to do when he left, in a ceremony of purification, technically called "*lustratio*". By this act he became "illustrious", which means pure as the sun, fiery as the heavenly fire, the incarnation of the God of lightening in the sky, of Jupiter through which the suns rise, yes suns (there are 365 suns a year). And the victor and his army gained the quality of astral bodies, and made their campaign one of the glorious revolutions of the sky. (This lustration was widely spread and among the "Aryan" in Persia, the naïve faith in the identity of fire in heaven and on earth, through lustration was particularly strong.)

3

The fact that man could slay the enemy, exalted him to the gods. Israel came into this world of "illustrations" and deified warriors as the catalyst. It safeguarded the gulf between man and god, and widened it. For this purpose, the warring kings had to be deprived of their means of heroization, and these means were the graven images!

The Israelites abstained from art in order to get rid of war. Jerusalem deserved the name of city of peace only in as far as warriors could not become gods there. For the result of war was so often the victor's deification.

4

Victorious generals easily become Presidents. General Sherman was the only one I know of who declined to run for the presidency when it was offered to him.

Obviously, we shall need a dose of Israel's resistance against artistic devotion of the victor, lest a tragic era under a General Grant befall us, after this war, in this country.

IV

1

But let us take the more radical step down into our innermost fears.

We shrink from the constant sacrifices of life, sacrifices made for our undefined and indefinable something like democracy or mankind or freedom, but made by very definite human beings. Moloch seems to ask for victims again. Decent people are "murdered" in war, the pacifists shout, although murder is a complete misnomer for a duel (in which both sides fight and expect to be fought!) (duel and "bellum", in Latin, were one word, originally.

War is the summation of man's miseries, and you balk.

2

Yes, dear prejective, death is upon us. You nearly have died, once, and definitely, you and I will die, some time. But we push this fact behind to the fringe of our little island of existence. And we roam around on this island of our allotted time on earth as though this island was the universe.

A friend of mine called the island in Maine which he owned "Battleship". In the same way, the substance into which our life has descended, is a man of war. Which consists only as a WAR UNIT.

Our body and soul constitute an army, in our incessant resistance against *germs*, *storms*, *worms*, around our epidermis. We are a victorious army, in our own right, once the embryo has made his declaration of independence, with its shrieking voice, when he enters the womb of time, after leaving his mother's womb.

3

We are all “lustrated”, made illustrious, as the Roman Emperor, marching through these gates of physical life, and have become part time gods. Our mortality is our only barrier against our being God Almighty.

As long as our island of existence steadies our feet and contains our visions, we try to forget this strange condition of our divinity. We try to forget that the condition of fire is ashes.

4

The whole rest of the universe, the stars, may be “exanimate” bodies, corpses which life has left. In us, life is still going on, but at the price of death.

CHAPTER TWO: TRIBE – TEMPLE CITY – ISRAEL

I

1

Man could not live without death. Man is fire and ashes, both, produced in one and the same process of inspiration and expiration. We have the honor of being neither stone nor wind nor mineral, but to be alive.

*Dead things cannot die; we can.
Dead things cannot die; we must.*

2

The two great philosophies of idealism and materialism fight this elementary truth. Idealists say: there is no death; let us live as though we were gods, and throw away life for our ideals. The materialism will reply: We are mechanical things; let us live like dead things and so prolong life as much as possible.

Both have a point, there. And if you will listen a little bit longer, a clearer picture of the whole historical process may result from our considering death.

It always pays to face death frankly.

3

We all apply the materialistic and the idealistic principle, alternatingly, to living. The older I grow and the more change I have seen the more I crave perpetuity. Change has so often meant loss, and my share in change seems to me to have been so ample that I am tempted to have life put on ice.

The biologists speak of anabiotic life, in which at reduced vitality, life can be prolonged. Any well established and beloved order tends to become routine, which is just this, reduced vitality, and seems for that reason, long-eval. Whether we take our physical functions which are at their best when they have become mere routine – for the embryo they are colossal adventures and heroic victories! – or a household routine, we all the time transform high and fiery states of being into routine processes, or lower temperature, because we crave them to last.

4

Now, they cannot last at their original temperature.

*Love has to become marriage, marriage husbandry.
Free choice becomes legal office, office mere routine.
War becomes peace and peace becomes habit,*

and habit becomes, allegedly, "native character".

All the inertia in us gravitates towards reduced living, towards *anabiosis*, because we are made and meant to shrink from dying.

II

1

Most of the arrangements of society are gravitation problems. We prolong life by forbidding us to live. When we go to a party, when we go to Church, when we take up a sport, or go to the theatre, nothing serious or final is expected to happen. We are *spectators, guests, worshippers*. Others perform for us. We play, and by playing, we fool death.

2

This is as it should be and far be it from me to say that our healthy hatred of death is unbecoming.

Clemenceau said of the Germans: *Les Allemands n'aiment pas la vie*; and this sagacious remark is the deepest secret of German idealism: that they will die as though death did not exist. This idealism – the *Ballad of the White Horse*⁶ describes it in the Danes – is just as pagan as materialism. It overlooks the obvious that death is death.

That it is not at all true that we survive when we die.

3

Death is not a fiction, a false assumption as the *Christian Scientists* in their idealism pretend. But the idealists *perform heroic deeds, found countries, do dive bombing, save lives* – they are as fiery as the anabiotists are watery and cool.

There is a time for both of them in the fuller life. Full life includes idealistic and materialistic actions; and a "full-liver" cannot be either an idealist or a materialist, with a capital I and M.

But whole pooles have tried just that.

⁶ by G. K. Chesterton (Note by E.W.)

In the rhythm between life and death, the tribes of prehistory have tried to live heroically only, in constant war; they chose the ecstasy of warriors. They have declined to accept death as a fact. And they have put masks on their faces, and around death, as though time stood still, under their masquerading as their own ancestors.

4

The simple rhythm of live and death may be given as - v - v - v. The tribe vaults over this unpleasant and disturbing truth a political and idealistic rhythm which may depict as:

↓

- v- v- v- v-

Each generation recognizes itself in the same ancestral spirit. And this mask around the actual death and dying, compensates for the disintegration and havoc which otherwise the loss of life would work, in the political organization.

III

1

The materialistic recipe is used by the civilizations of ancient cities and their temples.

They tried to build themselves into undying strongholds of dead material, of stars and stones. The stars don't die. Since the political organization could compensate anabiotically, for the dying of every individual, it was incorporated into the materials that neither lived nor died. These materials were built into fortresses, true bulwarks of anabiotic existence; immovable though barren, Egypt and China for instance, proved that astronomical and pyramidal politics could be made to last thousands of years.

These temple civilizations circumvented death.

→→→→→→

- v- v- v- v-

by building stone walls, as fortifications of life against death.

2

There may always be a temptation - as with the Germans - to hang masks around death and feel that the Teutonic tribes have come to life again, so that the hero's

death had not occurred; or to build skyscrapers and pyramids as though life and death of the individual were unimportant compared to the lastingness of which the fortifications of life seemed capable.

3

However, man's truest nature was not appeased by these solutions. For, man is not a mammoth or a plesiosaurus as the fortress builders tried to interpret him. He is made weak and plastic and fleeting.

Neither is man an immortal spirit whose wounds do not bleed, really. Man can be bled to death, and no masks at the tribal dances will alter the fact that the ancestor gave up his spirit long ago.

4

The myth denies death. And Life is not mythical.

IV

1

The protest against the two superstitions of tribe and temple city is embodied in Israel.

The Jews came into the world because idealists and materialists, tribes and cities, had made a message of man's rhythm:

- 0- 0- 0- 0-

Israel proclaimed the messianic hope. Throwing themselves towards the end of time, waiting for the star of redemption who could restore God's creation as it came from our maker's hands, they vaulted an arc beyond time, into the future in which every generation could participate by expectation:

*

- 0- 0- 0- 0-

2

The Star of David points towards the end of time. It makes its people courageous enough to do away with mythology and with pyramids. Nobody has to be astrologized or deified.

The center of gravity being shifted from the ancestor past (*tribe*) and from the stonewall environment (*temple city*) towards the free future, Israel checks the pagan forms of existence with their compensations for death, by myths and masks, stones and idols.

3

You now have the complete list of pre-Christian politics.

tribes:

↓

- v- v- v- v- (masks around death)

temple city:

→→→→→→

- v- v- v- v- (fortifications around life)

Israel:

*

- v- v- v- v- Messianic hope

4

Also you will see, from this graph that the ancients lost the equilibrium between future, past, and present, in various ways.

Any Tribe transforms the past into the only time fully alive, the Golden Age, the creative origin, the heroic time of the founders.

Any city builders transform the present environment into the true and only world, world without end, the century of material progress, of advanced civilization, of their latest, most modern conveniences.

Any messianic Israel transforms the future into the appointed end, appointed from the beginning, and the future makes them dissatisfied with the world as it is and with the mythical origins as the divided mankind in the past.

CHAPTER THREE: PLEISTOCHRON

I

1

Let us stoop into our own era, for a moment, and then apply the lesson to the political nature of man, in general.

2

No member of our era can truly admit any undue preponderance of past or present or future over other times.

First: the full life has been possible ever since man was created. And this means that any member of our era is expected to believe that the past is not the past only, but our own past in which we ourselves have been created fully.

Second: the full life shall dawn upon us, at the end of time. Man has a destiny. The future is not the addition of more time, more millennia, more sunrises and sunsets; the Future is a fulfillment.

Third: Life is the fruit of death. Death is so real that death is creative. Corpses must be eliminated so that man may rise from the dead again. Man must give up his spirit so that the holy spirit can descend on his followers.

3

The rhythm of life and death, now, can be lived openly as

- 0- 0- 0- 0-

on both levels, on the level of the physical generations, as on the political level of institutions. The dying generation and the living generations are not connected with each other only by worshipping together the eternal past, or the eternal present, or the eternal future, but also because they die and live for each other, they themselves, daily.

4

Man roots himself in death; his perpetual conversion from any worship of the past or merely the future only; the present is his conical way of life; between *prejective, trajectory, subjective or objective* temptations oscillate until he has found the rhythm

between living and dying, and throughout life he is tempted, and has to reset the rhythm.

II

1

Perhaps I should stop here and simply sum it all up in one new term. The new era may help us to keep in mind the man's political history has its permanent aim.

2

From the four schemes, it appears that politics enters the scene when man organizes life beyond the fact that he himself must die. This "tragic" fact of our existence, that our island of life is only 70 years long, became a historical fact as soon as we do something with it.

History is the story of what man did with his own death.

3

Man used his knowledge that he could aim to achieve postmortem ends. The rivalry of all men has been to make the most of it. Man is pleistochron; he wants to use his death as well as his life for as many times as he can possibly influence or connect, or better still, represent.

In the preface of the *Future of our Era* I have called philosophies monochronous and man himself, by his length of life in 2 or 3 generations, polychron. In as far as man wishes to share a life longer than himself, he is "pleistochron". "Pleisto" means in Greek "as many as possible".

Man does something with himself, or more correctly, with his sense by trying to fathom, when he can be "pleistochron".

4

The old word for this is "eternal". But it is as misleading as the "natural laws" of science. As you know, the modern physicists speak of the probability now instead of absolute prediction. Our history in four dimensions cannot do less than these gentlemen do with their four dimensions.

We "non-natural" scholars too, have to mend our ways. Because eternal does not show its character of meaning "perpetually created" or "embraced in faith".

“Pleistochron” shall express the internal relation of eternal to the character of man. It is the character of man to try to survive any one character of his, as expressed by one time only and as destroyed by death, constantly.

III

1

If you are not exhausted by now, let me trace the restored rhythm of life and death, from the beginning of our era, through

*Church of God,
World of States,
and Tribes of Society.*

2

The discovery of our era that death has made to be creative, is essential to all three entities. No member of our era can remain, for this reason, a monochron. Everybody’s soul survives at least his body.

The population, in antiquity, was counted often by “bodies”. Such an expression would, I think, offend us. One may be an able bodied sailor, but not an ably sailing body, so to speak, in our Christian era.

A century ago, counts of population were made as of “souls”, in deference to the Church. Modern counts use the term of persons, the secular translation of soul, into its actual incarnation.

Such politico-statistical terms are by no means accidental.

3

All members of our era are polychron. The Church treats them as eternal, transcending all times, radically, a spark of God himself, the immortal soul. The Great Society will have to treat us as partially dying, as fleeting all the time. We may come under *labor, youth, veteran, employer, soldier, office-holder*, obviously, all social problems deal with time units which are shorter than the whole man, society organizes, then, the many times of man as special functions.

The World of States treats you as the owner of *a name, an allegiance, a citizenship, a record*, as a distinguished person, an insignificant one; in politics we are person, that is to say, we are the unit of times and eternity, in actual performance.

4

All three orders are *pleistochron*, however. The soul survives all times. The person tries to realize as many concrete periods and epochs as a full and rounded life may possibly yield.

IV

1

The innumerable functions which our "immortal soul" has to embody nowadays, ruin our personality or we seem to be able to "impersonate" bigger time units only. (You may remember the *Multiformity of Man*). The Great Society, however, revels in making the functions as *pleistochron* as possible.

It is the more effective the more specialists it can have. These specialists then are grouped together as one tribe, one type of mankind, and are cared for socially.

An example: the people on night shift needed special radio service; this was not done because of their immortal soul or their public personality but because of their social function.

2

From which it would appear that the scheme - v- v- v- v- may be read at variance by *Church, State, Society*, because

*God and the Church care for souls,
the State and the World care for persons,
Society cares for functions.*

I. To a soul, death or life, make no difference. "If we live, or if we die, we live and die in the Lord."

II.

a - v- Mr. Smith

b. - v- v- v- v- Mr. Brown

As a person, I try to live through the avatars accessible to me, by surviving from one period of my life into the next with humor and wholeheartedly. Citizens wish to live both honorably and wholeheartedly, because they actualize, as persons, as much worldliness as may be allotted to them on this earth.

3

This sets the limit on their time of life. One such person may die from a broken heart, like King Constantine of Greece whom “the love of his people” called back twice and leased twice.

One has to face extinction in the fight for freedom.

The French poet, André Chenier was executed terribly young.

Everybody’s personality is moulded by this agony, this race between this power of impersonating new phases of life and the right of every phase to be fulfilled honorably and wholeheartedly. To grow old without hardening your heart of losing your humor, is quite a problem; and such a problem that to die young, as the person of one period only so to speak, was deemed a privilege.

I assure you that to remain or to become a person, during the last thirty years, was very trying. And if you became a weather vane, it was much easier.

But innumerable people ceased to be persons. Having ceased to embody any time, they are now purely functioning, as depersonalized cogs on the wheel of time.

4

III. - v- v- v- v-- v- v- v- v- in infinitum

The rhythm of society, finally, tries to subdivide, and to subdivide once more. Society is never satisfied until a Japanese egg-sexer, and a time-taker, and a traffic policeman have subdivided the functions of the universe into millions of fractions.

CHAPTER FOUR: CHURCH WORLD SOCIETY

I

1

The Church needs Israel to strengthen its faith in the soul as partaker of God in adversity and in prosperity. We read the Psalms of messianic hope, for this reason.

The World needs the fortifications around life to strengthen its faith in persons, through monuments, palaces, memorials, capitals, battleships, spires.

Society needs the masks around death to strengthen its faith in the functioning of all the cogs on the wheel, in music, gym, sports, dancing, in the special clothes which we wear for every special job, in the special lingo or slang which we talk in every technical group.

2

This may give you a first hint how the Church of God, World of States, Tribes of Society, are drawing heavily on antiquities supply store of solutions, why the Churchmen read the Old Testament, the Man of the World, the Statesmen read Plato and Aristotle, and the epoch of social planning studies the anthropology of primitive men and their tribes.

The abyss, between ancient tribe, ancient city, ancient Israel, and Church, World Society, is decisive, and has to remain decisive.

3

The *tribes of society* are infinite in number, as infinite as the tribes of old. However, they are functioning within a unit. They are not external to each other as in antiquity.

The *States of the World* are sovereign in their section of the globe. But they are part of one natural world. They are bound by the same scientific laws of this world.

The *Church of God* worships all revelations of God. And God has revealed himself ever since he created the world, daily. But God has become flesh and thereby dissolved any of his former, true and genuine, revelations, into one Church, so that Jews and Greeks do not have to oppose each other, forever.

4

You have the advantage and the pain of living at a time when this abyss is obliterated.

The Hitlerites realized that the time had come to shift from World to Society. They founded a tribe but gave it not the functions in Society but the absolute character of a pagan tribe.

The Russians realized that the time had come to shift from World to Society but they obliterated the "tribal" differences of functions, as priests and farmers, scholars and officers.

In the United States, people confound World and Society, State and Tribe, constantly. They do not admit that the time has come to shift from "World of States" to "Society of Functions".

And the Pope thinks – perhaps (I do not pretend to know, but the rumorizing State Department obviously thinks it does know) – that a mere return to the Church will cleanse the mad dogs of the Spanish Civil war or of Hitler.

II

1

As you see, they obviously all have a point.

Church World Society are not to be separated for a minute. They are with us because we are soul mind and body, eternal personal functioning, divine human animal.

2

However, as little as the functions of society can be decomposed so that the tribes of old rise again for vendetta (Hitler!) as little can Church or State or Society flourish independently from each other.

The unearthing of so much tribal source material, in our times, will, I am sure, help to devaluate the obsession of our minds by the World of States, and help us to distinguish between the soul, the person, and the function.

3

I enclose the answer of Alexander Meiklejohn to your letter. I think that in his heart of hearts he is with us: *"We are all of one Body, one Mind, one Spirit,"* he can write, *"within which are our differences. That meaning which the Church has expressed I cannot give up. It is the essential wisdom. But the expression of it by the Church has, I fear, lost validity."*

He formulates his creed, however, "against a sorry fragment of *paganism*."

The very use of that word by him surprises me. Where does it come into his vocabulary? Obviously he, confronted with the challenge in the *Future Way of Life*, now is driven to assert the decisive gap, the abyss, between all antiquity and our own era. By the very use of the term *paganism* he shows that he is the heir of the "eternal wisdom" of the Church, and does not reject that which she has brought into the world.

4

It will be difficult to make him see that this admission is all that is needed, without becoming unctuous or ponderous, in my answer. Perhaps you feel inclined to answer him; this I am sure would be preferable.

III

1

I do hope that you see Dorothy Crow tomorrow or Friday. And try to come to a working arrangement with her, so that we may cease to be *pre sub ob* or *tra* in separation, and can feel thrown together in the same boat;

conjectively, then, (that is, thrown together)

yours

Eugen

TENTH LETTER: ABOLITION OF WAR?

Four Wells
April 28, 1943

Dear objecting Cynthia,

We are stuck.

In the last letter, I tried to announce to you the great tale of man's dealings with his shortlivedness. The three temptations of

- 1) *staying in the past as though death could be masked; of*
- 2) *living in the present as though our fortifications could keep out death; of*
- 3) *hoping for the Messiah as though nothing as yet was more than Plato's cave;*

these temptations are our constant reminders: we too, may be rejected into antiquity any time.

CHAPTER ONE: SCAFFOLDING

I

1

Against the three antiquities, three modernities invite us. In every one of them, our *fleeting, passing, part-time* character is asserted, even made the center of the whole order.

In the Church, all souls are purified from the dross of accidental time and space.

In the World, all things are purified from the emotional bias of our senses and minds.

In Society, all men are purified from any inertia, isolation, selfishness, which hampers their function.

2

This was a kind of table of contents, not the tale itself. One might call it her scaffold on which I invited you to climb so that you may have a good foothold for inspecting the Cathedral which we call the history of mankind.

3

Now, you more or less decline to stand on this scaffold, with me.

*You are not the student of history who would have to learn the art of scaffolding.
 You are the impatient fighter of this war.
 You wish to help the war effort.
 And, odd as it may sound, you think that it would give you more strength if you could
 condemn war, and wage war so that wars disappear.*

4

I hold that neither you nor I can abolish wars because we cannot abolish human freedom. Your grandchildren are just as free as you and I. All men shall be born free and equal, *world without end*.

Since wars are no accident, but defend the growth of higher, more integrated life against attacks by lower, less integrated life, this reaction against abuse called war will be possible in any generation.

II

1

You go so far as to ask me why I did not tell you this before you joined Camp William James. In the "Dartmouth" of March 13, 1940, nine months before our Camp started, I had to defend myself against being a war monger, and so, there was printed this "*Common Vocabulary for Teachers and Students*":

PEACE: a daily creation and a daily practice of our overcoming death.

LIFE: usually treated today as deathless. This amounts to the abolition of the laws of cause and effect, for society.

WAR: The struggle between more integrated life and less integrated life goes on incessantly. Nature is in a state of war.

WARS happen when men relapse into a state of nature by not creating peace daily.

These are my "peace terms". Obviously, nobody can hope, under these terms, to eliminate the relapse into a state of war as long as man is man.

2

The specific form of war between states can of course be superseded in our time. It seems to become antiquated. But the "War" against which you rebel, is a more universal phenomenon. Its eternity means that

any order for which nobody is willing to give his life is doomed.

If wars between states are abolished, civil wars within the One Superstate will take their place. Man will not respect any order which is not made sacred by the only test we have. When people give their lives for something, they ascribed to this something a superselfish rank.

This something may be an idol.

3

The fact that the Nazis die for their cause, does not prove their righteousness.

Nevertheless, where nobody volunteers for giving battle *we do not even have so much as a cause!*

4

History is the story of real causes. This much, I had to put down, lest you conclude that you have not been dealt with honestly from the beginning.

III

1

As long as the passions of men are not brought to fruition in other forms, "war must have its way", William James wrote in his *Moral Equivalent for War*, 1910. You can quote him in your favor as little as myself. If I am not mistaken, you share the fate of all combatants in war.

2

Charley Dell wrote from his airfield that in war only the most simplified vocabulary had currency. The American ideology always has been that wars are unnecessary. In war times any fighter seems to don the racial feathers and feature. There is a mental uniform as well as a military.

And you feel better if you can fight this war for the abolition of war.

Since the specific geographical situation of the United States suggests that, indeed, wars between States may become unnecessary on this soil, there is some sense in this thesis.

Certainly the whole history of America contradicts your thesis.

3

However, I shall not criticize your attitude today. The so-called American idealism is a fact in which I myself have become involved when I landed on these shores. It produces the strange split between mind and body which prevents us from seeing that which we or our country are actually doing ourselves.

The eyes focus on one panorama, when they construe the doer's proud mental picture, and quite another picture is seen by onlookers who only see what we actually do, namely fight for our bare survival.

4

Any split of mind and body of the idealistic type commands us to think one way and to act another.

The American promise and the American jungle always have been apart, by the particular conflict inside of every newcomer to these shores.

IV

1

To live for the free exercise of our faith, and to let others live accordingly, is the desire in all of us who have landed this side of the statue of liberty. Our mental vision of our own good intentions is rooted in the genuine experience that we have left behind an Old World which quite undoubtedly is corrupt.

In comparison to this old and corrupt world, we are or have become "better".

2

And mind you, this is not an illusion. I, for instance, believe that I have become a better man, in America. Against this our physical practice is hammered into us here by *Red Indians, the vast stretches of land, the climate's vehemence, the competition*. And it often is cruel.

When we advertise ourselves or exploit the soil or do anything rough and tumble, it is done but not thought out. The body must do these things, but our minds do not fully participate in them. The stick to their ideals.

3

In this connection, the outlawry of war, is a contribution of American thinking to the universal growth of mankind, regardless of American practice. You wish to hear that we fight for the abolition of war and that this is the only possible attitude in war.

This is not my philosophy. I am not an idealist.

Remember my preface on "*The Future or our Era*"? My mind must think that which my actual "body politico" does.

4

But our dispute is not even a question of my philosophy. It is a dispute over the sovereign rights of history. History must be made independent of your or mine philosophy. Although it is true that any student of history will have his philosophy, a good historian should not be read for his philosophy but for his history writing.

CHAPTER TWO: POET AND HISTORIAN

I

1

The better a historian, the more will he be required reading despite his philosophy.

(one page was lost, the manuscript page corresponding to p. 4 of the typewritten script. Rosenstock-Huessy provided the following manuscript to fill in that gap.) (Note by the typing person)

2

The historian does not much differ from the artist in this respect.

"The business of the artist is not to instruct his audience, by objective demonstrations, but to be his audience, and to express them. He is the common man, only more articulate, and thus becomes the mouthpiece of his age.

But his job is to keep his eye on the story, not on the philosophy he may propagate. Otherwise, his gaze will be fixed not on the story, but on himself, which is the essence of sinfulness in the sphere of art no less than in the sphere of morals."

Thus wrote a playwright recently, defending the inner chastity of the subjective and expressive mode of life.

3

The historian is just as remote from philosophical indoctrination or systematic objectivity as the poet. His is, it is true, a third mode. But since he seems to write prose, he is confused today, with all prose writers, as a potential scientist.

Let us vindicate to the historian his independent way of life. His style is radically unexchangeable against the philosopher's or the scientist's style. The scientist is at his best in numerical or algebraic equations. The historian is there where the poet is the mouthpiece of his age, the *traductor* and conveyor of all other ages. He is trajectory, while others may be objective or subjective.

4

If you could begin to see that *a historian, a poet, a legislator, a scientist* differ as widely as the four sentences:

"There came a thunderstorm";

"let us brave the storm",

"Storms shall be announced by the lighthouse keepers";

"Storms result from the clash of masses of air of different temperature" -

if you could marvel over the fundamental "irreducibility" of any one of these grammatical forms into the other, your freedom towards history would be greatly advanced.

Your philosophy may well run: *Wars shall cease, wars are wrong*. Indicatives are one thing; narratives are another. For the historian, wars have always been the testing ground for any way of humanized life, religious, scientific, of forms of government, of right and progress.

II

1

Wars are milestones on the road of disclosed directions, beyond the floating shortlivedness of monochron animals. Across the abyss of every individual passing out of existence anyway, the human soul wishes to invest in lastingness. Her efforts shall make for the perpetuity of life; hence she needs direction.

2

If we have to die, let us die for a cause.

And so we see people die, by the score in the tribe, by the thousands in the state, by the millions, in great nations. Triumphantly, their souls are marching on.

The bloody sacrifices of war enable the living to do that which we crave most, to stay in a meaningful path which is longer than our own monochron life, a path which leads from the beginning to the end of time, as it seems to us.

3

Without our belief that we are on such a path, we feel dizzy or insane. The existence of this path is more important to any human than his own physical existence. We ourselves can think of us as human only because we are placed on this path and because the path has a certain direction. To swerve from this direction, would be the loss of our humanity!

In fact, you cannot make people keep direction unless they believe that the salvation of mankind depends on their not swerving one bit to the left or right.

4

War expresses this certainty within the soldier that the direction of history must be protected from being made crooked by the enemy. And since he has to die some day anyway, he had better uphold this direction, first. For, if he did not, and the direction were overthrown, nothing he could *do, plan, work, think*, after that, in the new setup, would have any meaning or significance.

He would have to live in a subhuman world which had lost the inspired direction, the irreversible direction from less life to more life, from death to life, from beginning to end, in which he had breathed and moved all his life.

III

1

To him, life has received the blessings of unveiled direction. And for this reason, life has become irreversible.

The soldier's attitude may help to explain the "irreversible" character of human experience. Experiences of revealed direction may be lost or forgotten. The soldier who is willing to die for them, makes them irreversible.

Life, then, in history, marches onwards, in an irreversible direction as long as there are people who feel a reverse as the denial of all march, all attainment so far.

2

The historian credits these soldiers of any war of the past with this very belief. He makes their attitude incontrovertible; friend or foe, they uphold the revealed direction.

All wars, then, are religious wars! There are no others.

There may be blasphemous ones; this still is of a religious type. If people did not believe in revealed direction, no wars could occur ever. (Disclosed direction is just another word for "God", of course, for the god who governs us and who informs us; but we shall avoid the term.)

3

And because all wars always are and have been and shall be symptoms of the religious character of man in history, all peaces must lead to a new definition of their religion, in the hearts of the survivors.

A real peace must make friend and foe of the preceding war share a new religion, a faith in a direction now revealed authoritatively for both parts of the conflict. The historian's triumph consists in writing one history for friend and foe of a conflict, and thereby sealing the conflict, finally.

4

Let us tend to this business, then.

IV

1

We do not have to use language as though we explained a dead picture at a wall, by using a pointer. We use language in its original function as process.

The specific process of a tale is the welding of all the participants in a conflict and the newcomers into a uniform experience.

When I say: *Write!* - I try to shove you into a new time span. But when I tell you how the old Egyptian began to eternalize life by writing it in stone, I shove you into the past, I take you somewhere from where you are now. The thing of which I speak is not present: and I have the power, through the narrative, to make it come to life again.

2

But equally startling is the fact that you in listening to me are moved out of your center, that you quit your own sense - and common-sense environment and, with the help of a sixth sense of identification with others, are moved into a bygone time and space.

With the legislator and the poet, the historian shares the honor that his language is not explanatory and expository, but that it moves the listener to another space and time; it transubstantiates him substantially from an animal which can only *hear see smell* at a distance of feet and yards and minutes and hours to a human being who now hears names thousands of years back, sees visions centuries and thousands of miles away.

3

Every American is taken back as a child, into Europe and Palestine, by storytelling. He lives in a world unrelated to his five senses but real to his inner men. The inner man then must have been shipped. And this act of transportation takes place when history is told or read.

4

In science, by the way, speech is also employed as an agent of transportation. It is not true that physics "describes" a phenomenon.

When I describe a phenomenon I bring it to your attention as though it were here. While the historian takes you back, the scientist carries absent things right into your present. Natural science makes the things which are not in our present naturally, because of temporary lack or absence, present by means of its formulas. No water here?? The scientist who tells us that water is H_2O , empowers us to get water although we may have nothing but separate H's and O's at the time being.

CHAPTER THREE: THE YARUROS

I

1

Once you see that science moves things into our present, it will become easy for you to appreciate that all speech moves. Only each style moves other things.

Science moves bodily things into our present.

Commands move men's bodies into the future.

History moves man's minds into the past.

Poetry moves men's lives into human hearts

filling hearts with human emotions.

2

Ergo, speech is motion, motivating, moving the great force of locomotion in fact which moves us into vast spaces of time and places.

And the welder-historian welds the partisans of a conflict through the support of a younger group of neutral readers into a group whose members no longer are kept separate by the conflicting aspects of the experience but are united, in retrospect.

3

Cynthia's history in Four Dimensions must be intelligible and credible for victor and vanquished. And the war is not over yet.

4

A wise distribution of functions, then, forbids me to justify your war effort by means of history writing. My body and mind will serve in the same cause when I instruct "physics". My soul will not surrender to the same extent as little as it has surrendered in the last war.

II

1

The soul needs a history which connects wars and peaces, foe and friend, which gives them a common language after their old has been slouched off, through the

war. In this sense, I have started my first chapter on the speech creating unit, the tribe.

2

I have selected a tribe of river nomads which does not practice war at all! Its grandeur lies in its power of filling all its members with one speech. Its miseries are caused by its lack of belligerency: it is threatened by immediate extinction.

At the very moment at which I write these lines, the Yaruros may have ceased to exist.

3

You and I may find it worth our while to immortalize them in our history for this very reason. Here is a people unable to wage war and therefore unable to survive; yet it is a well integrated decent people which has enacted the first peace which lifts man beyond the animal, the peace in the war between the sexes, and through the passions of sex.

4

The history of the Yaruros is the history of innumerable tribes. Don't reject it because you object to my philosophy.

Then I may remain *not abjectly* yours,

Eugen

PART TWO: *THE TRIBE - THE ORIGIN OF SPEECH*

ELEVENTH LETTER: *THE BIRTH OF LANGUAGE*

Four Wells
May 4, 1943

Dear Cynthia,

We may open a new cycle in our correspondence today.

In your letter of April 30th, you wrote: *"I still remain unconvinced, but I do not see why that should hold things up. I guess that I in my weak heart want to have the willingness to die for a cause be made a substitute for actually dying for it."*

You really were too objective here, towards yourself. Ever since your attitude of living as though one had died was recommended (John 12, 25, 1. Corinthians 1, 30, Romans 6, 8 and 13), yours is not at all a "weak" attitude. When you continue: *"But I am willing to proceed on faith"* - we may say that the correspondence of the first three months has reached its appointed end.

CHAPTER ONE: *THE YARUROS AS A CLASSIC EXAMPLE OF TRIBE*

I

1

If we had a philosophical argument together, you would have to accept my philosophy, or I yours; but history is a frame of mind, which supplements other frames of mind, for instance the philosophical frame.

Philosophy may unite people, and history divide them; and vice versa.

2

A Russian and a Pole may have the same philosophy but a very antagonistic history. In one nation the young and the old usually will have a different "point of view", but if they are to form one body politic, old and young must at least share the historical bond.

My Christmas epistle *"The Future Way of Life"* tried to disentangle the bond between old and young from philosophy. Our preliminary skirmishes have, I should say, made clear what history is, and I seal this introductory part with your sentence: *"But I am willing to proceed on faith"*, gladly.

3

History does rest exactly on this proposition, and you have called me to order lest I forget myself my own first principles about the trajectory of the historian, and get involved in purely objective reasoning.

I shall proceed precisely because we have a different philosophy, and need a common history.

The continuity of the flow of time through your and my heart is our concern: not the systematic order of special things outside of your and my mind. We do not pretend to be either masterminds or mere objects and tools; we are allowing ourselves to be unfolded through time and space as that which we may have to become time and again, ourselves.

4

If we as individuals were gods, we would not gain anything by looking outside our private existence. If we individually were animals, we would not care to look around beyond ourselves. As it is, we neither are gods nor animals. We must look outside ourselves because we are halfnesses; and we care terribly for such light because we are dissatisfied with our animal existence.

II

1

Idealism, with its arrogant deification of man, pretends that we are not frightened by having to die. But we are. Materialism surrenders to our notorious animals equipment as though we did not care how we lived. Both are blind to the real history of mankind which shows man pining between fear and courage, as a pleistochron creature who daily expands his part-time existence into the universe.

I should like to begin our new cycle of "pure" history, of history in the dimensions of project and trajectory today.

2

And I lay before you a piece of evidence for the "pleistochron" creature, the lastingness-seeking creature who daily conquers his short-livedness.

This source material came into my hands only a short time ago. It was not printed before 1939. (*"The Yaruros of the Capanaparo River, Venezuela"* by Vincenzo Petruccio, in Smithsonian Institute, Bureau of American Ethnology Bulletin 123, 1939, p. 161ff.).

And yet, it is a document that could become a classic in our schools, learned by heart, and be kept in the forefront of our thought on man in history.

3

Let us make it a classic for our own use.

It is the report on a tribe on the verge of extinction, in a valley of the Orinoco basin in Venezuela. Everything of human cruelty, human kindness, pious faith and political stability which may be found elsewhere in any period of history, is matched here by fruitful examples. On the Constitution of the tribe, the attainment of speech, religion, marriage system, it offers invaluable documentation.

4

And yet, what is it all about?

It is the report of an anthropologist on 150 people, the last remnant of the Yaruro Indians. The difference between this man's Vincenzo Petruccio's fact-finding and the usual is great; he does not give us the usual story of the life of the Yaruros, but the story of his life with and among these people. It is the same difference as between the social worker attitude and CWJ. His "facts" first all happen to him, before our eyes, as events in his life.

III

1

A short time before Petruccio visited the tribe, another remaining 150 members of it had been massacred wholesale by white neighbors, the so-called "*Racionales*" (*Yodeh'* in Yaruro language). Bow and arrows were their only defense against the "civilized" attacks. When the *Racionales*, organized in bands, come, they first demand all the women. If they are not ceded without grumbling, everybody is killed off.

Here you see Nature in her prime; the Whites, mark well, are here the unbridled, cruel Nature. The Yaruros are simply victims. No, they are not "simply" victims as you immediately will come to realize.

2

The Yaruro language so far stands absolutely alone and must have been spoken by a much larger tribal group originally. They call themselves in their own language

"Pumeh"; this means "the chosen people", "the right people"; yet, these chosen people know that they are faced with extinction.

This extinction comprises a complete language, a way of life, a religion as well as a physical annihilation. Not only murder may do away with them at any time. Also, plain starvation is upon them because the territory of their food supply is shrinking constantly.

3

The Yaruros have not made the famous "adjustments", neither raised horses and cattle, nor cultivated the soil. They have clung to the nomadic way of existence which their *social order, language, religion* predicated. The advantages as well as the handicaps of the so often blindly praised "integration", we can study here. Complete integration means impossibility to change. They are perfectly integrated and perish together with their integration.

The Yaruros live mainly on turtle eggs and crocodile and must roam from one water hole to the next, ever hunting for food. Although smaller groups divide the hunting territories, these groups (which are of a size bigger than the family, smaller than the whole tribe) do tolerate each other because the feeling of belonging to one people is quite strong.

4

The poverty is excessive. Each family has a few baskets, perhaps a water jar, mat, some tools, practically no clothes except for the shaman, the medicine man who sometimes has some feathers as a cap, and a breech clout, or scraps of clothing about the loins. Whole garments occur, procured from civilized neighbors, but rarely.

IV

1

Nevertheless, what each person possesses is respected scrupulously. Personal rights are inviolable: *"Never did a husband order his wife to do anything outside her proper domain. Despite the excellent care they gave me, never did the husband request his wife to prepare food for me. He asked her if she would act merely as my messenger. Never did I miss even a sheet of paper although nobody watched over my property. Since I could not speak to the woman directly, I asked the men for a pot. And although I offered any price, they never gave any answer but explained that the pots were the property of the women and these, then, had to be asked."*

2

Every Yaruro is born in either the Itciai or the Puana moiety. Both names are divine. Within the tribe, the individual looks to his moiety for *guidance, protection, social intercourse*. He hunts with the moiety, and shares the food.

The child belongs to his mother's moiety. A man, therefore, does not have the services of his own children, but has to look to his sisters' womb for individuals to educate and to be assisted by.

Cross-cousin marriage is the prevailing type, *id est*, a man cannot marry *his mother, his sisters, the sisters of his mother, the children of his father's brothers, and the children of his mother's sisters*. The only two classes of women whom he can marry legitimately are the daughters of his mother's brothers, and the daughters of his father's sisters. Despite the fact that the whole tribe was reduced to 150 members, these principles of chastity, for this is the positive aspect of the so-called incest rules, were not shaken.

3

The in-laws are under strict taboos. Especially son-in-law cannot speak to mother-in-law, cannot eat before her, cannot hand her any object. If the two meet, they turn aside and go in opposite directions. Yet, they are on the best of terms, are expected he to hunt, she to prepare, food for each other. They will show each other many favors, but these are transmitted through the wife and daughter.

The similar taboos between father and daughter-in-law are even more strictly observed, the temptation here being stronger, too.

The sexes are kept apart from infancy. Girls never play with boys. Her brother may help her in her work, though. No lasciviousness of any kind can be observed. The attitude towards the sexual parts of the body is one of indifference.

4

"The casual visitor would see merely a naked people plying up and down the rivers in their canoes, or lying on the sand. He would see stolid, fixed faces, uncommunicative, affrighted.

But if this visitor were to stay he would discover that from sundown to sunrise the Yaruro lives in an intensive romantic world which he cannot and rarely would care to share with anyone else."

CHAPTER TWO: THE TOHIGWÁMÉ

I

1

This astounding inner life of the tribe centers around the speaker of the tribe, in this case a certain Landaeta who held the office of Tohigwámé. And I feel that the Yaruros deserve it that this office should be recorded in their own language and explained, from the inside, so to speak.

You will see and hear and understand his function best from Mr. Petrullos' narrative.

2

An immense number of surprises await us when we interpret this narrative, I trust. So, read it as an important text, please.

3

Petrullo arrived *"when bars of yellow, blue, and white light streaked the western sky. The Yaruros were sitting on the sands watching this phenomenon with a certain rapture. They sat quietly and in silence, facing the west until the lights had faded and merged into a subdued golden glow.*

Then Landaeta (the Tohigwame) came and greeted me affectionately. He spoke of what we had just seen in the western sky, explaining that it represented a greeting from the mother goddess Kuma, to her children the Yaruros, and to me.

The other men came also, and the women put their arms about me, but the latter kept their faces averted as is proper.

We settled ourselves on the sands. Small fires (made by twirling one stick of laurel wood in the notch of a second stick) were burning with remnants of turtles and crocodiles broiling over them. The sands glistened in the moonlight that soon came upon us. Monkeys roared in the distance. An occasional bird sang. Insects hummed. Toninos frolicking in the water came up to blow lustily.

And Landaeta explained that these animals were also children of Kuma (the Mother goddess) and that every one in Kuma's world was glad that I had returned. (The Yaruros live in a world which they understand perfectly. At night they watch the heavens for signs from their Gods. Each day the winds, the skies, the sun, have much to tell them, and they watch and listen eagerly. Their world is not one of fear but one which, as created by Kuma, is excessively friendly and hopeful. Terror has been introduced by the white man.)"

(() insertions are made by myself, usually with the help of other parts of Mr. Petrullo's report. In this last parenthesis, every word is a literal quotation from his page 237, including the striking last sentence.)

4

We smoked and Landaeta talked, recounting what his gods had told him about me; that now I was one of their family, and he affectionately called me adjimai oteh, elder brother, which became the standard form of address by all of his people. In return I was asked to call them little brother and sister.

At a point, Landaeta rose and walked away into the darkness. (Another time, this is described too: "as the moon rose above the hills of Guiana, Landaeta disappeared in the darkness to return later and begin his singing.") His son and nephew followed him soon afterwards. He returned after an absence of half an hour, wearing the Tohigwame's (Petrullo says his "shaman's") ceremonial cap and breech clout (breech clothes). He went to sit on the clean white sands to the east of the camp, where he remained still and quiet for a long time.

His wife went to him with a lighted cigarette. He smoked this in silence and alone. Finally he made a sign and his son and nephew rose immediately to plant a pole a few feet in front of him and then retire again into the darkness.

After some time Landaeta rose and facing the east in front of the pole, continued to smoke in silence.

II

1

It seemed a long time before he began to sing, softly and hesitatingly, which time was measured by the rising of the stars. After he had finished two songs his wife approached him again, thrusting into the ground, close to the pole, a stick from which hung a small basket. Landaeta continued standing, facing the east and singing, pausing briefly between songs.

His nephew went to stand before him; his son went forward to stand at the left shoulder of his cousin. These two boys joined in the singing, repeating Landaeta's song stanza after stanza.

The Tohigwame must sing without pause or hesitation some six thousand stanzas in the course of one night's performance, varying his tune and words again and again. The songs are not yet set but as the Yaruros claim, the gods compose them.

A few women, led by Landaeta's wife and daughter went to stand at his right side, and joined the boys in answering the songs of the Tohigwame. They stood there in front of the pole singing until the Southern Cross hung high in the sky.

The Landaeta's wife took a gourd rattle from the basket and gave it to her husband, who immediately began to shake it, its liquid tone blending harmoniously with the voices. The singers became more animated when they heard the rattle and soon they began to dance, jerking the body forward and backward, rhythmically and in unison.

When the Tohigwame sings at night his soul leaves his body and he travels to Kuma's land, leaving his body behind. The gods may come then, enter his body in the form of songs, and transmit their message to the Yaruros, Puana and Itciai, the headgods of the two moieties, came to assure the Indians of their visitor's goodness.

2

At times Landaeta would shake his rattle violently and his voice would betray his deep excitement. His wife, from time to time would give a lighted cigarette to him, holding it to his mouth until it was consumed.

At midnight, the shaking of the rattle became more frequent and more violent and finally, in the middle of one song, everyone began to move around the pole. The women put their right hands on the shoulder of the ones ahead, and soon were running and stamping the right foot as they did so. The men formed an inner circle, dancing one behind the other. At the end of each song they paused for a moment lined up in their original positions.

A little after midnight I noticed that a man and woman embraced the Tohigwame and offered him cigars and drink. Inquiry produced the fact that the spirit of their dead father had come to visit us, and so not only did they embrace it but they offered it caroto and tobacco. From this moment on the Tohigwame was with us only in body.

More and more dead Yaruros came to visit us, and practically everyone embraced the Tohigwame and made offerings.

The Tohigwame without changing rhythm or song, would announce what spirit had arrived. The spirit's relative mostly concerned would then embrace the Tohigwame; they were, of course, embracing their relative. The spirit gave message also. In this way, all the dead Yaruros visited us.

When Itciai arrived, he came on horseback, shoes, hat (the Yaruros have no horses). Hatchawa who is Kuma's son and a kind of Prometheus, came on horseback, with bow and arrow, shoes, and golden necklace.

The tohigwame himself leaves on a horse which a spirit brings when the spirits come and enter his body. He returns on horseback when all this is over.

All men are forbidden to sing in the daytime or even to whistle.

These dead spirits belong to Yaruros who have received a burial by the tribe in their hammock, and with their bow and arrow.

3

As the night wore on, both singing and dancing become more and more frequent and more violent until the 'Tohigwame appeared to be in a frenzy. His voice rose in pitch, his rhythm was faster, and more strongly accentuated, and all sang with greater feeling. The Tohigwame danced in jerky movements, bending and twisting his body, half spinning about, first one way then the other, until he seemed to be quivering all over.

The dance around the pole became almost a mad run. The men would leap high and as the right foot was stamped in unison, a resonant beat was produced marked off by the rich rattling of the gourd and the choral singing.

4

In the morning hours the wind rose again, blew more violently, and the roar of the monkeys became stronger, and the Yaruros sang passionately. It was then, when the morning star was already high, and dawn lighted the eastern horizon, that they stopped.

III

1

Dear Prejective,

You here have attended the daily rebirth of language, the "soul-filling" process which we call speech.

For at least six or seven thousand years – you know that I am conservative in time spans, hence this is the very minimum – the tribes of men have kept alive their great first step into history, by the procedure which here is described to perfection.

2

You have perhaps heard or read analyses of how children learn to speak, as though this could help us to understand the speech of the grownup. It can't. Children play with everything which is serious for the adult. From the training of babes in their mother tongue nothing can be learned with regard to the creation of language.

When you learn *Hamlet's* monologue by heart, you do not learn to write a play like Shakespeare. Forget all about the unfortunate attempts of 19th century psychology – and in psychology everybody still lives in this rationalistic century – and analyze the process among the *Pumeh*, the people of the Orinoco, or any people for that matter, and you will come to understand why you still are able to participate in talking the same idiom which seven thousand years ago people spoke in the Middle East somewhere, when Semitic and Indoeuropean was one single language.

3

In the Yaruro report what is it that we have witnessed?

At first sight, and it is wise to concentrate on the sight first, you see men and women grouped by their sex forming a so-called acoustical or sonorous figure. You may have seen Chladni's figures which are produced on a sheet of metal by sand, when the bow of a violin moves over its edge.

The Tohigwame's song produces dancing in a specific, constitutional order.

In this ceremonial dance, the constitution of the tribe is plastically revealed, and the catalyst which produces this articulatedness of a human group, is the song which an ecstatic "vessel", the Tohigwame, an obsessed, allows to pulse through his body.

4

Language, first of all, is a physical process which takes possession of the bodies of men.

IV

1

Now comes point two, equally forgotten by most men.

The body which is befallen by the function of speaking, by this very function, ceases to serve its own "cut-off" self.

The condition of speaking is the speaker's willingness, to serve as a channel, a tube, through which speech or song may pulsate and unify all who listen and who speak.

2

Point three: The six thousand stanzas which the Tohigwame sings during one night, are the Yaruro language in action. All other occasions at which these Pumeh or any Pumeh (people) speak, is a workday repetition, a merely consumptive perusal of "Yaruro". Its production or creation or reproduction takes place in the singing.

Everyday speech is prosaic consumption of existing speech.

The modern's approaching language from a writer's or a grammarbook's or a wet nurse's viewpoint is hopeless. He can study in the restaurant, in class or in the nursery the application of language, not its production. In all the modern technical "lessons" on language, we are taught a lesson on the offals of language.

3

Point four: *Speech, song and dance cannot be separated in the same manner as we do today.*

The Tohigwame neither speaks nor sings nor dances, in the modern sense of these three terms. He does a little bit of everyone of the three.

Go to a Mass or into a Synagogue and you will find the “in between situation” between song and speech preserved by the priest and the Cohen. What is reduced there is the gesticulation of the whole body, although it is not by any means gone completely.

(Vivacious gesticulation disappeared from speech in England only 300 years ago.

This had political reasons. Wrong gestures in court before the times of the modern State, were apt to make a man lose his case as much as wrong words. And it was in the battle for freedom from these dangers of misdemeanor, that the Anglosaxon “throat” dissociated its movements from the rest of the body.

The English Puritans removed with this “austerity” as with their technique of “wills” and other prudent measures, any opportunity for king and clergy to trap them.

The Italians still speak with their whole body because they never faced a king like Henry VIII as the head of the Established Church.)

4

The best statement of the “source-situation”, for which we can ask, is found in Vincenzo Petruccio’s own report: *“The Yaruros have only one word to signify dancing and singing: tohiwahiwerekidi. The Tohigwame who is the leader in both these arts, is called “dancer” or “singer”. In actual practice dancing is subordinate to singing, much as gesturing is subordinate to speaking among ourselves.*

Perhaps the correct translation of this word would be closer if rendered as “singing”. Dancing as in independent art does not exist. When it is practiced it is almost an outflow of singing. Singing may be done without dancing but dancing without singing is impossible. Every dancer sings, though every singer does not necessarily dance.

It is difficult, if not impossible, for one to sing in tune with the Yaruro. They never seem to sing in a full voice, not in a falsetto, but in a style of their own.”

Petruccio reveals that their song is neither song nor speech in our sense of these two words: it is plain chant. Petruccio continues: *“Of course the theory is that it is the gods and the ancestral spirits who composed both the music and the words and the people singing behind the Tohigwame merely imitate these inspired songs.”*

CHAPTER THREE: NOMINA AND PRONOMINA

I

1

This is a timely reminder of the fact that the tribe is bound together, is spellbound by this plainchant.

The incorporation of the tribes takes place in this – one might even say: in no other – way. Plainchant is not a tool in the hands of individuals, but a tool of making them into human beings. The Yaruro theory about the super-individual power of plainchant is more in tune with the facts than our modern doctrine that language is an instrument in our hands, a “means” of communication.

This latter is the naturalistic thesis but it is such obvious nonsense that a follower of this modern superstition got himself into the following contradiction: “*The most important tool of man, language, which makes him into a man really and which enables us to think articulately at all, is not the invention of the individual nor does it originate between parents and children.*” (Eduard Meyer, *Weltgeschichte* I 4, 1 (1921, p. 7).

2

Here, in one breath, language is man’s tool and makes man man!

The explanation lies in the fact that plainchant and speech are essentially two different activities. The creature process in which language seizes us, as organs of a group, is plainchant. In speech, we consume plainchant, as we use up all our holiday insights in daily life, or as a salesman may advertise Lincoln cars after there was a Lincoln, the hero.

3

Plainchant precedes speech as well as song.

Our linguists have evaded the obvious problem: if our speech and our singing were not developed out of one neither-speech-nor-song form of expression.

The Catholic Church retains – as in everything else – traces of the original state of affairs.

Research was not turned in this direction.

On the other hand, I know of no instance which points against my thesis that what we call “speech” is plainchant dismissed into the pre-tribal sections, dismissed, that

is, out of the nexus of the tribal incorporation and carried over or taken home into the everyday life of the tribe's fragments.

In the same manner, "music" became the hybrid and disintegrated specialization of the incorporating procedures, when merely making days took the place of the tribal constitutive holidays.

4

I. *The Tohigwame holiday-plainchant*

incorporates the tribe. The others "understand" him to the extent to which they speak sing and dance themselves. They repeat each stanza which he sings.

II. *The old work day* applied plainchant, in speech for work.

III. *The young plainchant* is played with, in song.

IV. *Modern dance, without speech*

and song, is completely secularized, *id est* severed from its roots, it still stands in need of music.

II

1

Speech and song, then, might be regarded as specific applications by the adult and the young, or for the serious work and for the plays of the community, of the integrating and incorporating, yet undivided, energy called plainchant.

The Aryans identified God, song, fire and melted butter (J. Hertel, *Beiträge zur Erklärung des Avestas* Abhd. Sades. Ges. der Wissenschaften zu Leipzig 40, 224).

This identification loses its strangeness when we get away from our notions of speech and song, and reach back to the original state in which song ran like fire through the veins of man and drove him for nine hours around a pole in an incorporating process.

2

These four points are all important. Speech makes us function in a group.

To this function we must offer our whole body and soul, in complete self-forgetfulness, because a transindividual sonorous figure is going to be produced out of the Tohigwame and all his listeners. Hence, singer and dancers are related to each other, tuned in one key, from the start, the Tohigwame's mouth and the dancers' ears are mere media through which the group figure of sonority can be riveted.

In seeing a locomotive, it is of little use to say "it is of steel", it weights so and so many tons, it is so many feet long etc., if we do not understand that this engine is meant to pull a train. You may study *phonetics, acoustics, physiology* of mouth and ear. But you will not know the vocal meaning of the mouth and ear as long as you locate them in the body of the speaker or listener only, as sense organs of the individual in whose body they happen to be found.

3

As animals, we of course have a mouth and ears, as sense organs. Not so when we begin to participate in articulated language.

Then, our sense organs are pooled and transferred to the corporation of which we now become shareholders. We invest, so to speak, mouth and ears in this incorporating *Pumeh*, which gets hold of us by our surrendering these very organs for public use!

Landaeta's body admits the songs of the gods, we are told, as an antennae admits radio waves.

4

The validity of this absurd statement will become clear if we not draw the distinct line inside mankind between the animal group and the tribal unit. A mother and the cubs do not speak to each other.

Wherever our sense organs penetrate *smell, ear, eye, taste, touch*, we remain in the dimensions which animals have in common with men. Animals feed their young. A bellwether whistles to the herd when danger threatens. Dogs know the track by smell.

All this is the side of good and evil, this side of language, although it is full of *sounds, noises, gestures, responses*. This environment is shaped by the herd or by the family, in the animal kingdom.

III

1

Let us call this immediate environment which we cover by our five senses, the common sense dimension.

Then, it is obvious, that in this dimension, a language of six thousand stanzas would never have come into existence.

Whenever human beings are in the fortunate position of using common sense among themselves they feel so near to each other as animals do. They rely only on their instincts. And any group tends and desires to reach this instinctive "common sense" situation.

On the other hand, all *discussions, debates, arguments, deliberations* highlight integrations of common sense. As gravity gets the upper hand of movement finally, so common sense gets the upper hand of the mental life, at the end.

2

This constant tendency to form new instincts, through habitual repetition, and to provide us with "a second nature" is perfectly sound and indispensable.

The "lowbrow-space" of individual homeliness and the "highbrow" space of rigid correctness are two poles between which speaking man lives.

In China, the country of *solemn convention, ample governmental establishment, overdeveloped literacy*, pronouns are scarce, so scarce that their lack is mentioned among the outstanding features of their language.

The constant tendency in man to become an animal again is perfectly sound and perfectly indispensable. But common sense is an endowment and historical life itself, among humans, does not start with common sense. Common sense cannot be at the beginning because man begins in isolation, and is suspended between his animal nature and his pleistochron mission.

3

Man wishes to live forever and everywhere; he is made to conquer time and space. And so he defies the natural instinctive, common sense group and creates unnatural, not given, entities.

Man's history is the creation of bigger groups beyond mere sense.

The neatest demonstration of this gap between our common sense dimension and the larger, uni-sensuous linguistic group can be given by the strange phenomenon of pronouns in all languages.

The Pronouns *I, mine, this, that, there, then* apply language to the “near-space”, and the “now-time” of our sense dimension.

If the sun is in the sky, the father in the tent, the water boiling in the kettle, the children sound asleep in their mother’s lap, I’ve doomed the words *sun, kettle, boil, sleep, children, father, tent, or sky*. We now can use pronominal language; we can reduce the rich vocabulary of “*nomina*” to the simplified common sense vocabulary of “pronominal”. We do this by saying: There she (*the sun*) is; here you (*the father*) are inside (*the tent*); this (*the water*) now is boiling; they (*the children*) here or there (*are asleep in their mother’s lap*) with “me”, or “her” or “you” (whatever the mother’s part in the common sense unit is).

4

Anybody who has fully understood this in pronouns, the linguistic group returns home, into the pre-linguistic common sense group, is vaccinated against the platitudinous error that language can be defined as communication.

The common sense group certainly communicates. But *sun, father, tent, sleep, children, mother, water, boil* are not created inside a common sense group. To the contrary, incessantly the common sense group chirps, tones down the Tohigwame’s right speech to the purely pronominal level.

Parents must make a great effort as everybody knows to lift the newborn child above this pronominal level. They read fairytales to them, sing with them, in recognition of the deficiency of pronouns.

No, the family group is not the nursery of speech. The common sense group consumes and pronominate, *id est*, disintegrates speech.

History begins when a polarity between the pole of positive electricity loaded with speech and the pole of negative electricity, of the common sense level, can be established.

IV

1

When does this happen?

The same people who teach that language is communication, and place it between any two individual human beings, also, for some time at least, recognize that the sentence, not a single word is the first linguistic unit.

Wilhelm Wundt stated: *In the beginning was the sentence.*

His statement fertilized research for a long time and was a great step forward beyond the attitude which took sounds and words up as the elements out of which complex language had been "composed".

We must take one further step beyond Wundt. And a radical break with all atomistic concepts it will have to be.

2

We do not wish to know what the parts of language are, but what language is. And any sentence, obviously, is merely a part of language.

We have foregone the convenient line of retreat towards *mother, father, child* or any two speaking individuals. We know that they are reducing nouns to pronouns, and the Tohigwame's solemn stanzas to slang. We know that slang is not language but the reduction of language to common sense.

Slang is an attempt to become unhistorical, to give up our durative, pleistochron mission, and to live like healthy animals, by *instinct, pointing, pronouns*. In slang, we deliberately do not use the proper word, but *nicknames, petnames, allusions, under or overstatements*.

Good slang is wonderfully refreshing, disarming, just because it does put off the chainmail of real language.

3

You cannot take anything quite seriously which is said in slang. It is less committal than a law on the Statue books of the 39 Articles or *Hamlet's* monologue. But according to the popular interpretation of language, the relation of slang to proper language remains inexplicable.

The reason is that the tensions between the pronominal common sense dimension and the linguistic common speech dimension was underrated. It was perhaps admitted as a gradation, but the two dimensions do not differ by degree but of principle.

The difference between the government of three selectmen and the government of the Catholic Church is not greater than the difference between a common sense group of animal dimensions and a linguistic group of human and historical dimensions.

4

The linguistic group can survive death, can surmount distances, can tie together in one corporate body that which is separated by decades of time, or by miles of space.

By language, we conquer those units of time and space, which are inaccessible to our senses.

CHAPTER FOUR: PLAIN CHANT AND CHASTITY

I

1

The animal man, when he began to speak, asserted his pleistochron character for the first time. He began his career of one *Great Man* in and through all small men.

Speech allows all the members of the tribe to recognize each other and their function in the universe over innumerable distances of time and space.

Language is the attempt of human beings to recognize each other, to orient the universe, to function properly, everywhere, at any time.

2

Landaeta sang his songs among the Pumeh of the Yaruros for no smaller purpose than that any offspring of the tribe wherever he went and wherever he lived, would know what to do and where to belong. He would know whom to marry.

The creation of the two moieties inside the tribe, and of the concept of chastity, is fundamental with all and every tribe of which we know. Human children, after they have grown up, do not forget as animals do, who their parents are. It is established that they cannot forget because they are told that they are sons and daughters and even when they themselves have become fathers and mothers, they still are sons and daughters.

3

This seems trivial to you perhaps. But it is by this act that the bone of death is removed.

The animal, for instance in mating, is in the act of the moment and nothing but in the act. Man who tries to become eternal, to create a continuum of as many times as possible, may have no living parents any longer. And still he remains, in the ancient tribe, in the very moment in which he himself begets children, a member of the other generation as still his dead parents' offspring. His one function of old and the new function are superimposed and meet in him, as in a center of contact stretching backward and forward, through the language that gives him two titles, son and father, although he is just one body.

4

When two opposite functions meet in one body, the soul is born.

The soul is man's power to survive one body. The father who remains a son, the mother who remains a daughter, have ceased to be animals; they have ceased to be somebody. They have become definite persons.

Because the concial union is established, men bury the dead; they act towards their own past. And they christen the next generation; they act towards their own future.

II

1

Members of the tribe are only those who have outgrown the "one generation" existence of the animal, who can be made to recognize their ambivalent existence as fathers plus sons.

The bull's rut makes him see red. The male human is human only because he is protected against this same loss of his identity by a careful initiation into society: every tribe initiates the young when they reach puberty. Before, they are animals more or less, and allowed to play. They need not know the language.

The problem of conquering the new dimension beyond common sense does not exist for children but only for those who are able to impersonate the functions of two generations, two times.

2

Sings a man, when carrying a canoe, in the Pumeh of the Yaruros:

*I am here I have my sister
My father my uncle my aunt my granddaughter
My sister-in-law, my little girl
My brother-in-law, my younger uncle
/: my girl child is married:/*

or:

*I go away my boy
I go away nephew
I am going son
I am going uncle
I shall come tomorrow mother
I go away, brother-in-law*

I go away, sister (aquikowi)
I go away, older sister (anniaj)
I go away, nephew
I go away, relation of mine
 when you come, relation of mine
Uncle, I am going
Niece, I am going
Grandfather, I am going
Older brother, I am going.

3

We may have to say something about the wealth of kinship names at another time. A bulky literature has grown up around this topic. Here, I try to make you sympathize with the beauty of it, for the poor soul of a Yaruro.

He repeats the constitution of his United States to himself, in this litany. If you knew the tremendous rule played by litanies in prayer, it would be easier to elucidate the point.

In the Catholic Church the Litany is a sequence from *God, the Virgin, the angels, to the apostles, martyrs, confessors, virgins, saints, in general.*

Hear us God
Hear us, Mother of God
Hear us Michael
Hear us Raphael
Hear us Gabriel
Hear us St. Peter
Hear us St. Paul
Hear us St. Stephen

And if the Litany was developed in a special place, this place's saint would be given a privileged place in the enumeration.

4

The Litany reflects the exact order of the celestial kingdom in hierarchical terms, that is in the only nomenclature that can interest the human heart; a nomenclature of persons.

The bad thing about the Constitution of the United States is that one might have to pray to the *Pursuit of Happiness* and to *Dame Liberty* and, eventually to the *Judiciary* and to the *Election*.

However, the ecclesiastical Litany is a genuine victory over tribalism, because here, Jesus' saying has come true: *"These are my mother and father and my brothers and sisters."* (Matthew 12, 50; Mark 3, 35)

III

1

In our visit to the Yaruros, we must appreciate the achievement for which the Litany of the Church could be substituted finally; this achievement is the creation of a recognizable order between human beings, by office and function, by kinship names.

Out of chaos, a society is created. Peace between jealous males is established.

The name for the first peace between the warring bulls and whales of sexual passion is chastity. Chastity is not a physical purity or a private quality of individuals as we misunderstand it today. Chastity is the political atmosphere between males with regard to the distribution of females, and vice versa.

2

In the animal kingdom, the young fledgling forgets who his parents are; they become "have-beens" as soon as he leaves the nest. Animals revert to a state which cancels the bygone story between progenitors and offspring.

Man creates irreversible order. Bygones cease to be bygones. Once a parent, always a parent. The ancients knew that which made man man.

The old Zarathustra of Persia exclaimed (Yast 44, 7): *"I ask you, shining ruler, Insight, who has made the son obedient to the Father even though they be separated locally?"*

He knows that the son could now cease to be his father's son.

But the tribe has created an irreversible fact.

3

The term "irreversible" is clumsy, However we need it here as the one feature which must save mankind from madness.

When you come to feel that life may be a vicious circle, fate devouring us all, and death mocking all our ambitions, then look up to man's divine power by which he can make things irreversible, and open a path into a definite direction.

This the 100.000 tribes have done when they stood by their parents-children relation, and divided the world into moiety and moiety; one moiety you had social intercourse with, peace. One moiety you approached for courtship and marriage.

4

Where we draw the line between war and peace, they drew the line between courtship and chastity.

IV

1

The Yaruro explains how this was brought about in a rather complicated story:

After the great flood, a man and his sister and a man and his aunt were the only people who escaped. The brother married the aunt, the sister married the nephew. The aunt gave birth to two boys, the sister to two daughters.

One of the two boys felt incompetent for marriage. In the next generation, the boys had not enough girls to marry so some of them married the children of the snake (*Puana*) and the jaguar (*Itciaci*) and went to live with them.

The unmarried uncle of these children *“who knew many things, did not like brother and sister marriage. To show them that there were like wild beasts, he changed the boys into a jaguar and into a snake. Then he tried to change them back again, but after 12 days he gave it up. He was not able to do it.*

Then he called the people together and told them that in the future, they should not marry their sisters, since marriage between brother and sister is practiced only by the wild animals, and that if they did they also would be changed to snakes and jaguars, and that he was powerless to change them back again. He told them to marry their cousins, that is, the cross cousins. And he told them that those who descended from the snake should marry those who descended from the jaguar.

That is how the Yaruros who are the descendants of these people are related to the snakes and jaguars.”

2

This report is either not quite successful – Petrucco knew little Yaruro – or the myth itself is already disintegrating in some points. However, the analysis is unnecessary. For, as it is, it is clear enough. You may take it as an example of literally thousands of tribal Magna Chartas, or preambles to their Constitution.

This preamble explains the existence of the two moieties as areas of sexual peace, of chastity. And it does so by hinting at a state of affairs in which this was not so.

“Peace” means consciousness. Peace cannot be kept without remembering its otherness to the previous chaos. And any peace is at an end when it no longer is enacted daily as the end of a specific war.

3

The preamble to the Constitution says that the moieties, at one time, did not exist, and men lived as wild beasts. On the very day on which this relation of the incest rules to a previous anarchy would no longer be enacted, the kinship rules themselves would be jeopardized.

No rule can be kept when it is forgotten against which misery it was established.

4

The Moderns – see Freud – began to forget the reason for the incest rules; so we have to rediscover them pretty damn quick lest the whole family life of Western Man fall.

CHAPTE FIVE: PEACE

I

1

Also, from this example you may understand why, for the United States, there was not peace after the last World War, but a dream-like hankering for the peace of 1900. The anarchy of the World War could be ended only by its peace.

This honor was denied the First World War, by the Americans.

Hence, the anarchy of Europe, of course - the same which had produced the First World War - persisted; and Luxembourg and Andorra kept their anarchical place in the museum which Americans had made of European politics, for themselves.

2

All peaces are dialectical. They answer a state of affairs which was worse, which seemed unholy, "savage", uncivilized, compared to the following settlement. Peaces last as long as the state previous to them is dreaded more than they.

The past is dreadful, for any lover of peace.

If the past has ceased to be more dreadful than the existing order, war returns.

3

We call this war "the next war" because we are spoiled by successful constitutions of peace. Perhaps, we have to make an effort, now, to wake up from our illusions and to say: War returns when a peace has spent itself. And a peace expires when it no longer is enlightening a previous darkness, when its preamble no longer convinces us of a dreadful time, a time of wild beasts, which the new settlement settled, once forever.

4

Such a conviction is the victory which inspired us to make peace. When the inspiration expires, war returns.

II

1

By the way, in passing it may be mentioned that by a curious idiom, our times show their lack of comprehension.

THE STORY OF SENATOR AIKEN

Senator Aiken told me in Washington in 1942, "Wars settle nothing"; of course he quoted the general sock phrase. How, then, can it settle anything?

But peaces do settle things. That is their business.

2

The melancholic phrase: *Wars settle nothing*, is quite appropriate for a humanity which tried to get itself out of war without concluding a peace.

In this sense the precision of language is wonderful. The generation in America which shunned any peace after having been at war, had to coin the unique phrase: *Wars settle nothing*. For they also had made the unique attempt of treating war without a treaty, and to leave it behind as a temporary illness; they tried to live "after" a war, in the sense in which the astronomical years march on, without knowing that "after" never is a fact in nature but always in speech and spoken history.

We cannot live "after" a war unless a peace has ended it.

3

And the people of the United States lived in a split universe, after 1919. With their minds, the people lived in a 1910ff. period, with their bodies, of course, they were connected with the enduring chaos and anarchy of a non-settled World War which simply continued in the minds of the Europeans.

4

These same Europeans with their minds unsettled were physically too weak for going to war in body.

Thus, a strange criss-cross situation resulted between 1919 and 1939:

American mind at peace
American body in chaos

European mind at war
European body formally at peace

III

1

The Yaruros at least know of the connection between the chaos of wild beasts and their peace settlement; they know that their peace can expire. They say so, in their myth, and the myth is sung and thereby reenacted and engraved.

2

These naked barbarians handle inspiration and expiration in a more accomplished manner than our people. They know that God dies and must rise again, and that every peace expires; every inspiration is temporary; chaos is eternal. And they have ceased to be like jaguars and snakes. The members of a moiety now can forget about jealousy.

3

For a thousand years or perhaps for many more millennia, they have peace. Over the most violent passion among beasts or men, jealousy, a victory was won and the victory was vitalized into a firm conviction.

Father-in-law respects daughter-in-law,
son-in-law mother-in-law,
brother respects sister.

Respect has driven a wedge in the chaotic emotions of the moment, by bringing in history.

4

“With regard to the dead”, from respect of the dead, the males see the females in the light of a revealed order, now. The sister, the mother-in-law, the wife of his host are not Helena now, nor Potiphar’s wife, the seductress, but they are sacred.

It is a sacrilege to see the female in them. Men and women, in any human world, have ceased to be males and females. We call each other male and female for fun only.

The “eternal male” is a fitting title for a comedy.

IV

1

In serious life, we no longer have this unconsecrated approach to each other. Seeing each other in a new light we put on clothes. Man wears some kind of cloth as the garb of peace. ("Angels" in their long robes are emphatically sexless but the god of war is shown as a naked man or as a bull or eagle or lion.)

Cloth divides two areas of life, one pacified, immoveable by desire, and only the other emotional desired.

2

Clothes, and similarly tattoos are the boundaries erected in human flesh.

They delineate borderlines in the same manner as later the earth and the heavens are made to contain such boundaries of peace. Every piece of cloth is a borderline on man's real estate, in the tribe. Clothes show due respect to some historical relation between members of the two sexes. They express their history; out of respect to the past, these members now look at each other's garb; and in respecting the other's real estate they forget about his sex.

3

Costumes become customs.

They actually are one and the same thing. The criminal who would transgress these borderlines, would return to the wild beasts.

Hence, everywhere on earth, we find a belief in werewolves, in men who have thrown off the yoke of humanity, the respect for the sacred order, and have returned to wolfishness.

The Yaruros and the old Tentums, the Greeks and the aborigines of Asia, agree in this belief in werewolves. How could it be otherwise. The very beginning of peace among men also must see its partial failure.

4

We shall see that "crime", sacrilege, is an immediate concern of any group which cuts historical boundaries out of human flesh and blood. Nothing is perfect. The first peace was as little a complete success as a modern peace treaty. The very fact that man can make a decision implies that this decision can be reversed or defied, too.

CHAPTER SIX: THE FINAL ACHIEVEMENT OF THE TRIBE

I

1

Man's consecration, by the garb of peace, into man, from male, and into woman, from female, leads to a completely new world, a new form of existence, for the members of the tribe. In every direction the new sacredness constitutes a new orientation.

Once people see each other in the light of eternity, the past and the future acquire new qualities. Nothing is more baffling to the average academic mind than this unity in all the various beliefs and customs of a tribe.

2

The tribal laws vary from group to group. With this "Pumeh" cross cousins are the proper mates elsewhere, monogamy is replaced by more complex rules, polyandry, or polygamy, and even more hybrid forms occur. Each tribe has its own language, its own chastity, its own taboos.

But while these are specific variations, the unity between

*marital order,
communication with the dead,
attitude towards sacrilege,
and distinction from aliens,*

is posited and required by the one constitutive act: Let there be peace.

3

The tribe, by its act of peace, includes some, excludes other parts of the universe. It must find form to excommunicate the "werewolves", the apostates of this belief; and it must communicate, in every new generation, with the founders of its basic charter.

This means that the tribe rests on the unity between

1. *sacred (speech plus song plus dance) plainchant among the living members*
2. *a penal code against werewolves*
3. *elaborated distinctions from the barbarians who are not Pumeh, do not speak Yaruro*
4. *a communication with the dead.*

4

We may have to devote four special letters to the four directions into which the tribal organisation radiates, because they lead to four fields of activity and creativity, in *art, government, war, religion*. At heart, these four acts are aspects of one and the same life.

This vaster undertaking, of tracing the tribal principle of peace among men, to all its consequences among us, I shall not tackle in this first survey.

II

1

May I, however, draw your attention to the form which history has, for tribesmen?

You think of history in College as a harmless procedure, writing papers and reading books. When you wrote your paper on Voltaire, it was obvious that you did more. You emancipated your own mind from the spirit of Voltaire's and the history department era. You battled with the Spirit of the dead.

As projects, we have to do just this.

2

In the tribe, this same relation to the spirit of the dead is quite conscious. History and communication with the dead is identical, with them. And it is a double-edged relation, as we shall see, sometimes the spirits are accepted, sometimes they are repelled, just as you accept and reject Voltaire.

3

Please analyze the Yaruro report with regard to history.

By the arrival of the dead, of the cult hero Hatchawa and of the name-givers, Puana and Itciai, in plainchant, history enters the scene so vividly that the ghost in *Hamlet* is a poor residue of this old reality. We historians of today, how fumbling we are with our chirping voices compared to the coming to life of all the dead in the proper order at midnight, through the Tohigwame's mouth.

You may have heard of the superstition all over Europe that the dead dance on their graves from midnight to one o'clock, and then disappear again. You now see that this really is a residue from times when the Tohigwame everywhere allowed to the dead to pass through him at midnight. His body was the right thoroughfare back and

forth from the other world. Anybody who ever shared the tribe's plainchant, remained a member forever.

Names do not die with the body.

4

The perpetuating body of one tribe need not take cognizance of physical death.

History is incantation of the dead, in the beginning. Not the historian, as today, but the dead themselves are the first historiographers of mankind. They are in one peace with the living, spellbound by the same speech.

III

1

The new peace has created an irreversible history across time!

And where something is made irreversible, it is made unambiguous, it receives a clear direction. Nature on this point is ambiguous; by the insistence on chastity, the tribe abolishes one accident of nature: its blindness in mating.

Radical thinkers have proclaimed that the tribe "*begins that abolition of the cosmic laws with which man fills the pages of his history.*" (Goldberg in his violent book "*Die Wirklichkeit der Hebräer*" 1926.) This extreme statement was justified perhaps at a time when man had surrendered to the superstition that he himself might become "natural".

For us, it suffices to say that in the tribe, an ambiguity of nature is arbitrated and sex is transformed into a directed force.

2

By directing a force in one way, it gets out of the way, elsewhere.

When an ambiguity is replaced by an irreversible activity, energy is saved. Whereas before every man had to fear and fight any other man, because of the women, he now has nothing to fear of a great number of men. They become his comrades; a comrade is a man with whom we can share the "*camerata*", the same room, without fear. The sting of *jealousy, rivalry*, which drives men to bloody deeds is removed, within the chastity of the moiety.

3

The budget of our energies operates with great precision. We have a limited amount of power. All progress is made not by increasing power; for human energies have not changed. Progress is made by channelizing rampant energies so that they cannot flood undescribed areas destructively.

Once a "legitimate" outlet for this energy is created, we do not have to stand guard day and night over an undefined area. And the energy spent on guard is now set free for hitherto inaccessible purposes. The tribe saves energy in one way, and immediately, man gains access to a new life, a life of *song, dance, speech, religion, art, law*, a life better in tune with the purpose of the universe.

4

No, it will not do to say that in the tribe, by introducing incest rules a natural law was abolished. The glory of the tribe was that it discovered a cosmic law waiting for being unveiled. Animal nature is under a veil of ambiguity. Man's act lifts this veil; something is made unambiguous. And the reversion of the vicious circle ceases.

Life becomes irreversible. Man has embarked on his adventure of discovering the laws under which peace can govern the cosmos.

IV

1

History and nature are two opposites. Galileo Galilei, in quoting Aristotle, said of nature: "*Nature undertakes only that which happens without resistance.*" ("*The Two Sciences*", American translation by H. Crew and A. de Salvio, p. 13).

History introduces the element of resistance, and can never be "natural" for this reason.

For the same reason, however, the term natural law is a rather loose term. Because obviously, once the resistance is firmly established, it becomes "second" nature.

2

Therefore, it is better to think of *chaos, history, cosmic laws*, as a sequence, in which history unveils the order which the chaos promises wherever resistance is properly established.

3

This is the historical achievement of the tribe:

A tribe incorporates a number of heads of families by building up chaste areas through a permanent nomenclature. *"The incorporation seizes every potential head and engraves in him these areas through (speech plus song plus dance = plainchant) procedures. The words of the song are its place of walking"*, the Chinock of N. America say. (Boas p. 234)

CHAPTER SEVEN: DISTINCTIONS OF TRIBE AND ANIMAL GROUPS

I

1

The mother-cub bond, the litter, the "hatch" relations lie beneath the tribe. The tribe is not based on a common sense but on a common spirit. The existence of the pre-tribal forms of human life is reflected in the creation of pronouns.

Wherever we find language, we find that the representative nomenclature of tribal politics has compromised with the immediate presence of the herd by the "shorthand" of pronominal language.

2

The minimum of the tribal expansion. lies beyond an indefinite number of "common sense groups". These common sense- or pronominal groups we usually call families. The term is ambiguous enough because it sometimes includes a granduncle in Australia, and sometimes when "*Mr. Smith is treated like a member of the Brown family*" it actually includes all the people who stay together in one place at one time.

We shall use the word family henceforth only and always as the community of pre-linguistic character, which shares food and shelter, and is under the unified command of those who can win new members to the group either in marriage by having children or by adoption or by acquiring rights over other people's services around the house.

The maximum of tribal expansion is determined unequivocally too.

The heads of families must be able to become "figures of speech", temporarily, and regularly. They must meet actually. Their becoming the sonorous figures which the Yaruros formed when the 6000 stanzas poured through Landaeta's body like molten ore, depends on such regular festivals. (A festival is a god-filled time, *festival* being connected with the indoeuropean term for god.)

3

Language, religion, constitutional law are, in the last analysis, one.

The tribe incorporates on the days of overpowering (*speech plus song plus dance*) ceremony, the actual and the potential heads of a number of "common sense" groups, participating in the Chladni's figures of the ceremonies; these men receive themselves back as organized.

In the Yaruro's case, they receive themselves back as nominate members of their moiety which has a patronym, a comprehensive name of the God.

Why is he god?

*He outlasts the individual's part-time existence.
He allows man to realize his own pleistochron character.*

Being part-time, man wants to be "part-of-all-time". Achieving the exaltation of our part-time existence into full-time existence, is our hunger. "God" is the lasting mould into which our mortality desires to be fused.

"God" is not man-made, but our whole being craves to receives God's stamp on its own mortality.

4

The molten images of the heathen are not an inconceivable aberration, but a very conceivable shortcut to this end. Instead of being molded by the flow of song into the embodiment of Itciai and Puana, we may construe an embodiment which saves us the trouble of embodying God ourselves.

All idols relieve man's burden in this respect; they externalize the deity.

II

1

The recurrent experience of the living God, ever since he created the world is that he speaks thus and transforms this senseless piece of flesh which we are into his meaningful creature by giving us name und office, in his world.

God spellbinds the men-animals: they long to be called.

2

This classification places their part-time existence in the light of eternity. These miserable, naked, insect-bitten, down-trodden Yaruros whose women are the prey of any "Racionales" and who long for death as the only liberation from their precarious existence, receive themselves from the sounds which burst through the Tohigwame's mouth into their ears, as partners of a cosmic dance. With the myriads of stars which surround the Southern Cross, the Yaruros swing their bodies for many hours around the pole of their Tohigwame. And they cease to be individuals in the sense of

disconnected atoms. They now hold a place which has to be filled in the harmony of the spheres.

3

Literally, they experience “fulfillment”.

We assume that the stars always know their course. We cannot assume this of ourselves. Man gets lost and goes astray. When the child grows to maturity, he does not know what his course should be.

The reception into the *song plus speech plus dance* of a tribe, picks man up, and from a lost soul, he now becomes the carrier of an office.

4

In order to produce this result, language must qualify in various ways.

IV

1

I. Speech places man in the universe.

All speech, therefore, claims to match the universe, to be encyclopedic. In every language, everything is promised!

The fact that the Bible has been translated into 618 languages, is just as important for our understanding what a language is as it may be for the role of the Bible. 618 languages haven been proven to be capable of telling the essential truths about the universe of Gods, men and things.

2

Consequently all languages aim at one and the same thing: to tell the essential truth about the universe. A language does not creep on the ground of everyday performances. All language aims at comprehensiveness.

3

II. Since no language can be complete at any moment, it must remain open to growth.

The very notion of infinity, usually applies to mathematical terms. We find that long before any language coined the term for mathematical infinity, it in itself promised infinity.

This infinity is articulated in language in various ways.

A *nation* knows that some facts lie beyond the nation: they may be called non-national or international or supernatural; but every language has means to express the fact that for parts of the universe a name has not yet been found.

The named and the anonymous, the nominate and the innominate in Latin, **ρητα και αρρητα** in Greek, divide the universe into two great sections: one known, one unknown.

4

Language, by making this division, frees itself for infinity.

Language is conscious of being not yet a match for the universe; no language is equal to its task; all are on the march. Many fuse on the way, as *Anglosaxon, French, Latin, Dutch, Greek* have been fused into modern English for facilitating the equation: language = universe.

In fact, every language, at the beginning dreams of being the universal language. All languages, at the end, should have become one language, the language of the universe.

CHAPTER EIGHT: GRAMMATICAL CHANGE

I

1

Every language, then, at any given moment of time, transcends its own attainment and pushes on. The transcendental character of our speech means that its incompleteness is felt all the time.

The necessary requisite for this transcendental character is a term for "other".

2

When the gods wish to tell the Yaruros that Mr. Petrullo is not a *Racionale* but a good man, they say that he becomes another (*Kanemo*) "Pumeh" which Kuma loves as much as this Pumeh here (the Yaruros). The world thereby is duplicated. And the unknown is made in the analogy of the known.

We all know of the troubles which the talk of another world has caused. Otherworldliness is an accusation today held against religion. But "Kanemo", another, is the step outside "our" own known world or life.

3

Not religion but language forces man to distinguish between this world and the real world, the world as we know it and the genuine, or better known world.

4

The crux of theology is a crux of language. And all our rationalists are not protesting against religion but against speech.

II

1

III. Language has a third quality. It must survive changes.

By this we mean that it would be fatal to consider language as Wundt, Karl Bühler and practically all so-called positivists have described it, as contained in sentences. They have insisted that language yields its secrets when sentences are analyzed like:

"The weather is fine", "The cockerels crow", "The child is punished" etc., etc. In these sentences, the secret of language is not contained. The secret lies in the fact that every one of these sentences emanates from a center, and can be recognized as the variation of a theme.

2

The simple order "come" would not be "spoken", it could simply be a gesture, between two people present, were it not the "come" is a variation in the stream of processes:

*come
we are coming
they have come
nobody came
oh let us come
we should have come
everybody has to come.*

In this grammatical polychron the single sentence signifies one avator, one phase of the fleeting reality of "coming", as it changes rapidly in relation to us;

*here it stands before us, as an order;
then we are in the process ourselves, we are coming;
then, it is over, and we have done with it: it is out of our system;
everybody now sees that "they have come".
Or we may be found wanting with regard to "coming".
And a law is enacted: be it resolved that everybody has to come.*

3

That language can identify us before, in, and after an event, is its secret.

*Yesterday the imperatives read: Come.
Tomorrow the record says: They have come.*

And both situations are identical, with due allowance for the time element.

4

Grammatical change enables us to survive real change, and to keep abreast of events!

This, then, is the secret of language; the sentence "A Messiah shall come" before Christ and "A Messiah has come" after Christ, are saying one and the same thing; or, in a small frame of reference, the order given at 6 A.M. to an army: "Take this hill", and

the curses and the marching songs of the troops during the day: “*Let us take this d... hill*”, with its burden /: *We are:/*, and the report: “*Sir, the hill is taken*”, at midnight, all three are one and the same intelligence, and produce a grammatical polychron which towers beyond change.

III

1

Let us look at Yaruro again.

Yaruro certainly is not a rich language. But quite necessarily it offers, between the inspired orders to the living members of the tribe, and the stories of the dead heroes of the tribe, a third type of literature, songs of execution, songs which reflect on the process going on, in the men.

2

Petrullo has printed a working song which he calls “*Making a hammock*”.

*I shall seek palm cut
I do not have for all the rope
I found it.
Now today heavy!
Wait a moment.
Already dry.
I go; I shall put it there tomorrow.
Afterwards I go seek macanilla
Which I do not have
But I fear Jaguar, the fierce and wild.
He at times goes forth fierce.
I shall kill it.
Now I am ready.*

Inimitably, this song clarifies the subjective situation during the execution of a clear mandate, with the flow of inner consciousness streaming on, from phase to phase.

3

Another song when “*Carving a necklace*”, is a good test. Here the mandate is not at all as strict; the hammock had been a necessity, the necklace is a luxury. Hence the singer falls down on his subjective mood, as we all do when our “calling” is not clear:

*I am making for the pretty woman who is /: my wife: /
 A necklace because she is good.
 My finger hurts me; that makes me lazy.
 I shall not make it. I do not want to make it.
 I am very thirsty. I shall drink water.
 I am going away to let water far away into the forest because it is cool there.*

This working song, or better non-working song, is a gem, since the gradual emergence of the subjective element, of freedom, can be traced here to its source: an alleged obligation, the making of the necklace, is “debunked”; man rebels, and rejoices in not having to do the debunked “duty”.

This is the source experience of liberty, which is always negative, first.

4

In the sequence of linguistic phases, the subjective element of this work song comes “after” the issuing of the order: *Go make a necklace* – whoever may issue it – and it stands before the report: *He has not made it*.

The lyrical attitude is embedded between the demanding, on the prior front, and the epical, on the posterior front.

IV

1

The **first part of an action** is its “fiat”, in the mind of a person, “*Fiat lux*”, “march”, “make a decision”. These utterances go forth into the world before anything else goes on in this world. As in imperative, any word has the whole terrain to itself. The Word literally is “*in the beginning*” because we call “beginning” the moment which projects an imperative into a world which waits for an order.

In the **second phase of any action**, word and act are concomitant. The subject of the act, at the same time that he acts, is aware of his being subject to the action, and so he wrestles with its solution, inside of his own subjectivity, lyrically. He labors under it.

In the **third phase**, the deed is done or not done. And, accordingly, the lyrical report comes in by those who went through the experience. This epical report carries the act a moment beyond its happening actually, into its being accepted and filed historically.

Fourth, the analysis comes last and least. It can only relive, re-enact ordered, experience reported items and collect these “facts”, as facts are one, two, three etc., compare them and abstract them.

2

When you look into the universe, you may think of your parents as an analyzable fact. And you may think that this last and least phase, a fact, is all about them. You may, however, gain a higher consciousness and compare their existence with your own real experiences.

Then you will say: My parents have been called into being by an order issued from their maker; they have met a demand, which charged them with life, dramatically.

In the process they have consciously tried to solve their problems *subjectively, sometimes willingly, sometimes rebelling, sometimes gaily, sometimes sadly, always lyrically*, as subjective human beings.

Thirdly, they have gone on record, for their lives in my impression and memory, epically.

And when I shall have passed away, and my brothers and sisters too, then only will my parents begin to become mere scientific fact and for the actuary.

So far, since I am still alive and they are still alive, they still exist

*dramatically, as an order issued by their creator,
lyrically as suffering and enjoying their existence,
epically, as living in my memory;
and those three forms of existence are life-forms of language which precede the death
form of mere fact.*

3

Do you really think that your parents will be better known in 1990 when they certainly will be mere facts? Can you forego the *drama, lyrics, epics*, for the bones of fact?

4

Whether a person looks upon moon and stars and people as spoken words or as facts, distinguishes concrete faith and abstract knowledge.

Language originates from the concrete faith that the universe is a demand to which responses are made. The usual analysis of linguistic facts, however, ignores this root of our power, to speak at all. It dissects single sentences. And it cannot see that the whole of language secretes single sentences, as mere aspects of the whole and allround cosmic experience which makes us and all the dead of the past and all the future generations be of one speech.

CHAPTER NINE: THE FIELD OF FORCE

I

1

It is the premise for my being able to write to you this letter that I have been called into the world by the living word, that I carry my name as a created creature which grows on me, and that God has spoken to every creature before he or she began her waxing and waning life cycle.

My speech is a microscopic "microchron" in the great speech which goes on between God and Creation, eternally.

2

The tribes in creating language, ceased to be atoms in the universe. They began to ride the radio beam of eternity. They discovered a new dimension; to them was revealed that man may survive his avatars and be on the side of the gods.

As the moon moves from one quarter to the next, and as the new moon and the full moon are transparent to us moderns as one; in the same way, a man rises to the occasion (*occasion* literally means "sunset") when he enacts in speech the process of birth and death, of waxing and waning, by articulating the imperative, the lyrical, the epical and the analytical phases of our life experience, obediently.

3

Please note that it is not correct to describe the few sentences, *come, let us go, we have come, they have come*, as sentences 1, 2, 3, 4 as though they were self-supporting. They make sense only because through them, a fugitive event can be made to survive and to relive far beyond its actual moment in time and space, and to be experienced consciously by its agents or actors. Their words are one minute cell in the "speech body" of the universe.

Animals rove. But the children who sing "let us go", "let us come", sing because they have been called; they are enabled to do consciously in lyrical elation while the animal remains unconscious.

4

Unconscious life passes. But "they have come" can be stated 1200 years after the event because their coming was a conscious act, in the doing. It may be reported 1500

miles away from the event whereas animals cannot transfer their movements into a more universal space beyond the senses.

Unconscious life happens, unpremeditated. But the order “come” precedes the event, and when the event takes place, it is possibly related to thousands of years back when such an event was hoped for and invited first.

We fly. But the fact that Daidalos said “O let us fly”, connects his dream with our invention as though we were the same people. Speech here acts as prophecy, or promise.

II

1

These qualities of speech are essential:

Out of the physical horizon of one individual in one split second and in, say, the midst of five hundred square yards, speech lifts man into a continuity of hundreds of years, hundreds of miles and hundreds of individuals. The linguistic unit is a giant with eyes and ears and memory and foresight which transcends all individual mortals:

any event is held, by language, as though it reached from the beginning of time ever since it was *anticipated, expected, promised or feared*, to the end of time when it would be *recorded, fulfilled, absorbed*, and also it belongs not to the small place where it happened but can become an event of the globe.

2

You and I can talk of the Orinoco Tohigwame as of an event in our lives; with the help of this one name, space and time have been fused, between the Yaruros and ourselves.

3

Language relates; it is a frame of reference by which all preceding and all following, all near and all distant acts can be placed in one continuum.

4

IV. We only have real language when the linguistic group, the “Pumeh” of this language, can, so to speak, walk around any fact and any event and treat it

1. *as though it had not yet happened,*
2. *as though it was happening,*
3. *as though it had happened,*
4. *as though it could now be analyzed.*

III

1

This seems sensible enough. In human relations, this sequence is warranted, to a certain extent.

THE STORY OF THE HINDOO FATHER

In the Hindoo story, the father says to the son: "My son, break the twig". The boy's answer to this is supposed to be, not as it would be in our disintegrated, polite, society: "One moment, daddie", or "yes", or "What did you say?". The proper answer according to the rigid code of language as power and incorporation is the same as it is preserved in our military speech. In the Army, when an order is given it remains suspended until the report can be made: "Order fulfilled", command carried out. "Thank you", "yes", "no", are mere stopgaps.

2

The order can die down only when it is fulfilled. Hence, the word or sentence may wait for hours or days or years until it is redeemed.

In the Hindoo example, the answer must be given: "Father, the twig is broken". Here, the participle perfect, "broken", releases the tension created by the order "break".

3

Language is not understood as long as this relation between "break" and "broken" is not felt as one single respiratory act. We inhale and exhale, individually, by drawing air and by releasing it.

The linguistic inspiration and expiration befalls a group of people, two or usually more. One of them, by saying: *break the twig*, inhales for the whole group; the others, by reporting: *it is broken*, exhale.

A continuum through time is created, a field of force and articulated language binds men into it, and later looses them.

4

The technical term for this group = breath is “inspiration”.

You will remember that I warned you against mistaking speech as a physical act. It is an act in which I lend my body for the performance of a group action. Here this truth comes home to roost. The group is filled with consciousness by the command, coming from the mouth and filling all ears. It is justified.

IV

1

We may enlarge on the situation. If the order should be: *Go to war and do not return before you have won*, the tension is considerably enlarged. The group inspiration may fill years.

In this case, the long time between the order “*fight*” and the reply “*we have fought*”, cries for an articulated act of speech which keeps alive the command in the hearts of the fighters. Their inner life must be kept up by filling it with the power of the command until it is carried out.

2

Here you discover the peculiar place of lyrics, of the subjective mood, and of the first person in grammar.

The singers of battle songs are on the way between inhaling and exhaling the group inspiration. The so-called first person of grammar is a responsive figure of speech. It enters like a wedge between a command and its fulfillment whenever the execution weighs heavily on heart and mind.

3

The first person begins to speak, with a sigh, when an order: *Go, break, come, fight*, has laid upon one or more people a temporary function to which they must stick. Song in the first person, is the expression of a loyal stick-to-it-iveness.

We become, however, first persons only, in the tribe, in response to orders which have appealed to us in the second person.

Nobody is an I, before he has been addressed as you, among mortals!

4

Landaeta, the Tohigwame, offers his body, he is possessed by the gods when he speaks and prophecies and proclaims. In this way, all members are spared the awkward necessity of playing the character of unconnected, unaddressed egos.

CHAPTER TEN: GOOD AND EVIL

I

1

All modern thinking is stultified because the purely “tensional” or “intermediary” character of the subjective mood in the first person, remains inexplicable.

Woe to him who has to be an ego before anybody gave him anything to say or do. He is an abnormality. Our times wreck innumerable people’s mental health by the tactics of talking everybody into the idea that he be an ego first. This is in contradiction with all the facts of human existence. We become Egos in responding to orders.

2

When we, at puberty, split into a group of conversant and dialoguing voices, inside ourselves, we may give a command to ourselves, and then react by emotional remonstrations of our age, inside of us.

We then depict the tribal group of speech, inside ourselves, in miniature.

3

V. A “primitive” tribe, is a group in which the speech-creating process is so evident that the place of the Ego between the order and office given to him by the god, and the report of the order’s execution, cannot be missed, or overlooked.

The so-called lack of individuality, in the tribe hails from this strength of the net of relations in which any individual “speaker” finds himself. If he speaks in the first person himself, he is under orders of a group inspiration. Otherwise he is speechless, inarticulate.

The God begins to speak, man responds.

4

The modern analysis of speech usually stares at single sentences like “The sun has risen”, or “The moon is down”. It begins with indicative phrases as though any indicative could be more than the report of what had happened in relation to an expectation. It asks the natives: What is this? and registers the answers: This is ...

All these manners of speech are consumptive processes which presuppose the creative state of speech as granted.

II

1

Questions, as we have seen, are applications for participation when the questioner must point to a number of blanks in his vocabulary.

Indicatives as we have seen are third and fourth quarters of one process. And single sentences would never have led to the linguistic universe because this universe wishes to connect all sentences of the moment not into a "common sense" but into a universal sense.

2

We may even sum it all up by saying that *eye, ear, smell, taste, touch*, are all man's senses for the particulars in his particular environment. Speech is man's sense for the universal significance of his particular existence.

We may check these findings by a counter test: the course of events

1	2	3	4
<i>order</i>	<i>song</i>	<i>report</i>	<i>analysis</i>
go	let us go	we have gone	they have gone

may be reversed. Something may have gone wrong! And something always goes wrong. All languages of which we know have also to handle processes which are deprecated, are "ought-not" facts.

How does the structure of language stand up under such strains?

3

Take a crime, an incest. It begins with the analysis:

4. *Some things have gone wrong. The Gods are irate. A drought shows their disgust.*

3. *Some people step forward and admit: we have not done what we were expected to do. We repent.*

2. *The powers that have not been obeyed, whose expectations have been frustrated by the repenting ones, are implored. This is the place for prayer: prayer comes from a contrite heart.*

We find this connection of repentance and prayer on every station of historical life. Therefore 2. may be generalized in the form of "have mercy".

Thereupon the powers which are requested, now get their say, at the end of the process, in the form of their order by which the offended majesty of the law is restored, and peace can return.

1. *Do this or that from now on; sin no more.*

4

If we look back, we can now compare two complete linguistic processes as in a railroad timetable:

read down:

1. <i>order</i>	<i>imperative</i>
2. <i>suspense</i>	<i>lyrics</i>
3. <i>report</i>	<i>indicativous historicus</i>
4. <i>recording</i>	<i>analytical</i>

read up:

<i>order</i>
<i>prayer</i>
<i>repentance</i>
<i>critical analysis</i>

GOOD

EVIL

III

1

The recognition of all four processes as aspects of one and the same event is essential in both cases. In both cases, the fact is named *before, during, and after* the event, in "related" terms.

Language is the man's power to refer to one and the same event, before, in, and after the event, on the spot and far away from it, in identifying speech, and to subjugate the event, thereby, to a universal frame of reference.

2

It follows

*that articulated language insists on being re-cognizable.
That we use the same words through the ages,
that languages are tenacious,*

is caused by the intent that man survives the chaos of events by nothing else but by his powers to recognize them, despite all flux and change.

The changing processes of life taxed his speech creating powers foremost. The changing moon, and the waning and waxing life of man, from birth to death, day and night, marriage, all the groupings which come and go. For to recognize the law within the change is the ambition of speech.

3

It is not the aim of speech to point to things as they are. Speech sets in when things and man change, according to the divine order of the universe, and yet must be recognized as being parts of the process.

When we spoke of *First, Second, Third, Fourth Quarter*, for one political process of order and execution, we borrowed the terms from the moon. And this is not too far-fetched. For, these changes have to be overcome by identification and recognition before man can feel at ease.

Before they haunt him like an eclipse of the moon.

4

The heaviest change comes from death. And the political group cannot enter the realm of history, of pleistochron existence, if its speech does not outlast the living generation.

IV

1

Landaeta may be today's Tohigwame. Compared to the pleistochron postulate, Landaeta is nobody. His office must survive.

All language must distinguish between that which dies and that into which succession is guaranteed. Succession into that which is immortal in a man's function is the political task which comes first, for any community.

The ancients would not have understood the American political scene. For, the ancient political entity did not meddle with the living generation. Haunted by shortlivedness, the entity tried to root itself in time and space so that it might outlast the living and their pursuit of happiness.

2

The political association was quite indifferent to the very notion of happiness. This would have seemed to be dabbling with non-political, "monochron" problems.

Happiness may be your affair. It never can interest the tribe because the tribe invokes and represents the perennial interests against the animal flowering of blind and seasonable passions.

Politics means pleistochron demands on the individual.

When Landaeta dies, his function of the Tohigwame must be secured. When Caesar was murdered, civil war raged all through the Imperium of Rome until it had become manifest that Caesar had lived himself into a new office. The individual Caesar was murdered, But his function as Caesar was found indispensable. Brutus, in Shakespeare's play, exclaims: "*Oh Julius Caesar, thou art mighty yet! Thy spirit walks abroad, and turns our swords in our own proper entrails.*"

3

This is not empty rhetorics.

In the Giraud-De Gaulle controversy, you similarly may study the emergence of a new office for the Third Republic instead of her useless former "Presidents".

How does a new office emerge?

Not by law as the school children are taught but by someone functioning in this offices, first.

Our lives must become offices, then they are consecrated. And, then, others will succeed us.

George Washington became the First President under the Constitution, because he had been President (and if he had wished so, king!) before there was any constitution.

You have followed a new type of curriculum. Certainly you should not be left without successors.

4

In the tribe, the human aspect of office by consecration or persons is still in evidence. When the body of such a consecrated person is overtaken by death, the group is compelled to take over the function. The "*yet mighty spirit*" (Shakespeare) of the dead

hero must be put on the Statue books. The statue books of the tribes not being in writing, the hero must be enacted in the form becoming the tribal order.

The power of the tribe to do so, to enact and to reenact the inspirer's function, forever and forever and forever, is its foundation.

CHAPTER ELEVEN: "THE MIRACULOUS BIRTH OF LANGUAGE"

I

1

We here have reached a point where other tribes may teach us more than the Yaruros. The *hero* deserves a whole letter devoted to him alone.

The Yaruros have taught us how history becomes possible. It only becomes possible through language.

Language transcends the common sense horizon of the animal group.

It conquers time and space.

It lays claim to universal validity everywhere forever.

It refers all happenings to a relation with all previous and all later happenings.

It makes man the holder of lasting offices for a community which is inspired by one and the same good and set against one and the same evil.

2

Language is not a technical invention made by a clever grammarian. It is not a means of communication of thoughts. Language construes a respiratory duct within a group which is larger than the pronominal, common sense group and which aims at expansion by inspiration beyond the purely sense contact in the herd.

This group knows what is good and what is evil and *fights for it, upholds it, propagates it.*

Language is the vehicle on which history invades the animal life of man. And the study of history and the study of language are one and the same study.

3

The Tohigwame of the Pumeh of the Orinoco stands for all mankind. The fantastic truth is that tribes with a language of their own, and a Tohigwame's songs spellbinding the heads of families, are found all over the globe.

I cannot give you exact figures. In Africa alone, 976 languages were checked, by a recent publication (see "*Anthropos*" 33 (1938), p. 1003). Innumerable languages have perished, for instance in Asia Minor alone we know of a dozen languages lost now. Man has exposed himself to the enactment of *spoken, sung, danced* cosmic order, wherever we find him.

4

The Canadian scholar, R. A. Wilson, has written a book the *Birth of Language*, which is the first and only book on the subject which shares my viewpoint on speech.

When it appeared in 1937, the author sent a copy to Bernard Shaw who liked it so much that he provided for a reprint in England. Now (in 1942) a new edition of this book has been printed which contains a witty preface by Shaw and is called "*The Miraculous Birth of Language*". Shaw, in the preface, makes the startling admission that he believes in the Holy Spirit.

Wilson does not share the historical details which I have slowly gathered in the last thirty years. He is not a historian. But he does recognize that language does something through verbs to time, and through nouns to space, which the animal kingdom could not do. So it is very worth your while to consult it.

II

1

By now you will begin to understand my cry that we still depend on the great age of speech-creation, for our own group life.

The naming of *Paleolithic and Neolithic, Cromagnon, Aurignac* ages have no appeal for me. They emphasize an aspect of human life for which I cannot tremble and which, therefore, is not tremendous and not historical, to me.

2

When, however, I see these same old "Pumehs" move into sonorous figures of lawful order through speech, I am awestruck. And when I feel the bottom falling out of language, with Gertrude Stein on the one hand, and 1000 World of Basic English on the other, I turn to the dawn of history for studying that which must be preserved, out of the cauldron of white-heat-creation; and the power of incorporation is the political process which must be regenerated lest individuals and groups rot.

3

I only pause from respect for your patience.

We have seen too little of the Niagara of language. And I hope that from your reply I may be furnished with a pretext for going on with my eternal text of the Word as the Creator of the World History.

“Verbatim” yours,

Eugen

TWELFTH LETTER: *GENESIS*

ENVOI:

July 9, 1943

Dear Cynthia:

The central question of your letter of May 30 seems to me this: "*To what degree of death do you think speech has decayed by now?*"

I

1

Our friend's answer should tell you this clearly. The last paragraph of his letter, with the climax, "*I wish you would come along*", to me is the end of speech; liberalism has murdered it.

And this is the only reason why people like you and me are compelled to penetrate into the background of the ring set up by the Platonists and idealists, in their picture of a republic.

We are interested in tribes although man is not a bit more likeable in the tribe. But he has certain power. And we need these powers.

2

Your question: *How did they get organized?* - cannot be answered directly. The more we become able to observe the speech-creating processes in our midst the more shall we know of the founding of the tribe, originally.

The flash of insight and the spark of frenzy, the heat of self-sacrifice and the warmth of loving care, have all been present, I am sure, in so incisive fact of a father's death, binding his sons to a covenant in his memory. The gift of death, all human institutions are. And so it must have been in this case.

3

I do not feel like speculating over the first tribe. (I suspect that *Genesis* remains the best account.) I do wish to find out the corresponding features in our modern world. Then I can understand.

Still we remain "children of a second birth", in our era.

4

Nevertheless: if I can understand that Nietzsche balked at the Meiklejohns and grew

*from a Platonist to a thinker,
from thinker to poet,
from poet to seer
and from seer to organizer,*

and if I can see how he will rank as the first reborn “medicine-man” of the future, with the so-called philosophers of the Platonic cities or nations utterly destroyed, I can understand to some extent the miraculous birth of the tribe. For I see how inexorable the inefficacy of Meiklejohn is, fifty years after Nietzsche, seventy years after Nietzsche wrote the *Birth of Tragedy out of the Spirit of Music*.

Today, birth and death are cornerstones of discussion, as in the tribe. In the Victorian era, birth and death were forbidden terms. And our Platonic friend lives in a birthless and deathless house of thought. When a male conceived of birth as not solely united to womanhood, but as the human power of creation in man as well, he became the first articulate speaker, the first who could organize the natural cries and sighs of his womenfolk into a chorus of gradual exposition.

The recognition of birth and death as processes which man be enacted at will, is the origin of all human history, time and again, in sempiternum. And as long as these creations are enacted, there will be world without end.

Trajectively yours,

Eugen

THIRTEENTH LETTER: *THE TRIBE - PAST AND PRESENT*

July 9, 1943

Dear Cynthia:

Looking back to the chapter on the tribe, and turning towards the Temple City, I feel compelled to stop for a moment, and to draw your attention to the character of the material, in both cases.

CHAPTER ONE: THE TIME-STRUCTURE OF GRANDFATHER'S GRANDFATHER

I

1

For the tribe, contemporary material was used, from the tribe of the Yaruros. For the temple-city, Egypt shall be our guide, of 4.000 or 5.000 years ago.

There is such an obvious gap in time between the two. And since the tribe, historically, predated the temple state, it is all the more preposterous that contemporary material should be used, for the prehistoric form, and old sources for the historic.

2

The jibe at such lack of method is not as justified as it appears at first. History has to deal with a story which the peoples themselves can TELL. If it is not a tale told, it cannot spellbindings as trajects of this past, as successors to their experiences.

We had agreed that we study history because we were prejected into a future which only made sense if it followed upon a past. We had to become part of that whole which moved from the beginning to the end, by listening to history.

We could learn nothing FROM history, but we could become historical beings ourselves. Because those who remember the past cannot have to repeat it.

3

Now, of the prehistoric tribes, we have no words, and to the Yaruros songs we still may listen. And all the objects dug up in the earth, must be interpreted in the light of actual tribal speech, if they shall not do more harm than good, in interpreting the past.

The name for prehistory: neolithic, bronze age, late neolithic are taken from the material found in tombs or caves or settlements. Such periods are quite external, we may be sure, to the historic self-consciousness of people who declare to have rites for marriage, graves for their ancestors, dances for their gatherings, masks for their spiritual leaders, taboos for their bodies, peace for their friends, and war for their enemies.

These tribes conquered a space beyond the five senses of the individual and a time beyond the lifetime of one generation. And stones, bronzes, etc., were welcome TOOLS for this end.

As long as we say Stone Age, we certainly move in a realm of nature, not of humanity.

It is a makeshift, this usual nomenclature, easily understood by the factual situation during the period of excavations, but it proves nothing as to the success of these tribes to endure and to process.

4

Since we find, on the other hand, that the impetus, from time immemorial has carried thousands of tribes into our time, this impetus may be noticed in our contemporary primitives.

This, my last letter did.

II

1

And the impetus which domineered was the outpouring of the common breath into a body politic beyond sense environment. This, we recognized as the "Logos", the spirit of plainchant. And the proper relation to speech, then, appeared.

Speech is not a tool since the animal becomes a human being through speech. This would be illogical if it were a tool merely.

We make tools; tools do not make their makers.

2

Speech organized groups of heads of families because it subjected speaker and listeners, both, to a process of inspiration. Chatter is not speech, moaning and groaning, shouting and yelling, are not speech.

From the first, speech has been lawful intonation since it is a means by which we recognize ourselves as the same, at different times, and in different places. Language is not communication, but the identity and recognition between many momentary communications, as belonging to one extant present.

This present ties together the innumerable fleeting moments in which we *yell, shout, groan, tease, cry*; it ties together the various aspects of one and the same act, the aspect before and after the event in particular.

The name of the ancestor remains the same after his death.

3

What an achievement to identify as one the man at the time of his power in the flesh and at that time, when his carcass is a stench in our nostrils!

That in imperatives, spoken before an event, and a report, given after the event, should identify the event, by relating themselves to each other, is the task of articulated or grammatical speech. And this seemed the immediate task for many thousands of years.

For this reason, we find that the Hindus put poor pronunciation in the same category as lying.

The Italians would send their priest back to the starting point of the procession if he had used a wrong term.

In Germany, a man lost his case in court if during his reciting the prescribed formula, he sneezed or coughed.

Prayers, according to the Egyptians, could not have any effect if not pronounced properly.

4

It is easy to ridicule those examples of incisiveness nowadays.

We owe this right to laugh to the very powers which we ridicule. They had to conquer a first abstract frame of reference. Without the utmost discipline, it would never have come to pass.

III

1

It is not the question of linguistics to explain the origin of idioms or dialects, but to explain how many individuals could ever speak one and the same language, at all, and how the unity of a language could be restored, time and again. This can be understood only when every serious act of speech in itself was a declaration of adherence, an act of recognition and identification.

Every speaker in the tribes attempts to preserve the pattern of speech as much as possible. Every deviation is painful. Innovation in language is squeezed out of the member of the tribe under the pressure of overwhelming necessity.

2

The Vermonter who always asked: *Is it necessary?* - knows that the covenant between God and his children, in the pacification of a group, is jeopardized by any arbitrary change. *New laws equal bad laws* has been a deep conviction through the ages; new laws endanger our power to recognize ourselves as successors and as ancestors. They neglect the pleistochron urge in man, as the origin of all his social actions.

"La langue ne doit pas être considérée comme un simple moyen de se faire entendre, mis à la disposition de l'homme oisif et contemplative. Au contraire, elle peut bien avoir été inventée par un être qui menace par des forces psychiques, cherche à défendre son existence." (This is quoted from Friedrich Schlegel, my most intimate spiritual ancestor.)

3

Language must regenerate itself by a religious impulse, incessantly.

Hence, the forces of creative languages are not the property of primitive men only. They are alive eternally, as long as man wishes to express himself in pleistochron acts. *The donor, the soldier, the scientist*, they all must name their causes, and engrave their impulses in the minds and hearts of recipients, of the folks at home, of the future. And they cannot do it if these do not speak their language and do not call a spade a spade.

4

From these facts, my report on the Yaruros stand in need of qualification.

Obviously in our days the Yaruros no longer have the full power of pleistochron creation. They know that they are going to be extinguished and yet do nothing about

it. They are not like their ancestors who did everything which seemed to enlarge their power of survival.

The ancestors of the Yaruros all tribes of 6000 years back, then, have exactly the same powers which the highest geniuses and deepest souls among us have - the power to reach the future, through heroic changes.

In this sense, the Yaruros are in a blind alley, since they cannot open up a future for their children.

IV

1

Which, then, are the qualities of the founders of tribes which we should add to the Yaruro ethics before we may claim to know the tribes' actual life?

The qualities are obvious, yet mostly overlooked. They are the desire to grow, to grow at all costs, but to grow from the given foundation.

*Not to relax into chaos,
not to be overrun by other tribes, based on other foundations,
not to disintegrate inside by schism,
but to grow into the most distant future,*

must have been the four concerns of a vigorous tribe.

2

Some of these four qualities have dwindled away the Yaruros. Neither do they go to war against an external rival, nor do they assimilate any foreigners by confederacy or adoption.

But in peace and war, a tribe must be able to assimilate, to include new elements, or it will begin to decrease.

3

The United States have ceased to be a melting pot. This imperils their whole future. Do they have any power of assimilation left? Or will they remain at the numerical size of 140.000.000 people?

If the latter stagnation comes true, the U. S. would be the smallest economic unit and political entity, against 200 million Russians, 350 million Europeans, 400 million Hindus etc.

Sometimes, it seems that the American way of life has reached the terminal of its expansion. And perhaps our concern with the creative powers of political speech is a shy beginning in a slow movement against this paralysis in external growth.

But perhaps, external growth is unimportant for the U. S. Now, the Yaruros have discipline enough left against the enemies from within: *anarchy, luxury, indifference, deafness of the soul*. They have their inner order still going. And our own disintegration and dissolution compare strangely to the chastity of their inner life.

4

"Outwardness" is lacking in the Yaruro system in war as well as in peace. "Inwardness" is booming, just the opposite from us.

CHAPTER TWO: THE LONG HUNDRED

I

1

Now as to Backwardness and Forwardness.

The Yaruros are utterly inept in dealing with opportunity. No change in production or education is even considered. It would break them. Once a body politic is so weak it must not even consider radical transformations. The mere fact of considering them would shake the foundations in an anemic body.

The first tribes, whose heirs we ourselves are, must have survived tremendous transpositions successfully. They were able to plunge into new avatars. They could fall in love with new agricultural procedures, new ways of government, new modes of education, and most surprising they even adopted in time new rituals and new languages although not without terrible headaches, and severing several heads from their bodies, in the process.

However, such regeneration of *education, technique, leadership and ritual* is the content of forwardness; it is never as easy as external relations to good neighbors or bad rivals or as natural as a sticking together with your own folks.

2

Therefore, it should not be called a "primitive" quality although primitive men, some of them, must have it.

This regenerative force is never guaranteed to any group. At any moment, it is present in some who do not boast of it, and lacking in others who glorify in their ancestor's progressiveness.

This regenerative power is a constant *selection of the fittest*. And selection for the future, that which on the cross of reality is our forwardness, is *undecided, uncertain, risky*, for all living souls.

The Yaruros, obviously, have excluded this process of selection, from their frame of reference. This makes them into unreal people.

3

With regard to tradition, our backward looking power, they seem to be sound. They do bury their dead, and correspondingly, keep their names alive. And I do not think that the millennia have made a great difference.

However, one point in tribal tradition is a weak point, with the primeval men and with modern primitives. They last, in fact, through thousands of years. But their consciousness does not extend beyond four or five generations.

4

These same Yaruros who may come home from Siberia many thousands of years ago, cannot distinguish between an event of 1600, 1700, or 1800. It is a law of the tribe that its memory is amorphous after 150 years.

Epical memory never goes beyond the grandfather's grandfather.

Tales of heroic feats go down through tribal traditions of thousands of years, and they are transferred from one hero to another. And anything which is older than 120-150 years, is on the same level of mythical, timeless fact, of the "once upon a time" character.

II

1

As far as we carry the tribesman within ourselves, you may recognize your own "mythical" aspect as an American easily. Actually, we all live in a pattern laid out by the Civil War. A full fledged representative, a classic of this, is Cordell Hull.

In the intent of their minds, most Americans try to embrace the era which begins with the Constitution. The Constitution was the spirit of the founders constantly reinforced by each generation.

2

Nothing which preceded 1787, is accessible by immediate touch or feel or identification. It takes sophistication and orality, to recognize the Puritan period.

From this, we gather some important rules.

Nobility, "nameliness" which surpasses four generations, is of a literary and monumental character, and not of a mere hearsay character. Tribes, by their very

principle of orality, may not organize timespans of many centuries although the organization may encompass thousands of years.

3

This paradox is of the essence of tribalism: successful survival for long periods with a time memory for much shorter periods. This contradiction brings forth the idea of the good old times, the Golden Age, and all the myth and folklore of any epical era.

When Thurman Arnold wrote the "*Folklore of Capitalism*", he meant that Capitalisms represented one tribal cycle, in the midst of longer history.

4

"*Out of Revolution*" was written around the same experience: a thousand years of history became legible, familiar, articulate to the actors of the drama, by their founding a new revolutionary language every 120 to 150 years.

1075-1122

1200-1273

1517-1555

1649-1688

1789-1815

1917-1944

appeared as the birthdays of these new epics. And the inability of the times between 1273 and 1517 to start a new plainchant, was experienced by them as the core of their sufferings.

The previous outburst having been lava-like, the birth throes of new "language" although felt, were more languid.

III

1

And under this view point, the agonies of St. Joan d'Arc may be explained. She was the result of this delay. Half child of Church, half child of State. I have never been able to read her cross examination from beginning to end; it drives me to utter despair because of its cruelty.

The usage of withered creeds, withered terms, for new experiences, made this very cruelty inevitable. Un-regenerated language is more cruel than anything else. Mankind's peace depends on mankind's name-giving powers, always.

2

The tribal invention of means of self expression is limited with regard to time. "Eternal" is anything beyond "the Long Hundred".

Note at this point the importance of Lincoln's usage, in his Gettysburg address, of the "Fourscore and seven years ago". This way of accounting is within the oral horizon of the folks, in us.

3

The tribal tools also are restricted with regard to assimilation of space. The union or more than 40.000 people never seems to have been achieved on purely tribal principles.

The ordinary tribe is from 1000 to 5000 people strong.

Beyond it, very delicate confederacies as the famous of the Five Nations, the Greek Amphitryons etc. occur. But the wide world of space occupied by many tribes is not accessible to the orality which engraves every rite into the bodies of people.

4

The very limitation, however, of these firstlings which they dreaded, became precious to us.

One is this: human speech connects a human mouth and many human ears, aspects of one process;

all speech disowns the individual bodies as such, and fits them into one body politic.

4

As a proof of this, any mouth, even that of babes and sucklings, may be used inside a body politic, as the mouth-piece for the voice which organizes and directs its members by naming them; in other words, nobody, yes, *no body* owns or has the speech of the tribe, in his own right as property. Every speaker serves as lightning-rod and conductor on the basis of the amount of *love, faith, hope* which he has for the whole group's survival.

At any moment, anybody may have to listen, anybody may have to speak. Speaking and harkening, singing and dancing, are merely phases of the configuring, or constellating the stream of speech.

IV

1

Point two is: Whenever a man speaks for himself, and of himself, only, in the tribal idiom, this speech is consumed for a secondary purpose. Since the speech, on its formal level, must be shared by all, it results that on its informal level, it may be exploited by all.

This is the case *in trade, in gossip, in prattling and chatting, in contracting and narrating and inventing tall tales*; in our days, the tallest tales are found in the ads.

Commercial speech always is of the consumptive, salesmen type. All its references to values are borrowed from the formal speech ("Lincoln" cigars, "victory" ware, post-war curricula).

2

From a reflection on the tribal situation, we may re-establish order, within our own world. We shall reject the following heresies:

1. *Language is invented for cognitive purposes, for communicating fact. (Universal fallacy)*
2. *The first man who spoke was a liar.*
3. *Language is a tool.*
4. *Thought is "more true" than speech. Or, thought is "purer" than words.*
5. *Language consists of words or of phrases.*
6. *Indicatives, expository clauses are the beginning of speech.*
7. *God is a word.*
8. *God is a concept.*
9. *All the Gods and the living God, are one and the same.*
10. *We may worship God under all names, as we please.*

3

Instead we hold these statements to be true:

1. *Speech directs men, within a group.*
2. *Speech unites a group in the quest for the truth.*
3. *Speech makes man man.*
4. *Thought is a conversation carried on inside one man; man is the image of a body politic in as far as he is able to think.*
5. *Language consists of commands, invocations, negations, of imperatives, names, criticisms. When these die, they are remembered as indicatives, names, definitions, and fill the cemeteries which we call dictionaries or encyclopedias.*
6. *Come, Let there be Light, Harken Israel, God my God, why hast thou forsaken me, are the source sentences of speech.*
7. *God is a name.*
8. *God is an invocation.*
9. *The living God is the invocation by which we turn to the directing power of our being and becoming, our ignorance and our knowledge, our beginning and end, at this moment, in exasperation.*
10. *The most difficult thing in prayer is the invocation. The rest takes care of itself.*

4

II.

These truths were known to the tribes, and only because they knew them could they live at all. Without those truths, man loses his first grade of humanity.

CHAPTER THREE: THE CROSS OF REALITY OF THE TRIBE

I

1

The entrance fees to this first grade were high. And nothing would be further from the point than to idolize the tribe as it was.

Let me repeat those features which are and remain peculiar to the times of the beginnings, and deter us.

2

We shall abhor the grave cult, the sacrifices, the masks and the taboos, the feuds and vendettas of the tribe. They all may be understood, I hope, by now, as great, but I cannot support them as promising.

Without graves, we could know nothing of these peoples. They wrote their history for us by wasting one half of their year's budget or more on their chieftain's funeral.

They reached out for the long distant future, and they reached us miraculously.

Their dangers of shortlivedness and extinction also were overcome by their imposition on their children.

The vendetta, the cult of the blood feud made the names of life immortal in austere practice. A man's children had to wage war for his name.

Their danger of misnomer, misinterpretation, loss of memory, haunted them.

They defied death, even when death had happened, by hanging masks around themselves. These enabled the living to conceal their distance from the founders. "Playing the hero", is an obvious manner of keeping him alive.

Any rebel had to be expelled. The greater part of the "forwardness", in a tribe, consists of excommunication. The man who does not respect the law of the clan, is treated as a werewolf, a man wolf. The only thing he could do, in the old days, if vendetta drove him into the wilderness was to find a new tribe. Rebellion is at the root of the endless multiplication of tribes.

3

A man who wrote on numerals in Africa, found over 976 different idioms there.

Any violation of a taboo, a grave cult, a mask, led to a new beginning from illegal roots, an “autocephalous” self-appointed new chieftaincy. Many thousands of tribes have come and gone again.

4

Of the old days, you may think as though tribes were firms of our days. Bankruptcies are part of any economic history. And there have been probably more bankruptcies, in the course of time among tribes, than sound corporations.

The weeding out has been as ruthless as in business.

II

1

The creative power of many rebels to found new tribes, proved that the founding of a community in perpetuity was a universal gift of man. The plurality of tribes, then, was equally important as the inner solidarity of one tribe, in itself. Never, so to speak has there been one tribe.

Tribes should be thought of in the plural, always.

Between the many tribes, in their *turmoil, competition, jealousy, hospitality, assimilation, neighborliness*, we should seek to find the real affect of history more than in the static description of one tribe’s constitution.

2

Who would understand modern economy from describing Macy’s? This would omit the stream of industrial zest inside which Macy’s is one temporary agglomeration.

The tribes followed each other with an even more violent zest, as consequences of one great revelation, the disclosure of the speech horizon, with its frame of 5000 people and 150 years.

Like any species in nature, dogs for instance, after it has been created, is diffused into all possible variants, so the principle of the tribe was taken up by innumerable specimens and varied in all possible manners and patterns.

That which lives, must vary.

3

And the tribes were not unconscious of this competitive character of their existence. One of the most discussed aspects of a tribe is *totemism*. And I am not going to tell you all I know about it, now.

However, one point - not mentioned in the discussions - cannot be disputed: the totems, *wolf, fox, snake, lion, eagle*, classify. It is an inventory of reality which is made, and the tribesman re-signs himself to a particular place in the universe. They use for this purpose zoological or botanical notions. And this seems strange to people who prefer to call themselves natives of Ohio instead of natives of the Fox.

The principles, however, are not so dissimilar as it looks. It is modesty which gives man such a circumscribed denominator.

The totem groups make their peace with the rest of the world.

Instead of being the whole world they now are from Missouri, only.

4

The first scientific division of reality is expressed by totemism; it is the most objective aspect of tribal life, its external front, which the totems emphasize.

And some such a classification of their group inside the tribe, and of the tribe inside the world of tribes, is a condition for the tribe.

The most frequent name of a tribe, by the way, is "*we the people*"; as we found Pumeh the term used by the Yarusos, so it is with innumerable tribes. Inside their world however, *fox, lion, crocodile* coexist.

The tribal totems in Egypt are allowed to coexist under the Pharaohs. And going from one bend in the Nile to the next, you would have to respect other taboos. People who ate no pork, expected their neighbors 15 miles to the North perhaps, not to eat lamb, but to enjoy pork.

The totem, then, is an element of self-limitation; it points beyond the own self into an objective reality of larger complexity. Some such objectivation is one consistent feature in tribal life.

III

1

The second pertinent feature is the memory of the ancestor's *name, spirit, grave*. All three of course support each other.

People had to succeed not to the name or the possessions of their ancestor as we do today. Names often were taboo; in China, you cannot mention your father's name. And a man's riches were out in the grave, in full.

One succeeded, then, to the founders' functions, not into his money.

2

Succession was a notion of public law; chieftains had to find an heir-at-law; an "avenger"; one at least who would carry on his father's business. The order of succession, most sacred in a tribe because of its frailty, should be looked upon as though it had nothing to do with private inheritance.

Our inheritance is a getting of things; theirs was a fulfilling of public functions. Our problem is to give the things to the right heir among innumerable would-be heirs. Their problem was to find at least one man who would carry on determinedly and with the prospect of definite success!

3

We are utterly indifferent to the future of our public law when we discuss the law of inheritance. They were quite indifferent to property - which was buried anyway - when they organized the prerogatives of an heir-at-law, who lighted the candle at the anniversary, who avenged his father against all his enemies, who upheld his statutes and the order at his table, in his house and at his hearth.

Every order comes to grief soon.

No order is comprehensive enough. The exalted place given to the ancestor as the head man, led immediately to rebellion at the lower end of the table, and one more qualification of the Yaruros picture inherent in any tribe, is the method by which the tribe must make amends, when the high rule of the ancestor has been treated irreverently.

4

The strange human faculty of excuse comes in here, this most unnatural faculty of saying "I am sorry" and the answer: "never mind", or "don't mention it". Man can have certain things stricken from the record. And from the very beginning he has rejoiced in this power of cancellation.

Any breach in the tribal order had to be balanced by an exaltation of this order to full height. All tribes have rites of expiation. The altar is inherent to the tribe as much as the grave. Both are older than human temples or real houses.

Grave and altar are contemporaries to the huts and earthen walls of roving tribes.

IV

1

And the altar is fundamental for making amends. Here, a wrong step taken by the group as a whole or a part of the group, may be retrieved. The altar expresses the fact of deviation from the straight path and the remedial action of correction.

As long as life goes forward, the advance will be marked by two actions: one affirming the right, one repudiating the wrong step.

2

We like to speak today of an act as a step in the right direction. And we think that is a better expression than to call it a right step in itself.

In tribal speech, "rightness" meant simply "in the right direction", and wrong was a step in the wrong direction. These were motive and dynamic, not ethical or moral, terms.

3

On the altar, the price was paid for steps in the wrong direction.

If you had to kill the animal which you revered or loved, you had to reconcile this friend as you would any friend. When we condemn a piece of land, we pay a compensation to the owner.

On the altar, the compensations are paid for condemnations of property owned by cosmic friends.

4

The service at the altar is the most necessary and natural in the world. Our soil erosion and brain corrosion may go to prove that we too may have to compensate for condemning the properties of our friends, if we do not wish to be deserted by them.

CHAPTER FOUR: RELAPSE INTO INTOLERABLE SUPERSTITIONS OF THE TRIBE

I

1

Now, I have tried to balance our tribal accounts and to qualify the Yaruros picture.

A tribe is recognized by name, mask, altar, totem and taboo.

Its name points to memory, grave, ancestral spirits;

its masks to the dances which intensify the inner life to the beat of the pounding moments.

The altar points to the exaltation of the right direction when a taboo has been violated or has to be violated, and the totems place the tribesmen in an objective external world and give them their good conscience in war and peace.

Through the ages these facts have remained the essentials of tribal life.

2

Every new group will have to uphold these same crucial aspects of political life, in so far as it chooses the tribal pattern. And it is not impossible for you to observe these processes, right in your own time, processes which exploit the peculiar arrangement of the body politic wrought in human flesh, in competition with others.

Changing the rules *of chastity, of descent, of classification, of expiation*, to be sure, but constituting new ones.

3

This, you might do for your own amusement.

I still owe you a work on the question of how sure we are that primeval men were like this.

It is surprising that we are able to say that he was. We have the evidence of the graves. We have the tribal vestiges in Egypt, we have the names of the family relatives in the Semitic and Indo-European languages, we have the innumerable combinations in which tribes combined certain features of the temple state with tribal traditions, in various ways.

4

All *Greek, Roman, Celtic and Germanic* civilizations derive their strength from being compounds of tribe and city. However, the city-alloy may well be extracted, and, then, the features of enthused speech are unanimous.

The invocation to the Gods, the imperatives to the men, dominate throughout.

The deliberate pairing of

mother father
sister brother,

despite their different sex, points to a high intellectual power of organizing chastity and marriage.

II

1

How far are we here from the ding-dong state of speech, of alleged sound imitation. These names proclaim an order which re-establishes the relations of cubs on the higher basis of an organism which penetrates into the dens and lairs and nests. Down to this day, the brotherhood of man still clarifies the primary moment when the crucial relations were named.

It is worn threadbare, in many ears, however; and all the terms of family relations are sentimentalized, today. We get a *Mother's Day, Father's Day*. And the word "mother" is still enough to make a Congressman shiver with fear.

Motherhood is sentimentalized. That means, it is taken without qualification.

2

The *mater dolorosa*, the Virgin Mary, added definite profile to the notion; not every mother, it said, but the *redeeming, suffering, faithful* mother deserves sentiment. Today Mary often is worshipped because she is a mother; not mothers revered because she is a mother; whereas mothers should be revered because even the most tyrannical may still have a spark of the Madonna's light in her.

But anyway, the rational feat of naming the members of the family by office names, by taking them out of their pronominal sphere of common sense, and illuminating their nature in the light of farther reaching, permanent relations, is still well remembered by our practice.

We still are spellbound by these names.

3

Also, we carry a family name. We dress.

The break between the era of 1789 and the one of 1917 appears quite clearly to me, in man's relation to a hat. You go to a railroad depot, to a road-gang, to a farmer. This hat is still the expression of civil liberties. He does not have to lift it for any other man on earth; just for the women.

This cannot be mistaken for servitude. But the boys of 20 no longer share this sentiment of six generations of free Americans. They go bareheaded; the symbol has lost its validity. They find that hats are impractical.

4

Never was any dress worn because it was practical except in sports. Neither weddings nor fox hunts nor dates have to do with the practical. They have to do with man's role in society.

Free men wore hats, against the aristocrats.

The new generation does not fight feudalism. So, no hats are necessary.

III

1

But this is a proof, that the wave from 1776 and 1787 has no impetus with the young men who now fight. They are flyers, in style and intent. Bob O'Brien left his cap at Four Wells, and flew to the European Theater of war, a Lieutenant he, without cap or tie.

On the inner front of subjectivity, the ecstatic speech survives in the poet's frenzy, the artist's in oxidations. Wagner preferred the return to tribalism, by his drugs of ecstatic dreaming, in music.

Of course, in any revival meeting, speech tries to reclaim its original power, in vain.

2

Instead of going on with traces of tribalism, you should be told now, I think, where I balk as to tribalism. I balk because we are threatened by the relapse into intolerable tribal superstitions.

3

Number one is the war of all tribes against the tribe.

Number two is the lack of personality since the tribesman has to speak the plainchant of his clan even in his dying hours.

The same men who were shot by Hitler in the Purge 1934, died with the shout: "*Heil Hitler.*" They could not slough their skin though their own chief had been executed! *Number three*, the cult of the hero. I need not say much about this since this country is not threatened by too much of it. McArthur or some other general may turn the tide.

Number Four seems to me decisive. It is on the forward front the requisite of human sacrifice. All tribes tried to reconcile their Gods by slaughtering the enemies of these Gods. A very natural attitude when you wish to exalt, on your altars, the spirit of your own group.

4

When Abraham left his own tribe, he thought that God meant he should found just a new tribe. And he thought of offering his firstling to his Lord. Through this, the tribe constitution appears in the Bible very clearly. When Isaac is spared, Abraham has discovered that his creation will be of a new type, of a transtribal character, and on a transtribal basis.

So much is human sacrifice identified through history with full fledged tribalism.

IV

1

The temptations of the Temple State are condensed into slavery. And slaves were with us right down the alley of the last 400 years because modern man was tempted to restore Plato's Athens and the Rome of Cesar. And both Temple cities contained slaves.

But it could not be done. Slavery had to go.

2

The next temptation being tribalism, we shall hear and see the very atrocities perpetrated by Hitler against the Jews, in the name of purity of race, recurrently, in the annals of the next centuries.

Much good has accrued from the Platonic Renaissance; but slavery was bad.

3

Much necessary thought will accrue from the tribal revival. But human sacrifice is bad although it is at the bottom of the tribe's attitude as one "superman", against the whole world.

4

It is this very fact of unending vendetta and unending sacrifice of human flesh, which exasperated men so much that they looked for a door out of tribalism.

And as soon as you tell me that you are ready, I shall start with my report on the quaint next creation of a superman, the temple-city.

dear daughter alias *prejective*,
Yours *trajectively*,

Eugen.

FOURTEENTH LETTER: PAIN AND GENIUS

Norwich, Vt.
 July 14, 1943
 Quatorze of Juillet

Dear Cynthia:

I enclose the legacy of my friend and schoolmate Heinrich Zimmer (*"A Pagan and a Christian Legend"*), Professor from Heidelberg, friend of Carl Jung, who died half a year ago. This paper seems to be his ripest word. And he is rounding out of my answer to your question: *How did man ever found a body politic, a community?*

I do not think that it ever happened at lesser cost than in the two tales. The universal platitude that society is based on *agreement, contract, consent*, or so, carries, I hope, not much weight with you any longer.

I

1

How does our plough get its keel deep into the furrows of the field of fertile life, this is man's eternal question. You asked: "How did they start a tribe, ever?" According to the Bible, it happened when Cain slew Abel. Probably this is, in its deepest sense, true, as you will be able to recognize when you study Con-Eda's and Saint John Goldenmouth's legends.

The Legends all over the world have treasures in common with these though the two interpreted by Zimmer are far above the average.

2

On the other hand, some vestiges of similar daydreams and inner craving are contained in nearly any tribal folklore. Since it is important that you should not depend on my political and institutional vocabulary, to the exclusion of the fashionable of our own time, you should take it upon yourself to assimilate this psychoanalytical version. It is of the highest order WITHIN ITS TYPE.

You may still be antagonized by murder and rape. Nevertheless, they repeat, from an individualistic angle, the fact of catastrophe of DEATH, of the dying of some relation, some unconscious harmony, as the condition of life, *elevation, history, wisdom*.

3

The glassy stare of innocence is not enough.

The fact is that society is not a free association of good wills, but rooted in catastrophic events, overwhelming, shattering tragedies which lead us to repentance.

These truths, if I remember rightly, I tried to express a few days ago at the end of my letter. I am accustomed to see "evil" in connection with the circumspection by which man's mind loves to be a slave for the ego, and deserts the service of the race, of the return of life, of the recurrence of a humankind. Then, a great new love must make up for this treason of the intellect. When man becomes indifferent to himself, he can promulgate those laws as the chastity laws of any tribe.

4

This transfer of our mental faculties to the line of man as a whole takes genius; it is genius.

Genius is the generative quality of thought. Before our mind may be conscripted by our genitals, instead of by our stomach, we must have been pained by love and sorrow. In the process of pain, man's consciousness rises to understanding.

II

1

The breakdown of life by death is prevented whenever pain leads to this new kind of thinking for the kind and out of the kind, as a whole.

Each time that this happens, and it happens when we speak and become organs of the kind, our body allows its nervous system to enlist in the service of a non-physical entity, the body-politic.

2

This disowning of our mind is impossible without pain. It is the "surrender", the second or final birth, the death of the self, *the regeneration or renaissance, the conversion, the redemption*. For all these terms mean the same: the individual man, *bowels, head, heart, genitals, arms, eyes, ears, mouth, nose, tongue, legs*, might use all his "limbs" for "himself", for the satisfaction of his needs.

But speech is not given him for this purpose; self-consciousness, mind, intelligence, all are meaningful only within a conversation.

If a man cannot converse, he is not a human being. But if he can converse, he may enter into another being's role, and outgrow his own. He does so simply by shifting from listener to speaker and speaker to listener.

3

The man who can converse within himself, enacts a drama; *Hamlet's* monologue is a dialogue. The human being dramatizes life.

This is opposite to the animal situation of his physique. "Drama" is an addition to life, by vocal man.

4

This step from naive "existence" to "drama" is caused by some disappointment with ourselves or others, some pain. And without this pain, the soul remains unborn; that is to say, the power by which man may survive death, may found kingdoms and empires, remains unbegotten, if sin, this condition for the transfer from minds to genius, from will to love is not undergone.

III

1

I told you that all historical aspirations tried to unite the stream of human life into one story, tried to make us last despite our fleetingness.

Now, Zimmer emphasizes that the tools for this work come from a recognition of evil. The soulless idealist is a MENTAL, purely mental person, who denies evil.

How do we recognize evil?

2

The Renaissance heroes knew well how to know evil. We come to know anything by becoming this thing. The Latin phrase is "*cognoscere aliquid est id fieri*". When a man knew a woman in Old Testament language, he began to know what a human being was. (Strangely enough we do not know ourselves from mere introspection and meditation at all; this may breed idealists, or materialists, but not knowers of human nature!)

So, to know is a form of transformation of self. (Chemists or physicists are as factual as their material. And I am as hazy and pathetic as my material!)

3

Now Zimmer shows that the mainspring for enlightened, cognitive action, of course is the fight against evil.

And how does the hero fight death, or evil, which is the cloak of death?

By recognizing them first.

And so, fecundity of action depends on the cognitive faculty of man, his cognitive faculty as genius, as capable of political creation, depends on this experience or pain.

Pain means to have been involved in evil.

He who, with glassy eyes, tries to remain "innocent" cannot cure the nuisance.

4

This is Zimmer's story. It is pertinent to our tale because it is perpetual. It has made possible any form of common life among us which speech has enlightened. And for this reason, it might well be incorporated into our correspondence.

The cognitive act in politics means, always, integrating the evil.

Affectionately yours,

Eugen

FIFTEENTH LETTER: *THE WEAK POINT OF THE TRIBE*

Four Wells
July 21, 1943

Dear Cynthia:

You half anticipated my own concern in your letter of July 12. "*How could man overcome his natural inertia and forever find new ways of living together?*" "*Why is it, how was it, that our ancestors were stirred up out of their tribal life into a new temple city?*"

This, of course, duplicates our primary riddle: "*How could they ever found tribes?*" Which you have asked before, and I am asking too.

Zimmer's "*Integrating the Evil*" shows that the "unnatural", "unbestial" quality of man is this: when an impasse is reached, and a vicious circle tends to destroy us, we are able to move into a larger sphere, in which the same element which means destruction in the small circle, becomes constructive, in the big.

CHAPTER ONE: PUBLIC MEAL

I

1

Usually the cornerstone of a new order has been the stumbling-stone in the old. And this creative transformation of stumbling-block into keystone is the power of man to rethink God's plan of creation, in *a hopeful mind, a suffering love, a timeless faith.*

2

The murder, or at least the war between young and old, is the stigma of the beasts. The old wolf is put to death by his own cubs since they do not "recognize" him as their "progenitor". The small animal group, then, is constantly moving in the vicious circle of mutual annihilation.

A Darwinian may, of course, proclaim that this is a wonderful selection by the struggle for survival. "Cain", however, did not think so. And the horizon of space and time was enlarged. A line was drawn around the former "group", the small family of genitor, mother, cubs; the line was marked "father" and father's family; this unit now found itself situated within the larger unit which had risen above the beast group, and drawn demarcation lines around that amount of "nature" which the new light and insight was strong enough to REORGANIZE.

3

This strength results from “integrating the evil”.

Abraham did thin of slaughtering Isaac.

Moses did slay the Egyptian.

Cain did slay Abel.

Jesus was tempted in the desert to become a worldly emperor.

And a modern medicine man within the tribe of tribes, like Friedrich Nietzsche, was tempted to act the Antichrist.

4

That the human heart can fling itself beyond the acts of our routine, makes us discover wider horizons.

II

1

Today, I would like to discuss the impasse of the tribe, and how this impasse was bound to become a visitation for any tribal permutation or commutation that remains inside the tribal cycle.

For this purpose, we may survey the economy which resulted from a successful tribal organization.

Economy is recurrent order. For, by Economy we signify the allotment of all the means at our disposal, under a recurrent key. Economical always means instrumental.

2

In your letters to Meiklejohn, you are fighting his ignorance about the subservient role of economy.

Of course, once a certain economy is established and its key of distribution is accepted, this economy has tremendous inertia. And hence, the impression is created that economy determines us.

3

Economy is the embodiment of any social order because its distributor scheme feeds the organs of the body politic. Any new government is forced to be "rich". It must be able to help the "good" and to penalize the "wicked". And that takes power.

So the government taxes us lest it have not the wherewithal which implements its power.

The recurrent order of the tribe pacifies heads of "demarcated" family groups. They are kept in constant order by *the orderly exchange of women*. This is part of their distribution problem.

4

The other is *food*. There can be no tribe without common meals. You have heard of the Potlach in America.

Any political organization has inherited the common meal, from the tribe. It consisted of the elements, drink and food.

Dumesnil, a Frenchman, has suggested that originally each tribe may have organized around a specific beverage, so that *beer, wine, mede, soma, rice wine, "usquebach"* (the old term for Whiskey), really were individual tribal secrets and their coat of arms. I would think that this might be true for food as well. And the whole idea deserves further "coverage" in our facts.

III

1

These foods and drinks, however, were of political importance in the COMMON meals only. For, the discovery of the clan is the very fact that man is not a beast, who snatches his food from the other beast, that one howl circulates without "gripping" or grousing of anybody, is the symbol of peace.

And the child who waits until his share is given him, is civilized, for this one "vote or confidence" is thereby cast by him for the social order of distribution.

2

You may remember how the CCC was found wanting because 180 individuals would snatch food, in mere competition, instead of helping each other to the best pieces.

3

The common meal was the center of the common experience of peace.

Hence, the question of who should eat or be served first, is central in any meal.

Royalty is always served first, at court. But, in antiquity the spirit of peace was served, before any mortals could eat. The best part of all food was allocated to the power which penetrated the tribe and kept it in awe. No member could eat in peace before all members yielded to the giver of the common meal, and gave him his share.

4

The very word "meal" is not taken from the material aspect of food. Then it would be "eating". The word "meal" is taken from the appointed time of official assembly because the organization of the tribe led to the meals, to communions in taking food.

This food differed widely from food eaten by the individuals.

IV

1

Of the Sarracens of Arabia, Saint Nilus (Narratio III, Patrologio - Patrologia Greaca edidit Mique Vol. 79, p. 64 sqq.) wrote about 450 A. D., in a report made famous by William Robertson Smith, in his "*Religion of the Semites*", that they gave the very best of their loot to their guiding spirit, the morning star.

An altar of stones was erected. The favorite victims were beautiful adolescents in their prime who had been captured in warfare. If, however, such were not on hand, a camel might be slaughtered by the tribe, and the fact that this animal could only be eaten as a sacrifice to the tribe's spirit, led to the converse rule that no camel could be eaten in private.

Much later, when the discipline lessened, still one would invite anybody to such a meal of meat, preserving thereby the character of a public ceremony.

2

This parallels the rites for a wedding or a funeral which also were until recently all over the world of a public character and were attended not by a private limited group, but by everybody present in the place at that time.

Camels were eaten at stated meals as acts of tribal organization.

3

The camel was forced down on its knees in a certain prescribed fashion, before dawn. The prince or elder who was highest in rank, would lead a triple ring around the victim, in formal procession. During this march, the people had to intone sacred hymns and when the leader had proceeded three times, and the people marching behind him were still chanting the burden of the hymn, he had to jump hastily towards the camel and kill it with his sword.

All the others followed his example. Bones, intestines, hair, were gripped and devoured. And when the sun, the enemy of the morning star, rose, his eye was not to fall upon any one vestige of the whole slaying. (A modern writer exclaims: "Dance and music are the essence of communal life." W. D. Hambly - *Tribal Dancing and Social Development* - 1926, p. 278)

4

The intimate connection of plainchant, dance, meal becomes evident once more. The terms "process" and "procedure" are valuable in this respect. The flow of an inspiration into the members of a common body is "process", and "procedure" is the instituting of this "process" in a known fashion. Processions, then, are indispensable for political life (The statement of W. R. Smith, in his *Rel. of the Semites*, is of very general application. "The slaughter of a victim must have been in early times the only thing that brought the clan together for a stated meal." (p. 280). "Conversely, every slaughter was a clan sacrifice, that is a domestic animal was not slain except to procure the material for a public meal of kinsmen." "The camel was not to be killed and eaten except in a public rite at which all the kinsmen assisted.")

CHAPTER TWO: HOW THE CRUCIAL CHANGE IS WORKED OUT

I

1

This “process” is one of movement from word to act, from the enthusiastic first cry of the Tohigwame to the hearty meal, and the separation of mind and body is not existent. The highest and the most vulgar, the spark of genius and the digestives metabolism of one worm, are phases of one divine re-creation into a new community.

2

THE STORY OF AN OLD WOMAN IN SOUTHERN GERMANY

Somewhere in Southern Germany we were told by an old woman that nobody in her village, even in her days, would ever take down all the cherries from the trees. The best branch would be left in reverence.

To take “the last bit” was blasphemous, and showed no decent respect for the giver of the tribal order, the spirit.

3

The meals of the ancestors and the meals of the Gods, in ancient rite, were not superstitious attempts to feed corpses or ghosts: the discipline of the present day was embodied in their primate and chairmanship.

The English custom of beginning their meal with a glass to “the king”, and the American custom of the ladies being seated before the men may sit were dictated by the need for a similar discipline.

Around the sacrificial meal, the distribution of the booty centered, and this, of course, meant the revenue and the budget. Marriages were announced and adoptions, war and peace were planned, guests were ushered in as new friends, and foes were cast out as outlaws.

The order at the meal showed the rank and seniority inside the tribe with great precision. And death might be incurred from a slur on a man’s right to precedence at the meal.

4

As any incarnation or vested interest, this meal order led finally to the destruction of the tribe. The materialization of the spirit at meals required the altar of sacrifice. And this sacrifice claimed as often as not a human victim.

In other words, *the very miracle which had made the tribe so inclusive that thousands could be its members, resulted in manslaughter and wholesale murder.*

II

1

When we analyze the cycle of tribal order, the memory of the ancestor and the memorial of his grave or tomb, makes the beginning.

GRAVE
Masks AND DANCE
TOTEms
ALTAR

Out of it, the dances and masks follow for the inner integration of the tribal universe; the animal totems and wars result as the outer classification into the real universe.

Grave, masks, totems, altar, are the materials of the tribal "culture" which we usually call more briefly, its "cult".

Actually, *grave - mask - totem - altar* are the four architectural expressions of the tribe. In the cycle of its life, they would coexist, or course. It makes sense, however, to think of them in series.

2

GRAVE I
Masks AND DANCE II
ALTAR IV
TOTEm III

On the altar, all trespassing against the law is expiated. The trespassing, logically, follows upon the existence of a law which may lead to violations. II and III unfold the principle of I.

3

Different tribes have given different degrees of emphasis to the various phases. More recent tribes might try to base everything on III. We find tribes for which the classificatory aspect overshadows all others.

The simple activities of the Yaruros are overlaid by a complicated system of encyclopedic relations to all animals and plants of the universe. It came as a great surprise when it was found that totemism represented a rather late stage and not the original form of primitive political life.

4

If you see the crucial consequences of any memory of the ancestor, this violent debate of the last 50 years on totemism will lose its absolute character. Totemism as a deliberate "scientific" classification lay within the tribal speech as a potentiality from the beginning. Virtually, however, its extreme possibilities would be worked out by tribes which originated through fission or expulsion from older tribes.

These later groups could try, and did try, to put the greatest emphasis on II or III. Their tattoos became more exacting, peculiar and abstruse, and led to distortion, crippling, etc. Still others could specialize on IV, and enlarge on the service of the altar.

This would be pernicious. The vicious circle from Cain's murder to the slaying of every first-born child could then be completed.

III

1

Any form of life, among men, is abused and rots, by abuse. The grave of the ancestor may devour all the possessions of a clan, with a splendor quite out of proportion. The masks may stifle all new life; initiations with their *circumcision, subincision, nose-rings, tattoos, trials, flagellations*, may be ruinous.

A system of totems may be made as subtle in subdivisions as modern chemistry or the conveyor belt.

2

These abuses are found, in fact, and there is no human form of living which has not been abused. Worst of all, however, will be an abuse of the service of the altar, since blood will be spilled in endless succession, and vengeance will never end.

3

When human captives were no longer slaughtered at the altar, a new day of humanity dawned. But this meant that the tribal economy broke down and was repudiated.

II MASKS III TOTEMS
 ALTAR IV
 GRAVE I

The tribal circuit runs within four phases, representative of the

subjective *objective*
 prejective
 trajective

faculties of history.

4

The projective phase, in the tribe, is interpreted as essentially faulty. The future is feared as a deviation from tradition. For it, the old order has to be propitiated, incessantly, by victims who are sacrificed. Most tribes continued to use the projective, "forward" looking front, merely for an expiatory process, lest they lose their unity with *grave, masks, and totems*.

They throw, so to speak their children into the jaws of moloch, the father god, and sacrifice the future to the past.

IV

1

The "templars", the founders of states, of cities, escaped. Instead of rejecting the projectives front, instead of projecting the powers of the forward and change to being devoured by the spirits of the grave, they started another cycle which, in anticipation, I may here label:

 II PALACE
I TEMPLE - HORUS III LAND
 IV MARKET

When Egyptians replaced the altar by the temple, a new cycle began, and human sacrifices ceased to be inevitable. On the other hand innumerable tribal cycles

persisted and sprang up anew among all those who did not take this emancipating jump into a new dimension, and a new “magnitude”.

Later the Egyptian cycle degenerated. *Temple - palace - land - market* proved to be a vicious circle, because markets were meant for import only.

And the Exodus from Egypt into the desert protested successfully against it.

2

I TEMPLE - HORUS	II PALACE EGYPT	III LAND
	IV MARKET	

I TEMPLE - HORUS	II PALACE CHINA PERU MEXICO	III LAND
	IV MARKET	

PROPHETS	EXODUS ISRAEL PSALMS	LAWS
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3

The important point is that despite the discovery of a newer form by which the vicious circle was avoided, the old cycles not only could continue to exist, but also could beget disciples and imitators.

TRIBES

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TEMPLE CITIES defy tribal cycle

EGYPT
BABYLON
ROME
GREEK

ISRAEL

defies both tribal and Egyptian cycles

JUDGES
EXODUS PSALMS
PROPHETS

THE CHURCH

builds on the stumbling stones of tribe, temple city, Israel.

She places the victim of the altar in the center as savior; the "*ecclesia*" IS the gathering in the marketplace; the exile is transformed into mission. The cycle is replaced by the open cross: O by -

4

The older form usually ignores the very existence of the newer as long as possible.

CHAPTER THREE: DIVARICATIONS OF HISTORY

I

1

The Jews have ignored the existence of the Church down to 1900 and still call Gentiles and Christians by one and the same term: *gojim* = gentiles. They thereby imply that the Church never wrought a decisive change: the Gentiles still are exactly in the cycle of Egypt which led Moses to leave. They still are fighting Pharaoh.

Their front is toward their victory over the past, Egypt, not at all towards that by which they were outdone.

2

This is true of Egypt also. She remained paralyzed by the tribe for the whole length of her existence. In fact, Egypt's fourth phase, that of the "marketplace", led to a relapse, to a vicious circle, for Egypt depended on its tribal antipodes.

3

On the other hand, the Egyptian cycle was overhauled by the Greeks, who made the weak spot of Egypt, the market place, the cornerstone of their political system:

II PALACE
I TEMPLE **EGYPT** III LAND
IV MARKET

II TEMPLE
I MARKET **GREECE** III LAND
IV PALACE

and Rome, in turn, though also a steppingstone into the *S O S O* Egypt, changed the cycle once more, and the Roman empire resulted, with its innumerable "pro-vinciae" outside the homeland, a solution never found in Egypt.

4

I need not mention here more: details of temple organization (like the cult of Venus by the Sarracens of our Nilus story above) were freely taken by most of the tribes. These loans, acculturations, are of course as innumerable as external.

II

1

This scheme may help to explain the innumerable “divarications” of history.

Usually, the few truly original solutions and the uncounted mere imitations are thrown together, and then the sequence of events becomes un-understandable. The fact that a tribe is “young”, or a country “old” in years of our calendar, does not tell us anything about its pertinence of importance.

2

Down to our days, any political horizon after it was created, could be IMITATED, DUPLICATED, TRIPLICATED, or it could be SUPERCEDED and OVERCOME.

If a country or a tribe became Christian-sized, the mere imitation or duplication of tribe or temple city by them became impossible. Then, and only then, did they jump out of these two cycles as much as Israel had jumped.

3

When they abandon Christianity, they relapse into those cycles, and violent hatred of the Jews results.

4

I shall stop here so that the next letter may turn to the Egyptians exclusively.

III

1

Your letter to Meiklejohn was excellent. You made the very point which Moses could have made against the Pharaoh Echnaton. The Pharaoh tried to reform religion away from the established religion, like A. M. And he only failed because he was the head of the state himself. He could not jump over his own shadow. He talked as a religious reformer; and he was listened to and heard as a Pharaoh.

2

Moses knew that you had to abandon the crown of Egypt if you wished to win the Crown of Eternal life.

Our friend Meiklejohn thinks that philosophers should be kings, and kings philosophers. This is the old Platonic dream, and well may A. M. be surprised that some think it is not a fine dream but a nightmare.

3

I could imagine that he might be only surprised. This political ineptitude of a good mind is the cause of my sincere distress. What a complete waste of a whole life, I say in his case. And since his son is the father "in pale", it is even a duplication of the vicious circle.

4

I guess this IS the letter on the vicious circle.

And so, I hasten to add, full of faith, that I remain *pre-jectively*, out of the v. c., yours,

Eugen

P. S. It is not without regret that I do not answer in full your questions about time and space. The abstract forms "time" and "space" which we use today, are the late gifts of the whole life of history for us. Hence, it is inadvisable to use them for the early stages without qualification.

On the other hand, I myself am operating with these categories definitely and deliberately, all the time, and they do not offer the keys to the "Fourth Dimension" of history which I am invoking in modern man, this fourth dimension which excruciates us as *prejectives* of the historical process, nailed as we are to the tree of time and space.

All letters, together, however, may answer your questions much better than any one in particular.

Patience, patience, One says so little while the truth is so vast.

PART THREE: CIVILIZATION

SIXTEENTH LETTER: *INTHRONIZATION*

July 22, 1943

Dear Cynthia:

Not without some feeling of solemnity do I begin these letters on the origin of "civilization".

This term dominates the present conflict to a large extent; for Hitler has given notice that he wages war against this very term, and the United Nations fight for it.

"The blond beast", the Nazi who kills and is killed with his battle cry "*Heil Hitler*", is an attempt to become pre-civilized again.

On the other hand, Wilkie's "*One World*" is a beautiful expression of the defense of civilization by definitely unifying it, within the framework of our era. The many civilizations, the plurality of them, belong to antiquity, and as long as their pluralism persists, tribes may still threaten civilizations.

Civilization in the true singularity of "*One World*" probably would be Hitler-proof.

CHAPTER ONE: THE NILE VALLEY

I

1

The term "civilization" is a re-priming. It has unearthed during the last 200 years, the world-view of the ancient city, and its Temple state. Civilization appeals to the *civis*, the citizen of a world that has become one city, one body politic.

To make a world into a city, is the content of all history, which is suspended between tribal life and the age of Revelation.

2

Civilized people are superior to "primitive" peoples. Civilized peoples are inferior to Israel and Christianity.

THE STORY OF THE DANISH KING'S REPLY

When the King of Christian Denmark was summoned by the Nazis to "Introduce our anti-semitic laws", he could reply: "You know, with us, there is no Jewish problem; we do not consider ourselves inferior."

This is more than a good joke. Israel knocks at the door of any particular civilization. But, on the other hand, these particular civilizations have outrun the 100 tribes of old.

3

The attainment by and the price paid for the ancient civilization may be expressed in two examples.

The attainment is illustrated by Plato's dialogue, *Timaios*; the price exacted is shown by an inscription of the Pharaoh Thutmose I., which has been found south of the first cataract, in Nubia. Pharaoh speaks here of his having invaded victoriously another civilization, that of Babylon, and having found the river Euphrates, "that inverted stream which goes downwards when it goes upwards." (J. Breasted, *Ancient records of Egypt*, Vol. II, p. 31, 73)

The Egyptian Nile flows from South to North. At the point where Thutmose reached Mesopotamia, the Euphrates flows due South, for a stretch. Hence, Pharaoh thought that the world was perverted; and this "world" actually was.

4

We may learn from this that any civilization puts a system of coordinates through space, and anything running counter to this system is considered "inverted".

When a poll was taken on the question "Which nation contributes most to the war, the people of America gave the U.S. first rank, the people of England gave the last place to the Americans! This is a small residue of self-centeredness, compared to its full weight at the beginning.

II

1

And this "beginning" lasted thousands of years, to Plato's days. Plato's *Timaios* is considered the most profound dialogue of this profound mind. It proclaims the music of the spheres, and the harmony of astronomical order as the secret behind a good city's order. The sun, the moon, the planets, move over thousands of years, and in cycles of 36,000 years, they return to their initial constellations. It is for men to

follow their course, and thereby to establish a “διαλογος” order. I have spelled this word in Greek letters deliberately. It can't be spelled slowly enough. The term implies the whole difficulty of any “civilization”, and it also contains the whole load of gratitude owed by the Greeks and every other civilization to ancient Egypt.

2

It means that which goes through all eras, all eons, that which has the quality of the aeon of aeons; the Latin Church says “Et per sacula saeculorum”, the Anglican Church says, in a rather startling variation “world without end”. (On this variation I have a special page in “Out of Revolution”.)

Here is the seat of the notion of eternity, and what a notion this is! The tribes hoped to live forever; but reality defied them. Innumerable feuds and fissions have ended any tribe's cycle without hope of resurrection after a number of centuries. Civilization is a cycle of cycles; it is as though one tribe's span of life formed only one link in an endless chain of the new “world” created by the Temple City.

3

The central terms which occur in Ancient Egypt, from the days of the first Pharaoh, are Thet, Ewigkeit, und “millions of years” (2778 Excavations of Saggiarah, Pharaoh Zoser) A squatting man lifts up a stone plate over his head – the plate is like those used for the two tablets with the ten commandments in modern pictures – this is the sacred sign, the hieroglyph, for “millions of years”.

By this term, a new space and a new time were established. The dimension of conscious existence had been changed from four or five generations to the eternal recurrence of the heavenly bodies. The oral traditions of the tribe were replaced by a book in which the political order was inscribed forever, and forever and forever.

4

Oral life gave way to inscribed life, plainchant to inscriptions when the Great Year of 1450 years was seen in motion behind the fleeting days of human flesh and earthly grass. From 3000 B. C. to 350 the time of Plato's *Timaios*, and to the times of the Caesars. When the week of the Planets (Sunday, Monday through Wednesday, Thursday to Saturday) conquered Rome, this one feature must be first singled out as the permanent determinant of all political order:

that any city exceeded the tribal smallness and shortlivedness with the help of the astral inscriptional constitutions, only.

III

1

We usually read Plato's *Timaios* as a profound ratiocination of Christ, a precursor of theology. Because of the *Timaios* especially, Plato was called for a long time "Theologus".

However, for you and me, it is equally important to read Plato as the last "aeonian", the last thinker of the Egyptian cycle of cycles; the cities of Greece are, for this basic concept, scions of the Egyptian temple. Everyone of them is a compromise between tribal traditions and the creation of an aeon of aeons, a "saecula saeculorum"- order, in the valley of the Nile.

2

The modern Platonists cover the abstruse Egyptian traditions in the *Timaios* with the mantle of Christian charity, and stress the mystical longing for the divine life that is audible in it. But the prison in which Greek civilization was imprisoned, until Paul flung open the doors, the prison in which China lived until 1911, and Mexico before Cortez, were the Egyptian concepts of millions of years and the "inverted river Euphrates".

To Israel and the Church, this world seemed a prison, and so it seems to me. To its founders and inhabitants, it did not seem so at all.

3

It is true, its latest citizen, Plato, sighed that man was in jail, in a cave. Its authors, however, felt that they did not imprison man, but that they made him eternal since the enshrined him in a temple. The world became a civilized world via the temple.

And wherever man has built temples, from Stonehenge to Kioto, from Quito to Sumer, they have followed the example of Egypt. Leaving behind the generations of mortal men or animals, they have hitched their wagon to the stars in their eternal recurrence.

4

When Friedrich Nietzsche challenged the Age of Revelation wholesale, and when he crucified Christ once more, he yelled into our ears the task of eternal recurrence. Through him, we are forced upstream; from the decline of the temple city in Plato's and Aristotle's day, we must move to its origins in thought; or its confused fragments will fall upon us and confound us.

CHAPTER TWO: "GEOPOLICY"

I

1

For our own orientation, Nietzsche's "eternal recurrence" is a deadly danger. Logically, Hitler fifty years later, boasts of 4000 years for the Third Reich.

China's civilization boasted of "4000 years", in a more or less proverbial formula.

2

These notions repeat the inscribed constitution which Plato tried to decipher in the firmament. Throne and "establishment", temple and fortress, house and marketplace, cabinet and court, all go back to the creation of a world into a city via the temple.

3

"Geopolicy" ist its latest revival.

4

Tribal language may have no term for "heaven" (as it is in ghe gypsie language), certainly not for city.

II

1

Great is this city of the temple of the gods. Indispensable the orientation with which it provided us for right and left, right and wrong, straight and crooked, heavenly and earthly qualities. It is no wonder that people fall in love with it.

2

Let us drop all criticism for a while, and although I can't adore in this temple, I invite you to re-enact its construction with admiration and surprise.

co-admiringly yours,
Eugen.

SEVENTEENTH LETTER: *HOW TO CREATE TIME AND SPACE*

Four Wells
August 10, 1943

Dear Cynthia,

In the two legends of Zimmer's "*Integrating the Evil*", the prince and the saint enter into a false nature of animal shape, and they do so because they are commanded to do so, for once.

The mask could fall after it had been worn. The evil was redeemed because the soul, in obedience to a word spoken with authority, had recognized it, for once, as wholesome.

CHAPTER ONE: CONVOCATION, INVOCATION, VOCATION

I

1

The masks which the tribesmen hung before their faces, raven or dragon, eagle or bear, had a wholesome effect on mankind. For they allowed our ancestors to recognize themselves in each other, as *ancestors, sisters, brothers, parents and children*. The animal habitat was replaced by a "Big Space" and a "Big Time" staked out for the members of the masquerade, the pageantry of the tribe.

2

Strangely enough, then, the very animal state which in the tribe is superseded, was exploited by the tribal organization under the form of animal totems. We should not live like pigs or crows. But when we voluntarily and temporarily wore those totem masks they classified our active roles in society and imparted *the lion's strength, the horse's speed, the serpent's versatility*, to the human cub.

3

On the one hand, then, any human establishment was bound to reject the helpless separation which prevents the animal species from making history. On the other, it employed the various animal species as sacred tokens by which the true order was signified.

With the help of the very fact that the moiety of one wolf, spirit of the wolf moiety, and of one tortoise, spirit of the tortoise moiety, were named in honor of animals

(remember the story told by the Yaruros?), the offspring was de-animalized and became the legitimate son and daughter of human marriage.

4

Through such devious means, man escaped the pro-nominal womb of mere common sense, and married people could be called forth solemnly into the nominal and ennobling dimensions of name-giving speech. The animals, because they were integrated into a new second world of inspired movement and rhythm, became god. They helped man to enlarge his group from a herd into a convocation which could be convened from afar, time and again.

II

1

This word "convocation" has some useful associations. And it is well to distribute these associations in our mind over the various aspects of any family or tribal life.

The word "convocation" stands in reciprocity with "invocation" and "vocation". And one is clarified by the other, mutually.

Later we shall see that *conscriptio*, *inscriptio*, *prescriptio*, *scripture* form a similar bouquet.

2

The rational mind shrinks instinctively from such chaos as he thinks them to be. Only while we enter unafraid into the mentality which coined these names, will they disclose their strict logic and interrelation rather simply.

The tribe was a *convocation* because the "Pumeh", the people, could be invoked under their proper names. Every one of them had its individual vocation, in the order of the *moieties*, *age groups*, and *subdivisions*. And the vocation of the individual which endorsed him with a role in the conversations, and the convocation of all of them, employed their power by invoking the spirit which held them together, as a "superman" = body.

3

Prayer is invocation.

Work is vocation.

Politics is convocation.

Hence, every bit of the gold that is mined within the claims staked out by speech, contains *religion, economics, politics*, all three as necessary elements.

4

Whoever speaks, assumes a role himself in a conversation, acts in the name of a higher authority, and deals with some matter of fact. Every sentence is the expression of the powers that be, of our own being and of the things to be. Ever since speaking has constituted "the noblest action", as Daniel Webster called eloquence, to speak has meant to the man who knows what he does, *invocation, convocation, vocation*, all three.

We may converse with ourselves or with others under these three conditions:

*that the conversant form a convocation,
a group that hangs together for better or for worse,
as the body, although it is not of one flesh but must depend on its unity of spirit.*

III

1

Today we all hear of split personalities, for good reason. Man himself when he dissects himself, is just a bundle of nerves, and many people in one. As soon as the spirit is on the wane. The individual's physical unity does not provide him with mental unity; to himself, he is many as long as he does not speak one language at all occasions, does not recognize himself in the world truthfully, and remains inarticulate.

2

He who speaks the language of his environments as a typical joiner, is out of joint, himself. Hence, I myself am one only by the strength of my belief that I represent within myself a kind of convocation, one harmoniously enlightened, truthfully informed, eloquent whole. I form a unity by the strength of my chairmanship in all the conversations which rage inside of me.

Similarly, two, three, or more people can live together only as long as they treat their group as a convocation, to be convened and consecrated daily by a special and rhythmical effort which transcends common sense or mere habit.

3

The peace of any convocation cannot be inherited; as with an electric current, it is now or never that it has to be “convoked”. And “convocation”, this meeting of minds, consists of invocations and vocations.

Mr. President and the housewife cannot meet unless they recognize each other threefold; for one is President, the other is housewife, and so, two spheres of influence coexist, the home and the country, and both must be respected. The third sphere of the one beyond the two in which they now meet.

THE STORY OF THE HARVARD PROFESSOR

In Cambridge, this June, I met the Harvard Professor who brought me to Dartmouth. He sat at his desk in the library, and I passed him. And there was absolutely nothing we had to say to each other. It was sad and it was embarrassing. The academic milieu gave no sparks any more.

4

THE STORY OF ROSENSTOCK-HUESSY'S DREAM

How often hat I hoped for a lively academic community nourished by one inspiration, one rhythm; how often hat I died to this hope. My whole biography in which people can meet despite their difference of interest and daily “common sense”, is the sphere of common invocation.

You trust me that I try to speak to you in the names of truth and friendship. And you trust, also, that in the last analysis, the power of truth will prove not unfriendly, and the power of friendship will prove not untrue.

But this means to invoke the spirit which is one in all powers. Here is the basis of our letters, that we have invoked one spirit in whom our two separate spheres of interest shall be overcome by one third sphere of growing unity, of common invocation.

The human groups of primeval men were and are bound together by the spell or triune power: *convocation, invocation, vocation*.

And we debate their attainments because their spell has worn thin with us. Having mistaken it for “guaranteed”, for a mere convention too long, we may soon have to build new storage tanks for its powers of convening us, in actuality.

For we no longer know how to invoke the spirit whenever we hold our conventions.

IV

1

Now, let us turn to the limitations of unity by speech.

The tribes, the clans, the families remained prey to a fugitive and punitive way of life; vendetta threatened them; a constant fear of growing too weak in comparison to other groups or speech, tied the tribes down to a permanent vengeance.

2

To this "Cain" state of mind, the peace could not spread beyond the spirit of one tribe. The habitat of the tribe remained hazardous. The universe was an opportunity for roving.

The tribe's mentality was nomadic even though the actual sojourning within one area suggested to the outside observer that the territory had been annexed by the tribe, as its own.

3

This was an erroneous impression.

As late as 1000 A.D., vendetta made the whole clan's life unstable.

In Corsica, vendetta prevailed as late as Napoleon's times. When one member of the family was killed in a feud, the equilibrium between the fighting strength of this clan and that of his foe was upset.

4

Power of a clan is measured by the number of warriors. If the "balance of power" was disturbed, it was restored by violence or by compelling some members of the other tribe to be adopted, by the bereaved group. If the death had been a moral event, the adoption of a member of the murderer's family would have been impossible. But death, in the delicate equilibrium of power, rated as a political event. Hence a new warrior simply might be "annexed", without moral stigma. (In my *"Königshaus und Stämme"*, 1914, p. 393, I gave an example of 1190 A.D., for this "homage as bloodgelt".)

CHAPTER TWO: THE NEW HABITAT

I

1

This iron law of compensation was carried to extremes.

Thus, of a tribe which lives in the regions south of Egypt, we read: "*In the olden days, the death of a warrior was considered to be brought about by some enemy through witchcraft. This death had to be revenged. So the very next morning before the man got buried, people got ready for a fight, and went out to the boundary of a hostile tribe wage war against them. Since the Europeans have stopped this, at least a sham fight takes place at the locality where formerly the real war would have been fought.*" (H. Hartmann, *Customs of the Nilotic Kavrondo*, in "*Anthropos*", 23 (1928), 269f.)

2

The death of Siegfried was revenged by Kriemhild many years later, at Attila's court. But the oath of revenge was taken the morning after the murder, at the bier, with Siegfried's wounds still bleeding.

3

Such attitude prevents a people from digging in to the ground too firmly.

In Hitler's case, the vendetta has reached a dramatic climax, when he persuaded the Germans that Siegfried would best be revenged by the slaughter of millions of *Jews, Poles, Russians*, in far Eastern lands.

Hitler is a man without a country who has relapsed into the purely tribal notions of a roving race of conquerors.

4

If you wish to understand Tacitus' *Germania*, you must keep this unsettled state in mind. When he described the way of life of the Germanic tribes he wondered, and many historians after him, why they should redistribute their hunting grounds and pasture lands annually. He did not realize that all tribes subordinated any idea of settlement to considerations of military security.

The Germans lived in a state of constant mobilization. Hence, they would not commit the warriors of the tribe to any perennial establishment. They lived under martial law.

II

1

And the same speed which would provoke the animal man out of his natural habitat, into a larger convocation, did not offer the powers by which to reconcile himself effectively with the wider spaces into which the tribe's expansion might lead him. As you know, they might try to spellbind the ghosts of the hills and dales by addressing them.

But the fools of mere speech do not suffice for *earth and fire, water and air*; these require another approach. They have to be recognized in their own positive right before they will come to terms with us. And the tribe, after all, constituted a victory over the animal environment, and therefore, it had to pay the penalty for its own triumph.

2

Having replaced the instinctive life in the jungle by the sublime inspirational life in the tribe, man had to taboo all those features which might make him lapse into the coma of mere behaviorism. The restive, nomadic character of savages is not an accident. They die when they are required to settle, because the very light of their humanity then is extinguished.

This is an important fact in our dealings with native peoples.

3

It is human and noble that the relation to his habitat should remain "fugitive", "fleeting", as long as man has not convened this external nature, in a new covenant. From Cain to Noah, the era of the mere tribesmen stretches, the era of invocation, which was without a successful covenant between the larger habitat through which the members of one tribe might now roam, and these members as a whole.

The covenant with the animals and their skills had become possible, when man and beast were convened in the name of one spell.

4

I will not be different in the second phase. If *the soil, the air, the rivers and the stars* were going to become the land, the climate, the heaven of a country, man and the world would have to adopt a common language, recognize each other as children of the same household.

III

1

Now, it often has struck the anthropologists or the explorers that little attention is paid by primitive man to the world at large. The high peaks in the Alps had practically no names before the educated people from the cities began to climb them in a romantic mood. A peasant "sees" a very limited area. (*Die Europäischen Revolutionen*, 1931, p. 180). The natives of Africa pay no attention to the most impressive astronomical facts. (See Thurnwald, *Anthropos* 14/15 (1919), p. 530). Even the advanced totemistic tribes of other continents surprised their investigators because sun and moon did not dominate their mores or their thinking, at all.

2

In the "state", however, the convocation between many families was superseded by a covenant between man and his enlarged habitat. He associated himself with *sun, moon, and stars*, for this purpose. He fortified his life by discovering the eternity of the world outside.

The world, originally meaning a whirling chaos, became organized as *heaven and earth, land and house, city and country, palace and workhouse*.

3

From the invocation, men had received their names. But inscriptions gave Gods and man their places in the motions and revolutions of the sphere.

Please keep in mind this distinction between name and place, invocation and inscription; it is the distinction between a whirling chaotic world and an eternal, orderly universe, between the dancing shaman in his mask and the clean shaven priests of Egypt, sitting on a temple roof, using script for telling their royal master about the eternal order in the sky and conscribing all Egyptians for a new service.

4

The aspect of this new world, no longer whirling but moving in slow procession, is impressively illustrated by the slow

(insert here p. 8a (242) Archaic Stone *Hat* = *Horus* The House of Horus as a gigantic cow overshadowing the statue of a King = Horus of Egypt)

movements of the sacred oxen or bulls or cows. "The golden calf" has been connected with Egypt, ever since the Bible. The "Golden Calf", but more so, the

living bulls as kept in the temples of their cities allowed the Egyptians to “feel” the processions of the stars.

IV

1

Thousands of years later, the Romans put their magistrates on oxen carts and had them in their slow course impress the celestial character of their office on the people.

Germanic tribes worshipped their goddess, Nerthus, by driving her image on a cart pulled by white cows.

As late as 700 of our era, the Merovingian kings made their “progress” through their kingdom in an oxen-cart; by this they expressed the divine right of kings. And divine, to the pagan, meant celestial, from the sky.

2

The power of the bull, in itself, his generative energy, his aggressiveness, might have impressed any people. But it was as the image of the celestial tempo or rhythm, that the bull did acquire divinity in Egypt.

The bull fights in Spain are a last reminiscence of a time when the ruler of Egypt had to transfix the bull in the sky as our sketch of the next page shows. (a)

By doing so he located himself in the new habitat which qualified him as a citizen of the world.

3

The new order had to exceed the animal habitat of instincts and sensations. For, man had escaped from this prison of his senses, by speech. It had to supersede the tribal garb of names and spells. For it held no brief or a sound relation to the things of the world.

(insert here p. 9a I Total view: The bull (*Ursa major*) in the sky is pierced by the spear of Horus, in human shape, with a falcon’s head. Two lords give orientation by checking - *Ursae majoris*. See our pict. III.

II Part of ceiling “Horus name of king” - a falcon, with the crown of Osiris, crouches over a door of a palace, with the royal name (the “hidden” name) on it. Name of Isis. Name of Osiris. Horus - Isis (Sirius) - Osiris (Orion “Betelgeuze” is his shoulder.

The ceiling in the tomb of Prime Minister Sermut under Queen Hatchepsut about 1500 B.C. The system represents a form developed not later than 2500 B. C.

From *Isis SIV*, 1930, S. 309ff. by Alexander Pogo.)

4

If you fix your attention on this dilemma, then, you will perceive that state No. 3 could not go back to any limited environment without sacrificing the attainments of No. 2.

1.

instinctive habitat of animal group (*in a round circle*)

2.

inspired roaming of speaking tribes (*as beams of a star*)

The new "encirclement" of a temple's peace was *toto coelo*, by the whole width of the sky, separated from the old prison in which Mowgli and his brother cub lived. It was not a bird's nest, or a deer's lair, again, it transcended the tribe, an immense world as the sky depicts it in its unending majesty.

Whatever the new environment created in temples and temple states, it had to have this quality of the immense since man would never abandon his dearly bought freedom from the commensurate space and time of *nest and den, lair and cave*.

CHAPTER THREE: NAMES CONQUER BIRTHS, BURIALS CONQUER DEATHS

I

1

Here, I shall pause for a moment and turn to our specific question: *Did the tribes of men create "time", and the cities of men, "space"?*

We have reached a point where your question gains immediate importance.

The mythologies of the ancients – as you may guess from the simple example of the Apis-bull who ran with the king ever since there was an Egypt ("The First Running of the Apis" is mentioned for the I. Dynasty on the Palermo Stele, the oldest Egyptian annals, dating from about 2500 B. C.) will become a thorny topic as we proceed.

And we must gain a little clarity. Is all this *folklore, fairies, myth* unfathomable?

2

The greatest Egyptologist of the last generation, Adolf Erman, used to say that the Nile dwellers were children. And this great expert on Egyptian religion smiled at their religion as childish and so understood nothing. He went so far as to print: *"For us moderns, it is nonsense to speak of the death of a God; not so for Egyptians."* And thus he threw away the key to all religion: our fear lest God be killed.

3

The great question is, obviously: is it nonsense? Are all these myths nonsense?

We already know that they are not common sense, because they are not pronominal. They are loaded with names.

4

But in which sense do these myths still compel us? If they created time and space, how can we inherit them and reject their myths??

The mistrust in any myth is legitimate. It is not an ultimate for us "children of a second birth"; and *"the end of the world was long ago"* in which these myths held sway, where golden calves were put up and oxen-carts made kings divine.

But as you shall see, there is, in this very letter of mine, a decent usage of the powers loosened by “inscriptions”. Man suffers forever from a disease to which Egyptian mythology gave a permanent answer by which we profit.

II DEATH AND DISTANCE

1

Man suffers from time and space. Since you wished to hear of “time” and “space”, we may look hereafter at tribes and cities now, and study new ways of dealing with both.

2

The time of the tribe exceeds the living, and the space of the tribe exceeds those present. And both “excesses” beyond common sense succeeded by the help of speech.

Wherever a particular “tongue” is spoken, there the tribe exists because it, the tongue, can put together the times before and after, with the help of its tenses. “Its” political power is expressed in the people, who can tell what “the tongue” did long ago, to the children who never saw him, who, nevertheless, speak “its” language.

Hence the tribe appears as a “he”, not an it, since his tongue takes possession of the

(insert here p. 11a

A. From ceiling representing the sky.

two cords of orientation (a picture *The Royal Falcon god Horus transfixing the bull in the sky*: Isis, XIV, plate 16.

B. Obverse of Narmer’s plate
Form a of king. as bull.

From Erman Ranke, *ÄGPYTEN* (1923, p. 381

Narmer’s plate reverse

Forms b (as Horus) and c (human) of king Narmer

note, Hathor, the falcon, goddess, cow, on top of both sides. Now Hathor, literally means: The House of Horus, and Horus is a falcon, Hathor is his womb. Yet, bull and falcon, cow and falconess, are already interchangeable, 3000, B. C.)

individuals who spell it and stammer it and are bound by it.

3

For the tribe, it was quite senseless to conceive of somebody as speaking his "own" language. Obviously, his language was owned by the body politic. The usage of the word "tongue" did not mean the fleshly tongue of one physical specimen, of "*homo sapiens*", but "mother tongue", "language", "lingua", (*glotta* in Greek), is the tongue created for all of us, of which my tongue whenever I speak, is a mere "subject" *id est* a foot stool or carrier.

4

Usually, such usage of the term "tongue" is called metaphorical of "poetical". Here we see the tongue in your mouth. That is we are told what man named when he said "tongue". Later, "lingua", "mother tongue", was superimposed as a second meaning.

III

1

These explainings do not explain the central problem. Did not the men who allegedly called the physical tongue "tongue", speak? - and since they spoke, their own tongues were moved and moved.

2

Now, of all the aspects of a physical tongue, none is more awe inspiring and none gives more cause for thought than the fact that it talks. And none gives more cause for thought than this fact that with the help of a fleshly organ in his mouth, a man may speak in his mother tongue, or in his father's language; this must have seemed the truest miracle of this organ of his body at the very time when the term for it was coined. And when he called it "tongue", he cannot have overlooked this feature which impressed him most.

3

Our whole neat division into organs of the body and concept of the mind, into "tongue" as a topic of anatomy, and "language" as a topic of philology offers no key to the tribal world in which a body politic was created by creating a mother tongue within the physical capacities of its individual members.

The mother tongue connected the times of generations and it penetrated the spaces of the economic units which otherwise hunger and hunting for food might drive apart. Wherever and whenever a tongue was spoken, the tribe proved its survival, its

nobility; for nobility means to have acquired a name of your own, through time and space.

4

The famous German hymn, of misunderstood meaning, "*Deutschland, Deutschland über alles*", is quite "tribal". It contains these lines:

*"Soweit die deutsche Zunge dringt
Und Gott im Himmel Lieder singt ..."*

As far as the German tongue penetrates
and God in heaven venerates..."

(there is Germany).

IV

1

If we now understand the time-space mastery by tongues, then we may well ask what is time and what is space really that they should require mastery by man, so urgently. In other words, where is the challenge which forces man to be anti-common, anti-instinctive, and to speak "inspired" from generation to generation, and from place to place in an immense world?

In time, two events disrupt life which otherwise might be thought of as an unending stream. Life is no stream because of death and birth.

2

These interpretators puzzle us because both events fall outside the range of conscious experience. We die - well that means that we become unconscious. We are born, and we are not yet conscious.

In the arcs which our lives describe from birth to death,

zenith
birth *death,*

the segment which is lived consciously, always is smaller than the segment which we live physiologically.

CHAPTER FOUR: THE SECOND SPACE

I

1

As topics or themes, birth and death inevitably are in the foreground of all politics.

In a democracy, a new spirit is born in every election; a childlike faith in the regenerative powers of the public spirit is expressed by this naïve expectation that the next man elected might cast a better vote in our mother tongue, and speak it more wisely, in his speeches.

A democracy which cultivates the rotation of office believes that birth and death are like the rotations of a wheel, and that these rotations can be separated from the physiological death of the ruler's body and organized in the mechanical manner of astronomy. Every year, every four years, elections are held.

2

Well, though it may surprise you, the solar years are nothing of my own life, but only astronomical facts. But anybody who believes in set dates for elections, implicitly believes in astrology. He believes that the birth and death of our spirit occur in some harmony with the movements in the sky. He believes that we perpetuate our republic best by establishing a certain similarity between the cosmic year and our political and educational procedures.

We have a scholastic year, and we have "terms" of office, for this reason and from this belief in "nature" and in the political wisdom of "nature".

3

"Rotation" is a way of life which men chose who believe in the laws of nature and of the stars more than in the laws of man.

This, we shall see, we have learned from the "states" of antiquity.

In a tribe, a man is not declared mature because his years number fourteen or twenty; but because his particular moustache actually grows and proves him to be fit for the services of Venus and Mars.

In a tribe, they also conquer birth and death as we do by our "rotation". But they do it by different means: they build into life a second birth.

At the initiation of the young the true man is born, this time consciously. His foreskin is cut so that he may go forth out of it, as he once came from his mother's womb.

4

Lord Raglan pointed out, in his book on the "hero", that any myth must conquer the birth and the death of the hero. No myth cares for the time between birth and initiation: mostly, the hero is *hidden, stolen, unknown*, during that time. That which the myth does, is to make the initiate recognize at 20 who they actually were when they were born.

Often they are made into man and woman, both, bisexual (because this is man's true divinity and the divinity of his parents, by elaborate ceremonies).

II

1

A second birth, then, is one certain and necessary element of socially instituted life. And the myth is the performance of his instituting birth inside of the conscious fraction of our biography.

A first anticipated death – this word cannot surprise you – it corresponds to "second birth" – is the second certain element of all conscious historical living. Before we really die, we are made to die, and again the myth and the tragedy are enacted for our benefit lest this time-link, these cataracts of the river Life, be overlooked of our consciousness.

2

A Second Birth and a First Death, is the content of all mythology.

We celebrate Christmas and Easter, as the complete birth-death arc of life for this very reason that this task must be fulfilled. Only Christmas became the story of Mary and Joseph and the three magi since they would name the child! And Easter became the story of the Resurrection and the apostles because they were expected to bury their dead and found him so much more alive than themselves.

In other terms, the first and the second birth stood revealed as one, and the first and the second death, similarly.

3

Today, people talk big against the myth as terrible, and against Christianity as being a myth.

The myth is indispensable. And Christianity showed why.

But that does not mean that Christianity is a myth. It only shows that for those who cannot be Christians, myths are indispensable if they shall be made to belong to a community at all.

We cannot become “waves of the future”, if we are not connected with all the other waves of time. And a conquest of our won preconscious birth and our own post-conscious death. is a condition for such connection.

4

The comprehension of birth and death – albeit the births and deaths of whole nations, perhaps – will always need a superhuman effort; or life will be false to its true orbit.

III

1

Now, let us turn to space, with the same question.

Why should man leave his hometown and “go places”?

What death is to time, that distance is to space. Distance ends space, movement brings it to life. Distance is death. Inertia keeps us all apart.

Our love would like *to embrace, to eat, to incorporate* the universe; but distance separates and makes us indifferent and forgetful.

2

Distance is often worse than death. It seems to murder the most sacred relations.

As the American boy cried to his girl from Australia: “I love you. But you are not her.” Presence is all powerful. (If God were not present, he would have no power.)

Any society, then, must overcome “death by distance”.

3

The more oppressive the distance, the more terrific will be the strain to make an incorporation hold fast.

The mother tongue holds fast, remarkably. And therefore, it is the first conqueror of distance. It moves inside the speaker and puts himself into his ancestor's shoes. He is there, "*in Tara's hall*"⁷, when he sings, and he is there, too, at the same time.

The mysteries of death and birth are one half of any religious ritual. The "double space", the being here and there, at the same time, is the other half of the ritual which even today any song performs, and any theatre. And distance is the wild animal hunted down when we create two spaces, one a scene, a stage, an elevated podium, and one down below, or an arena, a stadium with benches for a "public," or "audience".

We overcome distance, when everybody realizes that he may be here and there.

4

Any ritual must create a second space if it wishes to abolish distance. And this second space, obviously, must be built into the common space. As the so-called birth or ordinary death will take time out for the celebration, so the second space must take rooms and places out of the common length and width of things.

The second space, then needs a frame, walls, partitions, inside the world. And solemnly and deliberately will they have to be put down, as though they came straight from the sky, in the already existing universe.

IV

1

Will you kindly give some closer attention to this social undertaking of abolishing distance?

The ritual of all states, and particularly of Egypt, labors tremendously under this obligation of putting a second space inside the first. Wherever this is done, we move from cave and hut to something which today has nearly lost this power of a second space, but whose important functions depend on this strange necessity of getting "inside".

⁷ Thomas Moore, *The Harp that Once through Tara's Hall* (Note by E. W.)

2

This something, we may in its most general purpose call a house, as differing from a hut or a tent.

Of course, these terms are all worn out today. And you may ask for real evidence that two different qualities, hose and hut, really exist.

3

When Corbusier planned his modern living quarters he called them "dwelling machines". Such a building, indeed, decries to be a house, rightly.

Why is that so?

Because a machine creates no second space.

All real houses have as their central problem the door. The Gods of the door, Janus for instance, are most sacred. Because the door salutes those who enter a new world, an inner world. It is a door which leads us into the secret world as we have to create it inside the outer space.

4

We shall have to describe some of the forms which *all temples, all palaces, all workhouses, all market places*, developed as to entrance and exit: *the gates, the threshold, the antechamber, the court, the pillars and columns*, because they were building up man into a second space.

Such edifice edified because it conquered distance and expressed our leaving the world of our senses and entering the true universe.

CHAPTER FIVE: MASKS AROUND BIRTH AND DEATH, MASKS AROUND DISTANCE AND INERTIA

I

1

This penetration (*penetration* means the getting inside) filled the builders of houses with such awe that God was felt to dwell in them.

The first house, then, which decidedly was not a cave or hut, could not help being a temple, holy ground, where one had to lay down all weekday apparel. It filled man with awe.

2

In many temples, people believed to enter the underworld or the sky-world, directly. In the country in which man needed huts least for his habitat, because it is friendly to him, in Egypt, the temples became all important because the Egyptian as we shall see, was made by this penetration into a world beyond his physical range.

Lavishly, the process of entering was embodied in paved avenues leading from the Nile up to the highlands on which the pyramid was erected. Rows of Sphinxes lined this street. And doors fascinated the Egyptians so much that they even put their man God, Horus, on top of a door.

3

Also, the doors to their temples, were given gigantic proportions (which in performances of the opera "*Aida*"⁸ you may have admired.) This was not enough. Their monuments are filled with pseudo-doors and celestial doors for the God. And the passing over the threshold by the bride, in our days is a last vestige of the divine ceremonies which went with the staking out of a second space. It received man inside, and freed him from the pressures of the "external" world.

The animals of the door became great divinities. The moving through a gate purified a people.

The Romans and the Persians marched their whole army through gates to "lustrate" them, that is do make them participants of the divine illumination. And it is all well summed up in the verse of the 24th psalm, where the doors are living powers:

⁸ Giuseppe Verdi, *Aida*, Oper, 1871 (Note by E.W.)

*"Lift up your heads, o ye gates
Even lift them up, ye everlasting doors;
And the King of glory shall come in."*

4

The last line of this psalm shows that the interstition of "second spaces" into the natural world is one part of the process only by which distance is conquered.

II

1

There is a second way of conquering distance, of course - movement. But a movement which is meant to conquer space, is not simply locomotion. The Union Pacific Railroad conquered distance, the external roaming of the gypsies did not.

The movement which may conquer space, must be recurrent and rhythmical. A bus line which runs at least once a week, opens up a region; one hitch hiker does not.

Only recurrence makes movement

(insert page 19a The Gates of the Horus temple in Edfu)

meaningful; otherwise, it may be accidental.

2

The ancient rituals which conquered distance, instituted recurrent movements over wide spaces. The temples and arenas were the second spaces in which the discovery of conquering distance was embodied first.

Consequently the processions *around, toward, and inside* the temples were locomotive means of overcoming inertia.

*Movements around temples,
movements around the palace,
movement from and to the market places,
movement from and to work,*

became man's recurrent acts, his "rotations" by which orbits were created of regular routine. And through these revolutions, the bodies of man were inspired by their lawful social order of a body politic, a cosmic universe of bodies.

3

So we may compare the doors through which we enter the second space, to the voluntary, anticipated death in the conquest of time. And the most perfect second space would indeed be the tomb in which death could be experienced consciously. For, was it not this lack of our own participation, which was so perturbing about death?

The second space conquers the death in space, distance.

The tomb is its boldest solution.

4

The harmonious pageants and processions, over *commuting, marches, trains*, may be compared to the place of a second birth for the conquest of time. The more universal these motions could be made, the more the whole cosmos would seem to move eternally as we do, the nearer would we seem to be to the recurrent rebirth of all life.

Any life that recurs, seems to be born again;

*the seasons bring back the plants;
the sun rises every morning;
the stars ascend evening after evening.*

If you were a star; you might be sure of your rebirth in space, not once, but forever. And so, a response to the challenge of space, in an eternal second space, and in eternally recurrent movements, would, in a way, also solve the mysteries of birth and death.

III

1

This is what the Egyptians have done.

Distance, as we shall see, was the inimical mask under which death visited them. And they built the gigantic tombs, the pyramids, the most comprehensive second spaces the world has ever received into its womb.

2

“Movement” was the idiomatic form in which their desire to be reborn was most familiar to them.

The Goddess Hekate, on her
 head the horns of the bull, and
 the moon in her hand, the sign
 of eternal life. On the left,
 her name he
 ka
 to

From Ed. Maville, Isarkon II,
 1892, Pl. VII, No. 18

And they said that they united heaven and earth and called the rise of their order the rising of the sun, when they instituted the eternity, *shenn*.

3

The Greek goddess of the movements through *streets, roads, gates, doorways*; the magical Hekate, bears an Egyptian name, Hekates in Egyptian are the goddesses who can lift a man into his "Ka". And "heka", to lift up from behind, is the technical word for all witchcraft and sorcery of Egypt, of Biblical memory.

Man became a star in space, by Heka, he entered a second world by entering his pyramid, his grave when he received his Ka, the "Thou" (Ka is Thou in Egyptian) under which he would recur forever!

4

And the order, thus created united for the first time in the history of the world, distances which were immeasurable; Egypt dealt with that deadening kind of distance which rightly is called immensity.

IV

1

This key to understanding Egypt opens the doors to *its script, its pyramids, its Gods, its history*. Parts of its achievements have always impressed the world.

Nevertheless, the people always took one thing for granted: that distance was already overcome when this new state of affairs was produced. The truth is that distance was overcome by these enactments!

2

When we keep in mind the omissions which existed in the tribal speech world, we can, for the first time, realize that Egypt created a supersensuous “world of immensity”. (I should call it a “sky-world”).

And then, all historical data, even in *China, Mexico, India* etc., become clear as results of this bold step outside our sense data.

3

You see that tribe and temple state, both, deal with time and space. Both exceed common sense. In the tribe, the temporal events, birth and death, are the primary mysteries, and an expansion of the tribe through space, is more or less a result.

In Egypt many tribes existed as the Nile Valley, *in Libya, in Nubia, at the Red Sea*. Their tribal achievements were taken for granted.

On top of them, a new horizon of immensity is created, because distance and inertia bring death, separation. And the new space, the immensity of astral movements and a world in the grave, influences the notions for birth and death, because they seem to dissolve into mere space problems as though they were the same as the rising and setting of the stars.

4

So, to make a very long story short:

The tribes cannot well be called the creators of time, and the states cannot be labeled: the conquerors of space. It is not quite so simple.

And yet, your proposal to call them so, is very near the truth.

The tribes hang masks around birth and death because they are challenged by the fact that man was in time but had “no time”, that he is ephemeral.

The temple-states hang masks around distance and inertia because they are challenged by the fact that man has no space, that he is an atom in the univers. Man is in space. A temple means that he is going to have space!

CHAPTER SIX: WRITING

1

And so, let us hold on to our second world of history, lest we become separated and motionless, despite our love and our many spasmodic movements, and fall dead to the ground finally, wasted, before the universe has yielded our fullest harvest and before eternity has spoken its deepest word.

2

History is part of the second world put inside the first by the Egyptian hieroglyphs, the *heka* which lifts man into an eternally recurrent movement by the art of writing.

We die voluntarily to oral speech because we wish to conquer distance.

Writing is a substitute!

3

When this country contains more people who wish to write or read, more people who live in two worlds simultaneously, their own at home and a second in politics, one of their work, the other at the radio, than any other country, it owes this to the Egyptian art of writing.

4

*Speech named us,
writing inscribed us into the universe at the price of becoming paper!*

And so, your "distant" friend, in true Egyptian manner, remains

inscrubingly yours,

Eugen

ESSAY (I): THE TASK OF SETTLEMENT

Fall, 1943

CHAPTER ONE: THE NILE VALLEY AS UNIQUE PLACE

I

1

The Alleghanies were the most serious obstacle to the American advance, for a long time. Woodlands were terrifying barriers for early man.

In Egyptian hieroglyph, the thicket was shown by two lions. The threat implied by the woods and their inhabitants is nearly forgotten today. The very word "forest" was taken up in times when we began to fence in the woods, that is when they were appropriated by the community.

But ancient man faced jungles which nobody was supposed to cross and which were used, at best, as frontiers and marches because nobody was able to cross them with an army.

2

Vermont served this purpose as no-man's-land between the French and the British for quite a while. Hence, the woods, for thousands of years, appeared to man as non-lands. The very notion of "land" which we today extend to all parts of the earth, was distinctly separate from "non-land". The world consisted of little patches of land inside a vastness of non-land, which was as remote as the sky, less familiar than the ocean, and as unruly as volcanoes or swamps.

3

Land is the union of distant territories inside this non-land.

The possibility of such union appeared slowly, very slowly. It took a complete remodeling of man's notions and man's senses. What we call the earth today, embraces non-land and land in one common notion; it is the late fruit of man's conquest first of his lands, later of land in general, out of non-land.

And this conquest was a religious and political as well as a technical task.

4

When we look back into the past, we usually assume that earth was earth, land was land, then as today. And we judge the people of the past for their behavior inside these data. We miss, then, their greatest effort, which was to create, for us, these new notions of a land, of settlement, of one earth, in an effort of some thousands of years.

II

1

We look into their wars or ceremonies or myths as though they were going on inside the lands of the people on ONE earth. But lands and peoples and earth were the RESULT of a daily repeated discovery.

They discovered how to make, from spots and patches of soil, one land.

2

Among us, Bertrand Lord Russell is quite eloquent in pointing out that "nature" or the physical world of space is nothing but *lumps, holes, spots*, and has no consistency or unity in itself.

This fact, which the modern physicist rediscovers for the universe at large, was the simple truth for all the "savages" of old. Space was not a continuum. The earth was not the Lord's, but it was chaos. The earth was not the whole *oikumene* but it ended right at my horizon. And beyond it, another space began.

Land outdistances horizons. It goes beyond my eyes.

3

Hence, "land" is a slow creation, by *temple city, fortress, state*. And the documents of the past do not yield us their meaning if we decline to enter into this arduous task of making and securing this discovery by embodying it day and night.

This daily and nightly embodiment is not a rhetorical phrase. It is an exact description.

4

In the Bible, we found the same problem. The first political act, there, was to have one speech permeate the ears and mouths, hearts and minds of separate individuals.

We attended the creation of one body politic by installing ONE tongue in thousands of mouths.

III

1

What devotion it took to keep this installation going!

While the days perhaps saw the old animal units – male, female, and cubs – lead their separate family life, the tribes filled the night with their orgies, their ecstasies of singing and dancing. Day and night, man was tied to his tribal life; it was made unforgettable, engraved upon him by taboos, placed upon him by masks, uttered by him in song, promoted by him in motions, gestures.

2

The task of creating one linguistic continuum over thousands of years was successful. We all speak languages put on our tongues six or seven thousand years ago. But so tremendous was the task that the primitives to this day devote most of their time to keeping their tongue alive ceremoniously.

All phases of life became the sounding boards of this one great fact that man in the tribe received a name and recognized his place in the universe by names.

And man was swallowed up by this task of his tongue, and became clannish.

3

Now, with the land, it was similar. Speech existed, land didn't. And though the deliverance from clannishness was brought by the new discovery, the discovery itself required a new monopoly, day and night. The things which filled space day and night, *sun, moon, and stars*, was not engraved upon the body politic incessantly. Speech was one tongue in many men; land was no tattoo in many places.

The settlement of the land was the all absorbing task of the next era and it has to be reenacted with every brick built or every hieroglyph written, by scores of generation, before we could treat it as "natural" and "real" and certain, before the words heaven and earth had become commonplace.

4

The settlement was realized in a region not obstructed by woods and therefore attractive to people who tried to escape from the woods, in a territory as big as Belgium, but scattered over many, many hundred miles as a narrow ribbon of from 5 to 50 miles width.

IV

1

Greedily the tribes from the Libyan woodlands and the Red Sea might have looked down into the valley of the Nile which was free from impenetrable forests. This was the obvious advantage to be had by those who dared to live there.

2

There was, however, another aspect, too, to this tempting valley. He who moved into it, would meet with huge floods and terrible droughts alternatingly. The same waters which pour down from the Abyssinian Rockies between July and October in a river of inundation many miles wide, desert the valley later, and in May and June the grove of water is reduced to a width of a few hundred yards, and the rest of the inundated area is desert-like.

The absence of woods was the incentive, the violence of inundation and drought the obstacle in the capture of the Nile valley.

3

“Egypt” was the political action by which this obstacle was made the cornerstone of a new world, of the “union of two lands”, the “union of heaven and earth” as the actors called their miraculous achievement.

They did their exceptional deed in an exceptional place where water is abundant in summer when it is scarce everywhere else, where water is absent when it is available in most other places, during the rainy season.

4

Whatever other countries inherited from Egypt’s union of heaven and earth, in the form of cities and states, had to be adapted to their more “normal” climates and soils.

The laws of civilized government which we still cultivate were developed in ABNORMAL and UNIQUE conditions!

CHAPTER TWO: THE NILE CALENDAR

I

1

One aspect of this uniqueness must be mentioned: Egypt knows of no rain, practically. While 200 cm of precipitation of water may be called a “normal” annual amount of rain, the Egyptian saw practically no rain during the whole year, except in the Delta.

Against 200 centimeters in Chicago, 32 millimeters were found in Cairo; no measurable rain was found through ten years either in Siut or Syene, on the Upper Nile. Only in Alexandria – which played no part in early Egypt but is of Greek origin – 210 mm were registered, in the west of the Delta; and 76 mm in Port Said, towards the east. (Petermann’s *Mitteilungen* 1906, p. 79).

2

The body of land covered and uncovered by the floods of melted snow, was a most “unnatural” land, then, in the first place. For 4000 years, the fact of its summer floods puzzled the ancient world.

Anyone who ranked high in science, wrote on the flood of the Nile, *de inundatione Nili*.

And in the Middle Ages, this last Greek booklet, by Aristotle, was translated into Latin.

3

Egypt weighed heavily on the ancient mind, as an exception, and Aristotle gave vent to this feeling when he exclaimed, at the end of his paper: **ουκετι προβλημα ιστε**; it is no longer a problem.

This was in 300 B.C. only. And Egypt’s history began 3000 years earlier.

4

For all this time, then, Egypt remained an exceptional part of the world, ruled by exceptional laws, made into one land by the absence of forests, by its mysterious annual floods, which disappeared in summer and reappeared in fall.

II

1

The Black land, *Knemi*, as it was called, was settled as one unit because it was not a land in our sense of the word, at all. One could not live in it, steadily. One had to move with the water, and leave the valley or live on boats, four months of the year.

2

While a land, for us moderns, is a basis for our free movements and actions, it was there a rhythm, a movement compelling man to move in its rhythm, Egypt was a calendar of human actions before it could become a land, in our sense of that term.

3

The calendar - as was well known to the Greeks - was invented by the Egyptians. But it was not invented in Egypt, we should add. For the land of Egypt was the fruit, the result, of the calendar which enabled man to survive the torrential masses of water; whether they swept down the 1500 kilometers from the first cataract at Elephantine to the Delta or left the drenched land, disappearing in the Mediterranean, until the merciless fifty days of drought tortured man and beast in May and June - the dangers of the Nile were omnipresent.

When the flood was on, nobody could live in the valley; if no flood was going to return, no one would have lived in the valley!

4

Look at it which way you like, the rise and fall of the flood had to enter the bloodstream of any people who wished to live in this part of the world, which behaved in such an exceptional manner.

III

1

The dates of the Nile's behavior became the dates of Egyptian behavior.

And this "score" or composition of group behavior is their calendar.

2

This much debated calendar was neither solar nor human. It synchronized the behavior of men and river.

In this sense it was a Nile calendar.

3

It began each year about July 19, when the melted snow from Abyssinia reached the first cataract, near Syene and Philai, and the island of Elephantine. These first waters had more than a fortnight to go before they reached the seashore, around *Sais*, *Apis*, *Busiris* (= House of Osiris) and Alexandria. It was more than a week that this water travelled to Memphis, Thebes, the pyramids at Gizâh near Cairo and the sun temple at Heliopolis = ON.

For nearly a month, then, since the flood did not start on the same day, the Egyptians were in suspense: would the water come and would it come in sufficient power to reach the sea. The world held its breath, quite literally, during this time, each year. For the notorious fifty days of dryness which preceded the new ground swell, made everybody pant for water.

Five days were allotted to this feverish expectation: would the start be announced from Philai? And when the news came, the dramatic movements of the year would begin over a distance never covered before in the history of man, over a distance of 1000 miles.

4

Everyone held his breath during the fantastic march of the waters over this distance, and in this common expectancy. The common inspiration originated which we call "Egypt". (Our word Egypt, by the way, comes from *het-ka-ptah*, in the tongue of the Nile valley: the house of the mandatory power of Ptah, the Creator-God.

This name, Hetkaptah, which in Greek later became Aigyptos, and with us Egypt, did not mean the whole of Egypt, but the capital city of Memphis only. However Hetkaptah is a memorable word containing two central discoveries of the Nile dwellers: "Het" - the formal quadrangular house, "ka" = the stabilizing power which gives man a mandate, in this world, forever.

We shall see, how neither the house of eternity nor the eternal mandate could be found in this tempestuous, everchanging valley, without some help from outside. House and mandate had to come down from the sky if they were to stand up eternally in the rhythm of the floods.)

IV

1

Before turning to the tools by which the inhabitants of “knemi” settled for eternity, in their Aigyptos or *Het-ka-ptah*, let us follow the story of the waters through the year. As a starting point I copy the calendar in which the modern Copts, the Christian descendants of the ancient Egyptians, preserved the solemn stages of the 120 days during which the waters burst forth:

1. Night of the drop
2. Seven days later: the flood begins in Elephantine
3. 14th day: gathering at the Nilometer
4. 15th day: Annunciation of the flood
5. 67th day: marriage of the Nile
6. 100th day: the Nile ceases to rise
7. 101st day: the dykes are thrown open
8. 121st day: end of the great flood. (Rouge, *Äg. Zeitschrift*, 1866, 3ff.)

2

Eight great acts filled the four months of the flood. The rest of the year was divided accordingly into two more seasons, 120 days of planting season, and 120 days of drought. The months were subdivisions of the three seasons and were called:

- 1, 2, 3, 4 - month of the inundation
- 1, 2, 3, 4 - month of the planting season
- 1, 2, 3, 4 - month of the drought

In this way, the month, the period of the moon, was not used for constructing the year at all. The Egyptian year did not consist of twelve months, nor was it connected with the sun. The sign of the day, O, which was important as the name of the sun-god Ra, too, was used for day and hour. But no time span which measured beyond the day, was computed from the sun, originally!

3

Neither the rhythm of the year nor the stability of the land, were based on either sun or moon, in the beginning.

And this is very important.

4

We moderns are often asked to consider solar worship a natural phase of religion, and an attribute of Egyptian religion, in particular. But the sun disappears every evening. And it does not organize any larger unit of time, in subtropical regions. The sun had apparently no influence on the rising and falling of the flood.

Thus the drama of Egypt was not written around the sun.

CHAPTER THREE: GOING NORTH

I

1

When we turn to the original vision of which the Coptic calendar is a mere residue, we find another frame of reference. This frame of reference contains the names of Horus and Seth, of Isis and Osiris, and only incidentally of the Moon-God Thoth and the Sun-God Ra.

2

In the night of the drop, the goddess Isis let a tear fall into the cavity at Elephantine, and her tear made the waters rise. The marriage of the gods on the 67th day is the marriage of Isis and Osiris. The gathering at the Nilometer is the assembly of the followers of Horus, at "the end of the flood", Osiris leaves Egypt, and disappears towards the north, to Byblus in Syria, as the myth held.

3

The drama to be enacted annually had to cover a cycle which reached beyond Egypt proper, in the South as well as in the North. Just as today, birth and death are lived by the individual, outside or beyond his conscious lived life, so, the coming and going of the fertility of Egypt originated beyond the boundaries of known Egypt.

No wonder, then, that its transcending mystery was considered as the birth and the death of the god who took his seat and made his seat through the whole length and breadth of the country; the taker of the seat, Osiris, though spending his conscious life on Egyptian soil, *died, was buried, and returned* to a new birth, from another world.

The birth and death and resurrection of Osiris being beyond control, the service of the followers of Horus was dedicated to smoothing out the path of the god, inside Egypt.

4

With the gathering at the Nilometer, the political order takes over the religious duties towards the god. Our oldest annals, as written down on the Stele of Palermo, gave a separate line to the altitude of the flood in any year of any reign. By its special place on the stone, its enormous importance was blatantly expressed.

(figure)

Each square signifies one year. The lower case contains nothing but the altitude of the Nile, probably measured at Memphis or at Babylon, a town near Heliopolis (ON).

II

1

Who are the followers of Horus who gather at the Nilometer?

On the Palermo Stone, their service is given as a biennial pilgrimage covering the whole distance of Egypt, during the first two dynasties. Their service was not enacted in the years of the coronation of a new Pharaoh.

During their "service" a census of all Egypt was taken.

When the Horus service was given up after the unity of the country was well established, the census, its secular

(insert Pharaoh with Horus (4th Dynasty)

byproduct, remained. The journey of the followers of Horus covered the whole length of Egypt from South to North. The census was detached and secularized from this journey, when the oases in the West and the fruitlands of the Fayoum became extensive.

Significantly, the Palermo stone lists the secular census, as now covering "*the north and the south, and the East and the West, the boundaries of the earth.*"

2

The Horus service, then, was the first but not the complete victory over distance. It was the victory over the fundamental South-North distance, compared to which all other distances in Egypt were of secondary importance.

3

But why followers of Horus?

Horus is the first central god of all Egypt who fills the House of the ruler with his Ka.

What is steady, in the changing scene of floods and draughts?

Obviously, the soil is not: the soil is *metamorphosis, change*. The verb "to become" in Egypt, is expressed by a scarab, the insect which came out of the mud of the Nile by the million. The land was seen not in being but in eternal becoming and flux.

4

What then "was", what was unchanging in that world of flux?

Not the sun, nor the moon. But the sky and all things above the earth "were". And Horus, the falcon, as all birds, conquered distance, covered space long before man's longing was able to follow him.

Horus could kiss the sky – as an Egyptian hymn said.

Horus could reach the remotest ends of the horizon, as his title "Horus of the horizon", harachti, admirably predicated.

Horus could be at one all over the sky, where poor mortals limped slowly on the soil, or even in their Nile barges.

Neither the sun nor the moon, not the god of thunder or lightning, but the power which could outdistance the firmament, was worshipped in Horus. He could weld together distances.

III

1

But Horus could do something special. The bird could do the one wondrous thing which the sun and the moon could not do: he could go north.

Our modern interpreters of the Egyptian sun cult overlook the fundamental fact that the sun moves in the East, South West, but never gets North. The sun though mighty was impotent against the Northern, polar stars. The sun obviously never could be the God of Egypt, the welder of Egypt, since he could not do the one central thing, follow the Nile in its course northward.

2

Horus who could do this one thing which the Sun cannot do, would have to be mightier than Ra: he would supplement Ra. And this was the man who was Horus on earth, who as the falcon in the sky could fly northward.

The Horus title of the Egyptian kings is their calling to office. And how could this be anything but a divine office if he did the one act which the stars could not enact, the union of south and north?

3

We do here a deep look into the essence of divinity. He who does the one deed which fills an otherwise existing gap in the cosmic order, is divine indeed.

Pharao owed his deification not to any superstition but to an actual achievement. He filled the gap in the sky's powers which had to be filled if Egypt was to be *one order, one rhythm, and one calendar*.

So Pharao and the Followers of Horus flew through the Nile valley from South to North when the stars of day and night, the sun and Sirius were visible at the same moment, on the morning of July 19.

4

This conjuncture is visible in the Eastern sky inside a cone of light called the zodiacal light and shaped like a pyramid; the pyramid built for the Horus on earth made him the joiner of night and day, and as the night's star was female, the day's star male, Pharao was not single but shared his divinity with his sister-wife.

The constellation in the sky on the first day of the flood compelled the Pharaos together with their sisters to build themselves a zodiacal cone on earth.

Pyramids do not symbolize sun worship. They place the joiner of day and night in the same position in which the sun and Sirius are found on New Year's Day in the sky.

Now, Pharao in his pyramid is as cosmic a force as the other stars, but he excels them because he can achieve the one movement that not star is observed to achieve: he may go north. For this reason, Pharao ceases to live a mortal's life on the very day of his inthronisation.

His inthronisation is his deification.

IV

1

Again, it is a common mistake to think that Pyramids are graves. They are not unless you call the inthronisation death. And it is true that the ruler died to all his mortal pre-royal ways of life. From the day he was Pharaoh he moved like the sun and stars. If cosmic living is already a passing out of normal existence, Pharaoh indeed died by becoming Horus (and Isis, as queen).

2

It was no an immortal life, a new stellar lilt by which every minute of his walk through the Nile valley was full of astral significance.

3

This meaning of the Pyramids explains why no Pharaoh did build Pyramids for his father or his ancestors. If they were graves, this would be inexplicable. But the Pyramid was the living ruler's taking possession of his skyworld on earth.

The Pyramid was begun by every Pharaoh when he came to rule. And it kept him busy during his reign. Pyramids did not aim at the future but were simultaneous to the reign. Their importance was greatest while their builder ruled. If it is true that he ruled in a *starry, stony, gold-, silver- and sun- and moon-universe*, that he tried to be as solid as the heavenly Jerusalem in Revelation and that his jewels, crowns, breast plates etc. all tried to supersede his flesh and blood. The Pyramid was his sky-like home, the sign in which he conquered heaven and earth.

4

The cult of *gold and silver and jewelry* had this good reason that the ruler changed from a being of flesh and blood into the one new member of the firmament which the firmament itself did not produce, the Horus who could pierce the Northern stars, Seth, by moving up from Elephantine to the North.

CHAPTER FOUR: THE POCKET-EDITION OF THE SKY

I

1

The people who had the guts to enter upon the rhythm of the Nile had to find an Archimedean point, where they could stand, outside the Nile valley. This outside point was the point above, the sky; such a point was essential in the creation of one order that could move the people back and forth, all along the valley.

Yet, they could not all see their ruler.

In Athens, as late as Socrates, the whole citizenry could gather in the market place. In Egypt, this was impossible, from the outset. The story of Sinuhe tells of his complete confusion. He is as in a dream, "as though a man of the Delta found himself in Elephantine".

So this distance was proverbial: it connected the ends of the world.

2

And yet, one government? Must not all government become and remain visible to every citizen, or anarchy will result.

This difficulty could be overcome, this dilemma conquered, through the sky. The sky was visible everywhere. If the sky could be made legible so that the constitution of Egypt could be read everywhere, in it, then this unheard of unity could be achieved.

If the ruler could be projected upon the sky, as well as the fundamental laws of Egypt, people could believe in this representative government. The sky was made the representative of government, actually. Horus, the falcon, bestowed his power of ubiquitousness on Pharaoh. Pharaoh was the living Horus, his servants who every two years actually covered the whole distance from Elephantine to the Delta, were his wings.

3

Since we try to forget the riddles of distance until sectionalism or boundary disputes or geopolitics or wars make for trouble, and since we pride ourselves with having conquered space, I do not know how to convince you that all representative government follows the Egyptian pattern, to this day. And I shall not try, but simply draw your attention to the Egyptian method itself.

The ruler of the people who organized Egypt had authority because he organized the whole of Egypt from beginning to end. No part of Egypt can be proved to have been organized as a country, before. The ruler never appeared as a chieftain of an African tribe or as the mayor of a city as in Mesopotamia. He is Horus, the master of the whole sky, or he is nobody. At the head of his followers, as Horus, he helps the waters of the Nile to flow down their path.

This path is from the South to the North as mentioned already. The king must always know where North is.

4

In the sky, the circumpolar stars, those which "never set", give orientation to the "north". Horus, in the oldest times, was seen as the "*orientor*" of the sky, piercing the thigh of the mighty guardian of the North, of Seth, who was entrenched there and stood in the way of the floods which tried to well up out of the South.

II

1

The war between Horus and Seth is the first and the main myth of Egypt. Seth was the North in the sky, the drought of the fifty days, the misery of the land, the foe of Osiris.

If Horus could take aim at him, with his lance in the sky, if everybody on the ground followed suit, then Seth could be conquered. Everything on earth, then, had to be built for Horus against Seth.

2

Whenever a Pharaoh built a temple, he would say: "I observe the advancing movements of the stars. My eye is fixed upon Seth's star I let my eye enter into the constellation of Seth. I establish the corners of my temple." (H. Brugsch, *Thesaurus I*, 85) Horus represented by Pharaoh transfixes these northern stars which never disappear from the firmament, and which represent Seth.

3

I have been talking of the temple built by the ruler as though we already knew what a temple is. Of course, we don't. Most people have forgotten what a temple is. But the allocation of the Pharaoh may explain it.

A temple is a pocket edition of the sky; it is the constitution of Egypt made legible in one particular locality.

The greater the distances of Egypt, the more temples were needed. The whole temple was a copy of the real world, the sky-world which testified to the ubiquitousness of government.

4

The temple is the sky, brought down to earth; he who cannot see the necessity of the temples and of their multiplication until no locality was without them, might just as well deny the need for all books, including arithmetic books and the Bible, for our times.

Horus pierces Seth, and the cords which lead up to the Polar Star are imitated by the cords laid out on earth to insure the directions of a new building.

III

1

The very existence of government depended on the exact conformity with the sky line. Hence, the miraculous achievements of Egyptian architecture. It was found that the pyramid of Cheops measured

on the north side 230.253

on the south side 230.454

on the east side 230.391

on the west side 230.357

had a slope of 6 millimeters from east to west, or 1/38,000 and 14 millimeters South to North. Orientation was $89^{\circ} 57' 48''$ and $359^{\circ} 56' 00''$; in other words, it deviated only 3 minutes from the true north the error being 1 part in 7200!

2

The Egyptians also carried out a line of leveling from the first cataract to the head of the Delta. And they found the average slope of the valley to be 1/14440. The modern *Irrigation Service* did the same and found it to be 1/13700. Nobody will attribute infallibility to the moderns; even though they were infallible, the precision of the ancients remains stupendous.

The Egyptians staked out a square across the Eastern and Western bank of the river of 15075 by 15021 meters. Anybody who considers the difficulties of mountainous terrain, will be impressed by the minute mistake of fifty meters, one unit in 300.

3

Horus transfixing Seth meant the victorious advance of the flood from the South to the North. It meant the victory of the flying falcon over the boar. (That the boar is hidden behind Seth's mysterious animal is convincingly argued in G. Daressy, *Bull. L'inst. Cane*, 13, 1916, 77ff. The boar who murders Adonis would thus be related to our myth. The arrow or lance on his tail might be associated with the lance of Horus.)

But it meant more. Horus slowly recovering the whole of the face of the sky, gave rises to the pious pun which the Egyptians worshipped, between his name *Hr* and the name for face *hr*. And it made him not only the victor over Seth, as the flood progressed, but also of the horizon, of the four corners of the sky, who were called his four children, and of the stars which roamed over the horizon freely, that is to say of the five planets *Jupiter, Mars, Mercury, Saturn, Venus*. The planets all were Horuses because they moved freely. And staffs were given them, as royal stars, on all pictures of the sky.

4

Thus Horus organized the firmament.

Nor was this all.

Very few stars are of outstanding magnitude, even on the bright sky of an Egyptian night. These few, however, became of the utmost importance. For while the suns and moons change too often to be employed in the Egyptian calendar – the equinox and solstices are very difficult to observe and they would be the only solar observations for a year's course – the stars revolve visibly during the year in one majestic rotation.

This rotating dome of the sky, then, offered an opportunity of populating the South with powers which could proclaim the rebirth of the Nile and help in the fight against Seth.

IV

1

It is an old theme of all astronomers and Egyptologists that the star Sirius or Sopdeth, was the star of Isis and was the central star of Egyptian astro-metaphysics. The Sirius, in 2776 B.C. did rise before sundown, on July 19. And this date, it was said, became the starting point of the official calendar probably under King Zoser and his great minister Imhotep. In the texts in the pyramids, Sopdeth is mentioned as the queen of all the stars, the leader of the dekans, the star of Isis, the bride of Osiris.

2

And obviously, the fact that Sirius becomes visible shortly before the beginning of the flood, was behind the date preserved in the Coptic calendar: *Night of the drop*, *Night of the tear of Isis*. We here see how important the sky-world was in explaining the two events of the "beyond", of the birth and death of the Nile.

With both processes going on somewhere outside, the projection in the sky was the projection into that universal book from which the central secret of Egypt had to be deciphered. The book could not contain inaccessible elements like snow in Ethiopia, but it was restricted to an Egyptian content, by its nature as an Egyptian Magna Charta. That, then, which could not be read between Elephantine and the Delta, would be searched for in the sky between Sirius and the Northern Star.

3

And so it was. When Sothis (Sirius) blinked in the eleventh hour of the night, Isis seemed to drop her tear from the sky.

As to this part of the story, hardly a single book on Egypt is amiss. But with a kind of fanaticism, they have all neglected the Egyptian task and the Egyptian point of view, and have traced our own calendar only. So, they concentrated on the so-called heliacal rising of Sirius on July 19th.

4

For the Egyptians, however, this was only one half of the story. Isis moved over Osiris. Isis' reappearance promised his resurrection.

Osiris was the flood and all the good mud, the "seat-taker", the god of fecundity, but when he had gone, he, too, was looked for in the sky.

CHAPTER FIVE: "THY THOU-NESS"

I

1

Up to this day, the Arabs call the two brightest stars in the southern sky, one the shoulder, the other the leg of the hero, Osiris. One is Betelgeuze, the other Rigel. The astrologers called Rigel *mors*, death (the death of Osiris) for two thousand years. The constellation of Orion contains Betelgeuze and Rigel. Betelgeuze becomes invisible in June, 30 to 50 days before Sirius reappears in July.

The Shoulder of Osiris played an important part in the myth and ritual of Egypt. And this shoulder was turned away from Isis, on all pictures of the sky which we find in tombs.

2

No wonder, actually, the world held its breath when the shoulder of Orion disappeared in June; Sahn, Betelgeuze was Osiris disappearing. From this interplay between Betelgeuze and Sirius we get a satisfactory explanation of the Isis-Osiris marriage and of Isis' efforts to recall him. In the form of a female falcon, she was supposed to have intercourse with Osiris; and now we can understand this most archaic role of Isis which persisted to the very end of Egypt, if we remember Horus, the primary uniter of sky and earth.

3

Part of the role of Isis goes back to the times when Horus had to advance against Seth, in the chaos, between sky and flood, like the dove of Noah, and in fact as the model for the dove of Noah. And this same falcon as a female, redeemed Osiris and made him return to life and made things happen in heaven as they happened on earth.

Orion and Sirius, then, in the southern sky, appearing at different dates became the great constellations opposite Seth's stars, and between them, Horus moved onwards, bowing to the inevitable whenever Osiris died and Isis went to Byblos to fetch his coffin, but ready to fight for them, when Isis gave the signal, and for the rest of time occupying the corners of the globe, through his children, and the firmament through the planets.

4

Before we continue with the further organization of the skyworld, we may turn to the earth and ask for the living Horus, at the head of his followers. Horus organized the firmament in the sky. Vice versa, the firmament organized the realm of the living Horus on earth.

The King of Egypt was not a king like the English king, by descent from his father. In fact, on the Palermo Stele, the birthright of a king was expressed only by his mother's name. It was a succession through the mother.

Hence, all Pharaohs were anxious to marry their sisters, their daughters, perhaps even once or twice their mothers, lest they be unable to secure the throne for their children. But the pharaoh did not rule as a son of this woman.

The taboo of a paternal succession may have been the important part of this rule. For it might have interfered with his immediate incarnation of Horus.

II

1

Pharaoh became a God when and while he inhabited the house which contained the powers of Horus. Horus hovers over the palace which excels in an elaborate system of dates. Inside this house the name of the king, his secret name, was given, the name that touched off his representation of Horus.

We read in a tomb: *"I am Horus the falcon who sits on the walls of the house of the God with the concealed name."*

2

The name inside the divine house with the gates has been called the Ka-name. There is little general knowledge or agreement, however, about what the Ka is. The majority of Egyptologists have tied the Ka to the person who has a Ka, as a double, a protective angel, a seal under his personality etc., etc. But one thing is certain: these interpreters were all brought up in an era of mere egos and individuals who believed that a man considered himself an Ego, an I, at all times of history.

From our Yaruros, we already know that this is far from the truth. The shaman lets God speak through him. And Johnathan Edwards wrote that in his meditations, he could not speak prosaically of God, but had to let God's word pass through himself in song and rhythm in *"ejaculatory prayer"*, as a power not of his Ego, but *"transfixing his mind"*.

3

The Ka remains misunderstood by any rational psychology which ignores the facts of grammar. The Ka is a power bestowed on someone and remaining with him from then on. It is bestowed on him from in back (*figure*) = back; the charm which bestows Ka is called *heka* for this reason, and the magician who works the charms is called Hekate. It is bestowed on him by lifting him with two arms up on high.

And lifting him into the rhythm of the sky-world.

We have any number of pictures where Horus, with human arms, gives to the king the signs of his power, where two arms lift up the sunball to its proper starting point for its daily journey around the sky, where a God lays his hands on Pharaoh from behind, where a mummy is lifted up by the two arms which represent the Ka, towards the sky.

4

Whether the ending of the second person (thou) in the possessive pronoun Ka is related to the Ka, cannot be ascertained. But a relation in meaning is undeniable. A historian of art of deep insight but quite ignorant of modern grammatical psychology, exclaimed: "*The Egyptian certainly did not feel himself as an ego.*"

III

1

The Chief of State was empowered as the Ka, the "Thou" which filled the House of Horus. As we speak of His Majesty, the Egyptians might be said to have spoken of "*Thy Thou-ness*".

We moderns speak of the Ego, the I, as having personality and lasting significance. But in Egypt man left the accidental, chaotic and confused life of mere physical existence when eternity lifted him with the two arms of the Ka as a "Thou" who was called upon by name.

2

Not as His Majesty, not as His *I-ness* giving orders, did Pharaoh enter eternity.

We would do an injustice if we treated him as an oriental despot giving arbitrary orders. When we speak of an I or We of majesty, we imply that all words flow from this mouth. But here it is the opposite. Pharaoh is spoken TO. The Gods call on him to

fulfill the order of the universe. He holds his sacred office because he is “Thy Thouness” to whom the cosmos, to whom Night and Day can speak.

3

When the Chief of State was invested with the name of Horus and put on his throne, he began to move on the higher plane of the world of distance, equipped with the powers which his representative character gave him. From a local and tribal being, he was exalted into a cosmic being. When he took the cord and planned the temple, the house of eternity, he himself was external and ubiquitous.

As long as he acted the role of Horus fixing Seth, covering the whole Nile valley from beginning to end, he was divine.

4

The House of Horus, then, was the first projection of the sky into the unstable world below. The settlement began at the throne of Pharaoh.

IV

1

And indeed, the Chief of State was the Ka, the *Thou* of Horus. Horus beckoned to him. Hence he received the power of moving as the center of the House which now stood inside the chaotic world.

2

The tribes had roamed. The nomadic tribes resembled the droves of migrating birds or of masses of fishes which, pushed on by dark powers, rise forward to unknown destinations. By the unconscious, nearly compulsory migrating, we are reminded of the existence of animals. Herds and armies of beasts they desired to copy. *Wolf or deer or buck or raven* they considered their given leaders. They wished to live and to think like these models whose instincts and impulses impressed them as lawful, as knowing, and whose secret order of life their *clans and kins and groups* were supposed to copy.

In their search for their own righteous place in the universe, they formulated as their own law the things which the various animals revealed to them as the efficient and recurrent order.

Primitive man was not an animal. Never do we find man as an animal for he imitated animals; and no animal does this.

3

The Horus of Egypt was an animal too. In him, the starting point of the new way of life called the temple state, his tribal origin is clearly indicated by his falcon character.

This animal, however, opens a new space, this space was built into the anguish of our animal nature, it was superimposed upon the clannish "body" politic of the tribe as a third body; this "space" was not instituted like our modern space as a vacuum, but as a wondrous, *golden, diamond silver and ivory* reality, like the Golden Jerusalem in Christian tradition.

4

If you try to reflect on the new "House of Horus", with its gates, in which Pharaoh ascended to his double throne as the living center, consider the concept of nature as you learn it from science first. The nature which you enjoy or exploit or contemplate, is not at all an chaotic disorder which a savage sees around him.

"Nature" as you know it does not drive you panicky; yet a man alone in infinite and without any orientation is so oppressed by the multitude of sensations that people are known to have gone crazy by it. Your five senses simply could not organize this gigantic world.

CHAPTER SIX: THE NEW BOX

I

1

Nature, however, seems not frightening to you. It is, for your mind, already mentally “pre-chewed” by science.

“Nature”, then, is a secret box placed inside the purely sensuous world by the organizing cooperation of all of us. Your concept of “nature” was not produced by your private single empirical sense reactions, but by the scientific mind of centuries.

2

“The land” of Egypt was produced as the first such “box” placed between the individual and the real universe, as a partial “nature”, an orderly portion cut out of disorder.

And so it appeared not as “nature” but as the *House of Horus*.

3

We, however, to this day, speak of the household of nature, and in this terminology, our scientific concept of a “nature” of things is the heir-at-law of the house created through Horus.

4

You may perhaps know that the word Pharaoh means “big house”. And we possess an Egyptian dictionary almanac which lists *this Great House of Horus*, the new box which was placed inside the chaos as a social household by which distance was conquered.

II

1

I reproduce you this list. When you read it, see how the cosmos and the social order interpenetrate, both are caught in one and the same new “inside room”, inside the outer unknown chaos.

EIGHTEENTH LETTER: PATIENCE

Four Wells
November 11, 1943

Dear Cynthia:

Probably this letter should bear the inscription "*Patience*".

Not having received copy of *The Task of Settlement*, I cannot proceed really to new shores. On the other hand, the questions of your last letter not only are most legitimate but also they coincide with my own intent.

I knew all the time that at one place a discussion of the prevailing method in Egyptology could not be eschewed, but being an impatient man, I somewhat dreaded the laborious task of first giving a lengthy exposition of all kinds of current doctrines and of later refuting them. Obviously, you first should hear and read something that I think to be true, before being bothered with a whole list of temptations that beset you in all the textbooks and encyclopedias, because of the notions of our time.

In order to strengthen your position, I shall have to introduce you to some of the difficulties of interpretation with which we are confronted. Most of these difficulties are highly instructive for any student of any period of history, be it Egyptian or any other. They result not from wrong answers but from wrong questions.

Before turning to these, your own questions (which are not wrong) should be listed and listened to:

1. *A modern can hardly understand why the Egyptians could be so "super-preoccupied with nature".*
2. *Why wasn't the temple city enough?*
3. *Why did Jesus come at the time that he did come?*
4. *Is history a parable?*

My answers may be best given in reversed order.

CHAPTER ONE: ANSWERS

I

1

Answer to question 4:

Unless we have set ourselves in a history plain manner, history is a parable. As projects, thrown into life, we can recognize other people's pre-jectedness and then, the old story can be lived through as though it HAD not happened. Between the

old past and the new future

our mind is feverishly at work to impart to the new some features of known-ness, to the old some features of newness. Under the impact of old and new

(*past looks old ---- future looks new*) our mind wishes to identify the old with some original youthful vitality, the vital newness with some elderly respectability.

The old in history looks dignified but dead, the new looks alive but disheveled. That human eye which sees in the wrinkles of senescence the genius of creation, and in the baby's plastic face the seal of ancient authority, sees Eternity. Eternity is the power to exchange roles between old and new things. As long as history remains "old tales", 1066 and all that, it is parable for the traject man who sits in the boat of time, passively. Then we must build a new boat, out of our own blood and heartbeat and skin, as naked projects, we re-experience the chaos which surrounded the founders of our era.

2

This should serve as a basis for your remark that the apostles were told the truth, but the masses parables. The Apostles were without understanding at the time, but they were thrown forward into the future; and the best translation of apostle would be *preject*. They were to be the Christ of the next generation, as this dispersion of Christ in increasing numbers of soul is the economy of the growth of Kingdom. Although during his lifetime, they were not wiser than the masses, they were in movement already; hence they would understand later.

This is the deepest dualism in all spiritual order between clergy and laity, old ("presbyter" means nothing but old) and katechumenoi (those in whom the mere "echo" of the secrets resound to those "in the know" and those on the outside. The condition for understanding is prejectedness. And preject means to be under an imperative, under some spur to moving or marching on.

Any primary action decided upon by our heart, opens a door into reality.

3

Hence such a person knows things and recognizes things of old which no mere heir or the "product of his environment" can possibly know.

4

THE STORY OF A FRIEND IN CAMBRIDGE

I had a friend in Cambridge; now a professor of history in Canada. His wife miscarried twice. Finally a healthy baby was born. When I met him after this he exclaimed: "Only now do I know what it is to really live. Never shall books gain the upper hand in my scale of values over real living."

Something had become transparent; he looked through the Holy Writ of academic libraries, and knew that at best they testified to the real inarticulate thing.

II

1

Answer to question 3: Why did Jesus come at that specific moment

The Spirit of Christ is as old as creation. Jesus in is the perfect man because imperfect or incomplete man was perfected and completed by him. How could MAN have been created in the image of God if Jesus had shot down from heaven like a thunderbolt into a world of men who were without creativity?

Man tried to create himself and to recreate himself and the world, from the start. For he did try to recognize himself in his ancestors and to master novelty by telling it in terms of comparison with the old world.

2

Think of Hanover, Norwich, Boston: what a strange desire to give the new places old names!

Think of the Lincoln memorial and the flowers on our graveyards: what an immense effort to place springflowers on a dead past!

Man craves eternity when past and future thus can be made to change places or to be implemented to an equation.

We actually may put it this way:

Eternity = the past plus x : the future plus y

where x is vitality and y, dignity or, better still, x is the incognito vital to every life before it stands and y if the fame and namedness honoring any revealed life after it has been lived.

3

Now, the old pious pagans were full of this quest for the equation. Do not forget that they were called pagans = peasants, simply because they fell behind, became superstitious, not because they had no faith. God was in their gods and eternity was in their souls. But they lost themselves in a world of Gods.

Their gods were not wrong. But their notion of the world as the origin and cradle and container of God, was.

4

They were very logical about their world of gods, only too much so. They knew, for instance, that the real god dies and rises again; in this respect, the myth of Osiris shows that they knew death to be the cradle of life, evolution the root of order.

The only dividing line was that every inspiration, every heroic spark remained at war with all others.

III

1

The heroes had to found separate cities, separate cults; the pagan philosophers even had to head separate schools.

The Church of the saints is the merger of all the lonely heroes into one communal fellowship.

Our churches have inherited the temples of old, but in unity of spirit.

2

Since, then, all creative efforts had been "effused" once, before this merger could be effected, the times had to be filled to the brim before Jesus could start the new era in which people can know of each other in peace, recognize each other in the eternal equation.

Hence Jesus' divinity consisted to a great extent in his not coming one day before he came nor one day after he came, actually.

3

Answer to question 2:

The temple city was a new dimension, it was a hyperspace leading earth-dwelling man out of the captivity of his five senses and directing him by the firmament which we have in common all over the earth.

This world had not been accessible to the tribesmen who looked around and made graves and recognized each other in stone and bird and lion and tree. The new world of heaven and earth subdued the millions of confusing environments on earth to the millions of years in which one and the same heaven rotated.

What progress!

4

Why was it not enough, you now ask.

Because man is not a parable of sun, star and moon, either. The newness of the "let there be light" spoken to the skies by God, is necessary to our hearts. We must feel ourselves to be creator of the sun. We simply are not the sons of the sun as Pharaoh was satisfied to be.

So let us be specific: Pharaoh means "great house". The firmament did put men into huge *mansions, temples, houses, fortresses*, and thus seemed to lend him immortality. But a house is only a shell. To be "a great house" imitating the constellations of the sky-world is something far more universal than that which is known by an individual's five senses or the enthusiasm of a self-centred tribe.

IV

1

It takes organized observation through the ages to become an image of the sky. The temple city took this step into the physical or astronomical universe, and thereby discovered that the world spoke a language all its own, multifarious, full of powers quite beyond the reach of the spirit of the tribe. He made himself a part of this world, and inscribed order into himself from its laws, in this first surrender to natural science.

While the tribes lived in chaos, Egypt discovered a cosmos; a radiant order, cosmos means.

2

How could this surrender to the world's laws last?

In typical human fashion, the universe and its laws was barely discovered when the discoverer allowed himself to be swallowed up by this same universe.

The people of God had to come and to free man from this astral universe without jettisoning the gain made by Egypt: heaven and earth testified to a divine order.

Israel put a people into God's world where the tribe had only enthused its members to rally around the pole in cosmic dance and where Egypt had only enthused sky and land.

3

Humankind, to sum up the answer, is self-revealed although not self-made. It is not man's business to "make" himself; it is his privilege to disclose himself.

Mankind as a species in nature is made by our creator; humankind is the creation of self-disclosing man.

4

The quality of the "human" is acquired by the species "mankind", in the process which we call history, by revealing sacrifices. We are humans by the sacrifices made for us by *soldiers in battles, martyrs on missions, inventors, poets, prophets*; condensing lives into inspiration, they made all the secrets apparent and transparent.

Acts revealed, sacrifices enlightened, love changed the parables into commands.

What is illuminating? Spirit.

What is spirit? Condensed love.

What is love? Condensed life.

Life, love, spirit are the three aggregate states of humanity.

V

1

Answer to question 1.

Your first question is rather surprising from a contemporary of the machine age. Is not every modern over-preoccupied with nature?

When a man dies he is usually rushed to a place of science for a last operation which may cost thousands of dollars. When he eats he asks for calories, vitamins etc. When he chooses a profession, he inquires if he can keep up his daily physical exercises and shower bath. (Literally true, as many Dartmouth boys told me that they made this a condition of their professional choices). They love the dynamo of their motorcar like the body of a mistress. Inventors, chemist, physicists have a field day.

Has there ever been such an over-preoccupation with nature??

2

This over-preoccupation is not only a fact; it is also reflected in our language.

THE STORY OF A BOLIVIAN STUDENT

Two days ago an argument resulted from this: a Bolivian student in my class tried to divide all historical facts into static and dynamic ones. It was in vain that I traced "static" and "dynamic" to physics, to electricity, to matter and energy. It was in vain that I showed him that "birth" and "death", "organic" and "inorganic" were more complex than the bifurcation of "static" and "dynamic", that every human being has to be conservative and progressive at the same time!

In his obsession by natural science, he was quite dogmatic that the either-or of static and dynamic was the open sesame for any door to any paradise.

Is this not over-preoccupation with physics?

CHAPTER TWO: LITURGY

I

1

To a believer in physics the terms seemed so valid that he could not see how we have synthesized them in "organic" and left them behind for higher aims.

Contemplation of the flood was the astrophysics of Egypt. The modern scientific jargon puts other facts first, more primitive facts, I would say. But Osiris and Seth are on the higher level of life and death, the same level that the Bolivian philosopher explained as dynamic and static.

These "thongs", "life and death", "growth and heat" were quite capable of interpreting innumerable facts later observed for a long time to come.

2

At this point we are ready for your specific Egyptian questions which I did not list before,

*on Seth,
on the relations between the gods,
on the evolution of Egyptian religion.*

3

I. Set, the indispensable

Facts. In our oldest texts Set is the brother of Horus. Both battle and at times Set is more powerful, at times Horus.

In 1921 Alan Gardiner published a papyrus in which the late popular version of their rivalry is narrated with Rabelaisian gusto. It had become a very naughty fairy tale by this time. And as such a popular version, everybody agrees that there are no historical sources for the origins of Horus and Set.

At the end of Egyptian history, however, the Horus temple of Edpu was built (237 B.C.) and its lengthy inscriptions edited by Naville as the myth of Horus in 1870 have been treated for the last fifty years, as genuine history of the years before 3000 B. C. (After Newberry's essay on the Set rebellion, it has swept our history books irresistibly. Weigall, Junker, Pirenne are full of it. Junker is a little bit puzzled himself that he treats myth as history. The last complete acceptance in G. Dykmans, Hist. Soc.

& Econ. de L'anc. Egypte III 1937, p. 25; Dyk. even knows that Set's followers were members of the big landowning class.)

4

For instance, the myth narrates that Horus went to war against Set "in the 363" year; some interpreters like Newberry and Weigall, accepted this "report" as proving that a king Horus went to war against a king Set in the 363rd year of the era beginning with King Menes about 3400 B.C. We were asked to give credence to a "report" 3000 years more recent than the event.

Weigall thought he could prove that it was the 363rd year exactly, neither the 362nd nor the 364th.

If you compare this treatment of a ritualistic source to the scholarly criticism of our Greek or Biblical sources, you may rightly wonder what the human mind is like. All historical sources intended as history in the New Testament of 150 A.D. may be discredited as too far removed from the events of 50 A.D. But a religious text of 237 B.C. in Egypt, intended as a liturgical reading, ranks as creditable proof of facts 3000 years earlier!

II

1

You will find this fantastic method throughout Egyptology.

When in the Bible we find any duplication, the older story usually is deleted by the higher critics, and only the younger report is retained. But when we hear of the priests of the Sun in Heliopolis in the 4th or 5th dynasty (about 2500) we are asked to project a Heliopolitan kingdom and priesthood into some "predynastic" era of 4200.

2

The god Horus, as worshipped in Edpu, attacked Set every year. The Egyptian year consisted of three seasons of 120 days or 12 months of 30 days, and 5 loose days, by which the 360 were filled up to 365. These five days "upon the year" (Greek: **επαγομεναι**) (they are mentioned already in the texts of 2500 in the Pyramids, Ed. Meyer, *Geschichte des Altertums*, I, 2. Sed. Ed 6, 196 p. 109) were each devoted to one of the five gods who enacted the annual Nile drama. And at the time when the inscription was put on the walls of Edpu, and probably a very long time earlier, the 3rd day of the five was sacred to Set.

It was so dangerous a day that Pharaoh could not rule on it until night came (Plutarch, de Iside ch. 12). If then, in the 363 year Horus in the beginning of time was said to have gone to war against Set, the calendar is interpreted as 365 *years* in primeval times.

3

In the Egyptian doctrine of festivals, the seasons of 120 days, the month of 30 days, were also translated into years. The Zed festival, introduced in the first dynasty, celebrated the thirtieth year of a reign as a renewal, as though the 31st started a new month! The Zed festival is represented innumerable times and has been interpreted as reminiscent of a ritual slaying of a king who weakened; this ceremonious killing indeed is known among primitive tribes and served as a basis of Fraser's famous "Golden Bough".

4

The Egyptian thirty year period of Zed, however, is in contradiction to the 7 or 9 year periods of Frazer. But it is in harmony with the whole tendency of an "astralized" rule of Pharaoh. He has meant to enter the second world of astrophysics and to live as a star. His years then were the days of this star.

That this is so in the case of the myth of Horus and Set and the rebellion of the "363rd" year, can be shown neatly from the text in Edpu. For, in his fight with Seth, "Horus overthrew him, cutting off his foreleg and he gave it to the scribe who is over the Nilometer and there it lies to this day". (Ed. Naville, *Mythe d'Horus* 1870 - pl. 24, a. 196ff. Also Kees *Ägypt. Zeitschrift* - 65 (1930), 69f.)

The Nilometer is an instrument needed not every 365th year but every 365th day, and the foreleg is the Great Bear, in the north, towards which Horus must throw his spear lest he miss his way north in vindicating his father Osiris. (Stele royale Musee de Quizeil, Jequier de Morgan, *Recherches* II, 232 nr. 780 - note the Thigh of Set)

(insert picture of the Stele royale)

III

1

The story serves us well if you learn to read a myth.

A myth is not a disguise of historical facts. Although this has been the method of Egyptology during the last 50 years, it is not admitted in any other field of knowledge, and shows that Egyptology has lost contact with all religious experience.

Osiris is not a king, nor is Set nor Horus. Neither in Greece nor Rome or the North or the East can a myth be read or deciphered simply as history. History may become mythical; a wit said of Napoleon that he was nothing but a sun myth rising in the East over the island of Corsica and setting in the West over the island of St. Helena.

Obviously, in such a case, no historical fact can be distilled out of a liturgy.

2

The imagination of Egypt is cosmic. Man projects the daily reality which he feels to be meaningful, lawful, imperative, onto the wall of his imagination. A day becomes a year.

We "moderns" enlarge or reduce reality, in the form of mans and lantern slides. In these cases, we change the size of areas. The myth condenses or stretches areas and times, both.

3

If you feel puzzled, look at the theater. Our stage is the grandchild of Greek drama, via the medieval mystery plays. Greek drama enacted the Dionysos myth, originally. And in the Dionysios, the tradition of Osiris' death and resurrection reached Greece. In other words, drama is the Egyptian myth's legacy to us. And on the stage, we experience both, stretching and shortening of time.

The arias of *Rigoletto* or *Carmen* prolong the expression of a feeling which in everyday life would lead to a kiss, a handshake, an embrace, until the melody grows upon us with a kind of infinity. The best aria, in fact, would be that of which we could never tire. Obviously, the specific moment expressed thereby is prolonged into endlessness.

And of music it may be said that it can take up any timespan and stretch it into eternity.

This is the power of *opera*, of *monologue*, of *pageants*, of *ballets*, to prolong time. Drama as a whole, however, compresses time; ten years go into five acts.

4

We know that the Egyptians enact their religions believes. Horus, Osiris, Isis, actually appeared in the temples. The 362rd year of the era which Edfu send Horus to war against Seth, is the melodramatic or operatic in enlarged edition of the eternal story of Horus vindicating the swelling Nile against the scorching heat, each year.

IV

II - The Djedj Pillar

(insert figure of the Djedj Pillar, from Maspero, *History of Egypt*, I, 183))

1

Dramatic texts of the various festivals in Abydos, Memphis, Thebes, have been published by Murray, Drioton, Sethe, in the last decades. They seem often to be of greater antiquity than anything else we have.

An important case of such preservation of "primeval" religion concerns our topic, the god Seth. It is the Tet pillar (Djed in transcription).

One of the symbols for Osiris was (*figure*), this pillar, which was interpreted as a dismantled sycamore, as the spine and vertebrae of Osiris and which is given the notion of "stability", or "eternity" or "duration", together with the signs for life, health, prosperity, in thousands of inscriptions. Also, this Djed pillar was worshipped in a Delta city sacred to Osiris.

2

Its correct interpretation would, therefore, be of no small interest.

That it could not have been a tree, originally, was proved by Schäfer, more than a decade ago (Studies presented to F. L. Griffith 1932, p. 424 ff.). In the Pyramid Texts of the Fifth Dynasty, one text dated (by its editor Sethe) "*at the beginning of historical times*", mentions the two Djed pillars in connection with all the other great actions of Pharaoh: "*He has flooded the land (and so changed it to fertile soil); he has picked Papyrus for Hathor, the goddess who harbors Horus, as his house or womb, by sailing upstream and depositing his Delta plant under the tree of the goddess near Memphis.*" (*Ägyptische Zeitschrift* 64, 6). He has unified the two lands, he is "*Horus, the bull with whom his mother Hathor, the heavenly cow, will unite. Upright stand the two permanent Djedj pillars*" (perhaps meaning in reality the eastern and western mountain ridges which contain the valley). (Pyr. Text 388 K. Sethe, Übers. 124)

Here, these pillars belong to the unchanging aspect of the landscape; unshakeably rise these two sidewalls, and the seasons have no influence on them.

3

The most puzzling circumstance is the fact that in the dramatic text of the liturgy of Osiris in Thebes it is Set who is said to be slaughtered as the Djed pillar (Sethe, *Dram. Texte*, vers 49 and 51152). Therewith, our firm belief of more than a century that *(figure)* is a symbol of Osiris, and that the annual erection of the pillar was a royal ceremony (see illustration) which made the Pharaoh like Osiris, proves to be deficient. Certainly it goes together well with the upright pillars of the Pyramid Textes.

But the ceremony of lifting a flat pillar into a vertical position solemnly, remains unexplained.

4

Now, I will venture an explanation of the shape of the pillar. I can't prove it. But its discussion may bring out a feature of the fight between Horus and Set which is important for making you see religion and agriculture in their strange oneness in Egypt.

(figure: Erection of the Djedj pillar by Pharaoh)

CHAPTER THREE: THE BARQUE

I

1

From the first dynasty on, records of the Nilometer were kept and were included on a special line, for each year, in the annals of the realm, on stone. And as I told you before if I remember rightly, messengers gathered at the house of the Nile, in Rodah, between Cairo and Heliopolis, and received the tidings on which the welfare of the whole valley depended. A flood of 16 cubits gave abundance, of 15 carefreeness, of 14 satisfaction, of 13 scarcity.

We also know that the establishment of Egypt depended on the maximum and minimum between four cubits, and that the whole country was immediately notified of the event. Could it be, then, that the djedj pillar depicted the four cubits which mattered so much?

2

You can see from this example that the interpretation of any specific tradition always will depend on our vision of the whole.

We have our special starting point. To us, the centralization of

(G. Dykmans, *Histoire Sociale and Econ, de L' Ancienne Egypte* II, 33.
Jequier Bull. de L'Inst. Fr. D' Arch. Oriental du Caire V 63-64)

Egypt by the Pharaoh offered such insurmountable difficulties that they had to be overcome with the aid of every means and thought and word that could be mobilized, FOR CENTURIES.

During the last fifty years, this starting point was not acknowledged as we shall illustrate in remarkable quotations soon.

3

From our viewpoint, it is now easy to explain another fact about Set.

He was the enemy to be slain as long as he was the resister of the flood and of the flood's vindicator, Horus. When the Sun, Ra, received a larger share, however, in the glory of Pharaoh, when after five hundred years the Horus king added to his name the title *Son of Ra*, the god of the heat obviously was no longer the natural opposition of the hot sun. Under Ra's predominance, Set could be treated as an ally.

3

Ra, the sun, O, played no part in the original Egyptian calendar (Sethe, Gött. Gel. Nachrichten 1920). The sun was the sign of the single day. In a semitropical country like Egypt, the sun was not the mover nor the transformer but the identifier of all days.

Until late in Egyptian history, Kurt Sethe has remarked, the Egyptians did not make any use of the sun when dealing with large units of time. From the stars, as we shall see, they gained the rigging for their successful adventure into thousands or as they claimed, millions of years. The sun was ephemeral and Egypt would not have lasted four thousand years by sun worship alone. He could not satisfy their quest for tremendous periods of which the year was the smallest unit, and eternity the largest.

4

We are so accustomed to the slogan of a solar cult as natural, that it takes an effort of the imagination to realize that it is not natural because the sun itself is not incisive except for his daily course. Solstice and equinox, it is true, allow a determination of semesters; the three Egyptian seasons of 120 days, however, defied connection with the solstice or with equinox.

And Brugsch' contention that they were early known and investigated is not borne out by the older sources. December 21, June 21, September 21 and March 21 certainly were not of importance and perhaps not even studied in the first thousand or even two thousand years of Egyptian history.

The Son of Ra, was an addition to the Horus name. It was possible for Pharaoh to live the daily life of the sungod, once he was established "in heaven as he was on earth". The sky-world of Horus came first; for it opened the two avenues into a hyperspace over thousands of miles and a hypertime of thousands of years.

II

1

This sky-world led the Pharaoh to build his pyramids and so he entered the world of unchanging death, so that he could "enter into this horizon".

How this was done we shall investigate separately.

Here, where we deal primarily with Seth, it is enough to know that the anticipation of death led the Pharaohs to begin their pyramids on the day of their coronation. The pyramid allowed the Pharaoh to enter his eternal horizon, beyond death. As Son of

Ra, he ruled this side of the grave, and it was then, in this less grammatical function, that Set could be treated as helping the sun, in his barque, to slay the worm Apophis.

2

For comparison, I have here two pictures (see illustrations).

One is the ancient Horus barque on which "the followers of Horus", the founders of Egypt, every two years reoccupied the whole of Egypt. Egypt has a secret in navigation as in fertility. The Nile is always navigable in both directions. Downward the drift gives the oarsmen an easy task; upward, the regular strong wind from the North swells

(*insert the picture of the Horus barque, Canfield, Temple of the kings Pl. II (1902) Abydos Barque of mummied hawk*)

the sails sufficiently to push the boat upstream. This ideal double opportunity enabled the Pharaohs to institute their "biennial shemsu Hor", or reoccupation of the valley by boat, as shown here.

3

The second picture is a solar barque (See Junker, *Äg. Zts.* 48, 69ff.) which was established in every temple of the sun, after the 4th dynasty, and depicted the barque on which the sun seemed to sail the waters of the sky, the waters above which Genesis I still mentions as staying ABOVE the firmament.

Of this solar barque, Set could be made a companion (Roscher, *Mytholog. Lexicon* IV, 756) as our last picture shows. He has now inherited Horus' old gesture, and

Ra Thot Horus

Set

Bull. Caire XXVII, 35

(*figure*)

you will remember that Horus “speared” Set this way, in the sky. Set applies this same gesture to the serpent Apophis, of the Netherworld, in harmonious cooperation with Ra, the sun-god, Thot, the moon-god, and Horus the royal and celestial god (the “Snake-line” is the serpent monster!) (See special page (18a))

4

Now, he, the “Typhon”, the EVIL ONE, could be called “beloved by Ra”. (G. Jaquel Bull. de l’Inst. Francais d’Arch. Orientale du Caire, 28, 33ff.). He could assert that „I am Set, the strongest among the Ennead (the 9 great gods of Heliopolis) AND I SLAY THE ENEMY OF RA DAILY, being in front of the barque of millions

(insert p. 18a

I. taken from the German reconstruction of Abusir

II. taken from Maspero, History of Egypt, I, 22 (1903)

a–b The sun barque’s sky-Nile section taken at Hermopolis. The sun barque is on the left. The sign for sky does not mean the total sky but the part accessible to the eye above the path of the sun. This separation of the sky into a sun-sky and a night-sky is of practical importance as we know only recently (1940) from a Danish publication. The stars were *chabiru* = Lamps, hanging down from pet, the sky.)

of years, and no other god is able to do it.” (Shorter, in his edition of the Book Prt – MHRW, 1938, p. 58)

III

1

The Universalists of 1800 who declared that all men would go to heaven, may have felt a similar satisfaction as these late Egyptians who could give Set a constructive place in their universe. You can still see the bold mutation. Set, for the day’s curriculum, is now understood to be as valuable, as Horus is in the course of the year. It is a triumph of identification.

The deepest paradox of existence was solved: that which is harmful on one wavelength of time is perfectly legitimate on another! Set had slain Osiris annually; but in the sun’s heating service, the god of heat could be made a DAILY PARTNER, and this is precisely the thing of which he boasts: “This was one of the few benevolent functions allowed him by orthodox Egyptian theology” (Gardiner, Chester Boatty Papyrus 1931, p. 16) – and it remained infrequent.

2

Discovering the movement towards reconciling Set, we now also begin to understand the relative importance of Ra, the sungod. He was incapable of explaining the year of the Nile or the life cycle of Pharaoh.

Ra could not unify Egypt from the first cataract to the Delta. This was done by Horus.

3

However, when the universe became bigger than the Nile valley, the very fact that the Nile valley was self-contained became an obstacle for expansion of power in politics and of understanding in science. After a few hundred years, the Pharaohs governed up to the second cataract in Nubia; they exploited the Fayoum, a big expansion westwards from the Nile, which defied the simple vision of Egypt as a mere reservoir, at times empty, at times full.

The Sinai peninsula and the Syrian coast were in regular fealty or sometimes in rebellion to the crown. And growing trade and correspondence and sometimes wars with Mesopotamia and Syria and Asia Minor and Upper Nubia reminded the Egyptians of the larger universe. On all sides the first establishment was outrun.

4

The conscientious attempt made in the 4th dynasty, to ease the discrepancy between their first Nile valley universe and the now emerging fuller universe, made them stress the sun which was found everywhere.

IV

1

The much discussed "clergy" of the temple of the Sun, in Ur (Heliopolis) did this very thing. This was part of their story: *Nu* was the dark water of primordial dawn. *Ge* and *Nut* were lovers lost in the *Nu* on the day of creation, *Shu* came north, slipped between *Nut* and *Geb* and lifted *Nut* above *Geb*. *Nut's* feet and hands hung down to earth.

These were the four pillars of the firmament as measured out by Horus, in another form, and therefore the Western corner was left with Horus under the name of *Supdu*, the author of the zodiacal light (of which later).

Geb remained twisted in his struggle against Shu's brutal intervention and the mountains were his body's convulsed limbs.

2

As you see, all this is the explanation of the world for whose order the interpreter is not politically responsible. It is not drama but system, it does not brace a social order of man from the inside, but describes a natural order from the outside. Thus they obliterated the ritual of the heroic era of the founding, the drama of Horus and Seth, by a cosmology in which the sky goddess Nut and the earth-god Geb form the starting point.

The dynamic campaigning of Horus from the southern place where Isis shed her tear over Osiris down towards the North had lifted the falcon and the falcon emperor to the sky. This was the creation of Egypt in action, of people worshipping Horus in whose name they had conquered a heavenly land and its image, their "*agheb*", their flood-land.

But the story of Nut and Geb, it has always been felt, is of a scientific, descriptive nature. It is secondary to the existence of *Horus*, *Set*, *Hathor*, *Sopdu* and *Sopdit* to Egypt and the annual order of the stars.

3

This can be proven by other features of the "On" (= Heliopolis) theology; for instance, Nut, the sky-goddess inherits Hathor's shape as the great cow of heaven which we find on the earliest monument of royalty in the Horus city of Hieracoupolis (see your picture of Hathor in our last).

Another feature in the Pyramid texts of Heliopolis contrasts the original Horus cult even better with the later theology. And may give you a "feel" for the evolution of religion.

4

Horus had united Egypt. His wings had grown until they covered the sky and until the sun and moon could be seen to be his eyes. Hathor was his wife or house or womb (*figure*)

and was the sky over Egypt, whose head with the horns looked protectingly down on the oldest Pharaoh Narmer, and who marches with Pharaoh Mykerinus in the sculptures excavated by E. Reisner.

CHAPTER FOUR: ECHNATON AND MOSES

I

1

The old Horus worshippers had let Horus wrestle Egypt from Set, and serve his inspirer Osiris. To them, Set naturally had not been an Egyptian patriot. His deserts were everywhere around Egypt, and on Egypt proper he only encroached during the period of the heat from April to July. His consort, then, Lady Nephthys, was written with a hieroglyph which assigned her the universe outside or beyond the Horus realm,

The basket on top of the house (*figure*) *neb*, means “the universe” or “all”. Nephthys, then, was the womb of all the world. And this meant the hostile and awe-inspiring world, while Hathor was Lady of that house which was cultivated by the bull and protected by her lord Horus.

2

Set and Nephthys, in other words, were more universal but less Egyptian than the unifier Horus and his womb Hathor. They were powers but not saviors.

How did the sun theology deal with this problem after the good and safe part of the world became larger than the Nile valley?

3

The technical term for the union of Egypt was *sema* (*figure*), “bring together the two lungs”, by organizing them into one body politic. Of this *sema* we shall say more in a special chapter.

Here it is enough for you to realize that the hieroglyph means to make one out of two; by a larynx which makes the two lungs into one organ for one voice, both lands “as they stretched out South as well as North from Memphis, were unified”. Both, not “two” lands, they were written, as the dual, *taoni*

(*figure*)

were unified.

In our Heliopolitan text of Pyramid Text line 783, however the earth-god Geb outbids Horus. As we said that Ra could cover a greater universe, so Geb boasts, “I have unified for you Nut, the whole earth, in every place”, and he borrows the sign

sema, for his new geographical conception, he uses (*figure*) earth, in the singular (which never occurs in the political use of *sema taoni*, union of both Egypts).

4

The quotation may show you how reasonable the effort of Heliopolis was, but also that it was theological reflection and not of the original creative power of the first outcry: *Let there be one Horus*, with his one living voice speaking for both Egypts.

Geb never got a temple, nobody prayed to him, he was a construed "improvement" on the experienced inspiration.

II

1

In all other aspects the evidence of our sources points the same way.

Modern scholars have construed a Heliopolitan Kingdom of 4000 or 5000 B.C. out of absolutely nothing, preferring the "sunny" desk-thought to the living speech of the founders of Egypt, and not studying the subtle dialectics between the narrow but fundamentally politically powerful language of Horus and the large but purely systematic theory of the priests with their greater knowledge of the world outside.

This compromise was not the last. A more radical one was tried 1500 B.C.

2

You cannot help having heard of it. It was undertaken by Tutenkhamon Echnaton whose tomb was excavated twenty years ago under so much ado; a thousand years of compromise between *Horus, Set, and Hathor and Nut, Geb and Ra* had passed, before a Pharaoh tried to go without Horus and adore the sun alone.

It was an abstract philosophy, and therefore, modern writers usually find Echnaton a wonderful reformer. He was as abstract as his admirers, neither fish nor flesh. He fell between two chairs.

3

Pharaoh was Pharaoh as long as he unites Egypt, not because he adores the universal sun. If Echnaton wished to adore the true god of the universe, that was one thing. If he wished to keep the right to govern Egypt, that was another.

Moses was, roughly speaking, a contemporary of Echnaton; he knew all the wisdom of the Egyptians, and he did the thing that Echnaton only tried: he left the Egyptian framework for good; he prayed to God for the whole world.

But he and his people paid a terrible price for this worship of the true god: they became Jews and ceased to be Egyptians. They abandoned the gods of the sky world and the soil and went into the desert.

This has remained Israel's obligation whenever false gods were worshipped in any land.

4

From our vantage point, we can see why Echnaton failed. He abolished the whole Nile drama, but he wished to remain king. So he threw out all the divine powers except the sun whose embodiment on earth he claimed himself to be.

This was nonsense. The Horus kings derived their divinity not from a parable or an analogy with the sun, but from the achievement of unifying a huge part of the earth and bringing peace and wealth to all the tribes in this part of the world.

III

1

Moses, cutting lose from these cosmic gods, brought his people to the experience of the unity of all gods of all lands and all times.

*Horus Pharao was faithful to his real place in the cosmos of land and water and sky.
Moses was fatherful to his real station as a delegate unto this world.*

Moses could not be a king, and the Horus Pharao could not "purify" religion.

2

Echnaton tried to be king and to purify religion at the same time. He did not know that new truth always must be bought by the surrender of old power. For, the old power was given you for an old form of truth, and cannot be retained when you are driven by a new truth.

3

At all times we find people who think that they can retain the power which an old religion order bestowed on them, and at the same time advance new truth.

History is filled with these Echnatons, and Erasmus's who wish to have their cake and eat it too.

4

The modern fascination with the weakling Echnaton strangely coincides with a hatred or ignorance of Moses. Echnaton's zenith is Moses' Nadir.

So much is man one.

A moment of violent antijudaism coincided with a vogue for the unhappy sun-reformer who was trapped between Egypt and Israel.

IV

1

III Set's Place in Egypt

Now allow me a methodical sketch which, if nothing else, will introduce you to some puzzles of historical method.

Egypt's name perhaps stems from the Egyptian term "*agheb*" which means three things at once: "flood", "flooded land", and the "Nile".

In Homer "*Aigyptos*" means the Nile, the vast river in the delta, not the dry land.

2

This examination of *agheb* as the root of *aigyptos* was given by the wise Swiss Egyptologist Eduard Naville (Ed. Naville, *Journal of Egyptian Archeology* 4 (1917) 230. Because of the first World War, I guess, Naville wasn't listened to); hailing from a small country, he never had the power of forming a school as Flinders Petrie in England, Erman in Berlin, Maspero in France. Hence, Naville's sobriety and wisdom often were lost and when he was 70, 80 and 85 he still had to protest against obvious obscurities of the English and German firmly entrenched schoolheads.

I like to give Naville a place of honor, because of this wisdom without power.

3

Naville for instance cautioned the enthusiastic archeologists who are sure they can read history into a potsherd, by the very simple reminder that many stages of civilization coexist in Egypt to this day – and so they do elsewhere.

An archaic spinning-wheel and a new cotton picker may be found in one Egyptian community today. Who should not think that Pharaonic progress and primitive tribal cult of production have co-existed since we find “pre-dynastic” instruments even today?

Hence, Naville declined to accept as a law the assertion that primitive things found in the soil must be dated in primeval times (*Preface to Abydos III*, 1914). They might easily be much later than the pyramids, and simply belong to other social classes. Today, it is the fashion to assert that any primitive potsherd found in Egypt must belong to 4000 or 5000 B.C.

On the old road between the Nile valley and the Red Sea, in the so-called Wadi Hamamat, the rocks and caves bear many primitive inscriptions carved there by passing caravans of *Bedouins, traders, soldiers, herdsmen*, for the last six thousand years. The road led them from two important upper Egyptian capitals, the Horus capital of Necken (in Greek “the city of the falcon”, Heiracoupolis) and the center of Set’s worship, Ombos.

<i>Ombos</i>	<i>Necken</i> <i>(falcon city)</i>	<i>Desert</i>	<i>Red Sea</i>
		<i>Wadi Hamamat</i>	
	<i>Ambos</i>		
	<i>NILE</i>	<i>Desert</i>	<i>Berenice el Anoseir</i>
	<i>Elephantine</i> <i>First cataract</i>		

the sign of this city Amos means gold. Set “is often called the Ombile” and Horus is given as (*figure*).

It used a valley of the same character as the “wadis” made known in last year’s African campaigns.

4

The road was important as its terminals go to prove. For any upper Egyptian ruler, it was a protection against his being bottled up from the Delta. Through its existence, the isolation of the Nile valley was less complete. And so, the desert at this place was as much a blessing as was the flood elsewhere. Hence the god Set, the embodiment of

the land minus the flood, kept Divine Horus here most reasonably, even when he was annually driven out of the rest of the valley in the ritual of Horus' attack down the valley.

Furthermore, metal was wrought in the upper Nile valley early, and the smith's fire came naturally under Set's protection. The

(figure)

goldhouse, or workshop of the metal worker carried the same hieroglyph as Ombos and as Set. *(figure)* is a frequent allusion to Set, as "the Ombrite" in all ages. Horus' victory over Set was given by

(figure)

the so-called Golden Horus title, which actually says that Horus had mastered Set, and had mastered him at his toughest center where he was most vulnerable, at Ombos.

CHAPTER FIVE: WRITING IS CONCEALING AND REVEALING
SIMULTANEOUSLY

I

1

But to return once more to the rock carvings in the *wadis* east of Ombos and Necken.

They are poor enough compared to the real "inscriptions" of a Pharaonic building. They were made by campers of caravans. They are like our own carvings which we leave behind on mountain tops and when we go sight-seeing, to the despair of custodians.

Among these paintings and carvings pictures of primitive tribesmen can be seen, carrying a special protective pocket, between their loins, like our athletes.

Now the same pocket is shown on old slate plates which belong to the most beautiful and elaborate monuments of pre-dynastic Egypt. It is probable that a certain tribe or group of tribes adhered to this fashion which the Pharaonic Egyptians abandoned in favor of richer dress.

Now, must a rock-drawing in the Wadi Hamamat be "primeval" and pre-pharoanic because such costumes are found in them?

2

The Horus Hieroglyph

(figure)

the falcon sitting on top of Pharaoh's palace, and giving the inhabitants of this palace divine character, is found on these rocks too.

My friend Prof. Mercer, from Toronto, concludes as follow (in his book on Horus, 1940): "The carving is "primitive", ergo it is older than the Pharaohs, ergo the god Horus was imported across the Red Sea through the Wadi Hamamat to the Nile valley. In Ombos the Set cult still shows us a pre-Horus stage of religion, probably connected with the copper mines and the art of using this metal. Horus was an Asiatic god who came across the Red Sea to Egypt.

This result, arrived at from some scribbler's pastime on a tiresome journey through the desert, is further strengthened, in Mercer's deduction, by the fact that "hurri", in Arabian, means "falcon", so Horus is of Arabian origin. (A pearl by R. Cottevielle - Giraudet: "Shemsu Hor, ...ces gens venus inconstablement de l'Asie" Bull. Caire

XXXXIII, 1933, 51, this without one fact in its favor.) We know absolutely nothing of Arabia in 3000 or 4000 B.C. The word "hurri" is attested perhaps 1500 years later. But the fascination of hunting up origins, makes it possible to tear Horus from Set, to make the known center of Aegyptus, the land of the flood, borrow its greatest symbol from an alleged but unknown center.

3

The best balanced historian of antiquity, Eduard Meyer, protested long ago against any attempt to separate a Set kingdom from a Horus kingdom, in Egypt. Despite his authority, the archeologists keep their "pre-notion" for assignments of gods to localities of a definite character. Their method of digging in a specific locality made their "world" a sum of localities, and so they missed the Egyptian problem. Never do we find Horus without Set or Set without Horus. They come to life through each other.

4

The ink shed on Horus from Asia - which would make Set into the only native "African" god, is all the more wasted as Set later was often identified with the god of the Arabian Bedouins in Sinai, Palestine, Syria. Set was written for Baal when a foreign god had to be mentioned. The specific precautions in the writing of Set were exploited when the scribe was compelled to defile his writ with alien gods who of course had to be prevented from entering the spiritual world to which the hieroglyphs gave life. (In the treaty of Ramses II with the Hittites, the gods of Asia Minor are given an atoning name of Set. G. Daressy, Bull. de L' Inst. du Caire, 13, 1916, p. 84.)

As time went on, a Pharaoh who hailed from the Hyksos, the eastern invaders celebrated the 400th anniversary of the god Set. (K. Sethe, Zeitschrift f. Ägypt. Sprache, 1930, Bd. LXV (footnote cont. next page)

II

1

As ancestor = god, he was given a cartouche name like a Pharaoh, as no god ever before.

(figure) Set the Ombite, as ancestor of Seti I.

This inscription of Seti I. has puzzled many. I am reminded of the genealogy of the English kings of Lindsey who in 790 held that the god Odin-Wodan, their ancestor, lived about 340 A. D. 400 years back suffice to have the gods on earth.

2

It is useless to extract historical facts out of such projections. Many histories of Egypt assert, for instance, that the reigns of early predynastic gods and kings mentioned in our annals, must be considered history. However, they were not copied from old annual inscriptions, as all the data after the Nilometer and Memphis were established. They were added 400 or 500 years later, as speculative prehistory. Anything set down 400 years later, without intermediary record, is as valid as Odin's fatherhood of the king of Lindfairne or Set's fatherhood of Seti.

3

To remove any apprehension that I may withhold from you the many theses which contradict mine, and also to give you a parallel to the Set novels in the south which are taken from the north, I add a remark on the role of Byblus, in the Osirian myth.

The Phoenician Byblus, north of Sidon and Tyre, was in touch with Egypt at least as early as 2300 B. C. It was an important trading center, with Egyptian and other temples in its precinct, since earliest times. Trees were shipped to Egypt for ship-building purposes; they came from the Lebanon famous for its cedars, as copper came from Sinai, in the earliest days of Egyptian power without making Sinai, therefore, the cradle of Egyptian civilization. We are asked however, to believe that the Osiris myth originated at Byblus.

It is true, the coffin of Osiris was said to have landed in Byblos, and Isis had to go there, and open a beauty shop for the girls of Byblos before she could get the coffin (this is literally true. The legend makes her bribe the girls by her latest Egyptian fashions).

Conclusion: Osiris was a Syrian god. Byblos was the starting point of his cult. Mercer, when he published his learned magazine "Egyptian Religion" used to state certain queries as editor, himself. In the first volume, he gave Osiris a chance to be a king of the Eastern Delta, originally, before he became a god. Two years later he said: he seems to be a Syrian god.

4

In both cases he did not ask the one question which makes Osiris important: What made him the Egyptian god? If he was a king, what then is a god? What is this quality of the divine which we and the Egyptians might share? If he was a Syrian god what made him dominate 2000 years of Egyptian religion?

The relation between Byblus and Osiris is given simply: the waters which for a while live in Egypt, then disappear or die into the Mediterranean; obviously some place there had to signify this goal beyond his Egyptian life. And the most important ally

received the coffin. But no other importance was attached to Byblus. Christ came from Jerusalem and was carried throughout the world. "Dionysos" came from "Nyssa" to Greece. In both cases, the cradle was in full possession of the living spirit, first. But Byblus never had anything but the residue of the god! Not the god, - his coffin drifted there and was rescued by Isis, so that Osiris might rise again from the dead, in the next year.

III

1

Eduard Meyer once complained of the method which traces one thing to another place and leaves its real origin just as unexplained as before. The question of "origin" as asked in the history of religion, is no question of religions in history since mistakes local transfers for ORIGIN, and thereby condemns religion to be a commodity in which man trades.

Religion is religion not one minute beyond the moment when it is a question of life and death; after that it is superstition, paganism, insipidity, but not religion.

2

Osiris was the Egyptian event named by this specific name rather lately, but in a most peculiarly Egyptian conception of the one who "takes possession" of the basin between the Djedj pillars of Egypt. The name of Osiris is not found before the 4th dynasty, to the dismay of humanists like Sethe who need a pre-dynastic Osirian kingdom in the delta since religion is to them just a form of writing human history.

Not believing in divine and cosmic powers which force our hand, they do not see that the Egyptians were compelled to discover the divine order which they wished to live and embody.

3

The humanist creates religion as an artifact made by man. The ordinary man knows that he himself is moulded by powers bigger than he himself, and he tries desperately to decipher them, to enter their realm and to become one of them, himself, by chaste observance of the rules of their functioning. The permanent question of method, in history, then remains:

Is man bigger than his gods?

Or is man compelled to speak the truth, and is the truth bigger than he?

4

If the truth was the goal of all religions, Osiris was an Egyptian truth and not an Egyptian king; if he was an Egyptian truth he was not invented by a priest or a pharaoh or imported from Byblus, as a commodity, but he was powerful enough to make people act concertedly.

The text of faith is concerted action.

The tribes living in Egypt became Egyptians by believing in Osiris, the annuals "possessor" of the valley, who died and rose again from the dead and was defended and vindicated by Horus and the Shemsu-Hor, against Set.

IV

1

IV Set, the d-----d.

Seth was real; Seth was so real that it took the second space, the hyperspace of hypersensuous astrophysic to "see" him, to recognize his forces at work in Nephtys, the (*figure*), the whole universe. He had a place in the sky, against which Horus threw his lance when he headed for the North.

He had many places on earth, into which Horus chased him, station after station, in the exciting month of Osiris' progress from Elephantine to the Delta.

2

Horus was written as the falcon because he was the power which made man fly through space and cover the firmament night and day. (Pyramid texts Spell 467:

It flies he who can fly

It flies Pharaoh away from you, ye men.

He flies like a cloud towards the sky, as a bird

He kisses heaven as the falcon, he jumps into heaven as a locust.

Pharaoh fills the space with the wings of the falcon to the boundaries of sky & earth."

H. Schäfer in die Antike 3 (1927) 122)

He was the firmament as the falcon who spread his protective wings over the earth, and whose eyes were sun and moon.

3

Set was written as an animal, too. But the hieroglyph with which he was written, is itself a great story about Set. It took a long time until his hieroglyph was found.

The discovery of the sign b which the *Evil One* may be signified without harm, is a task even of our days. We do write d....., and h....., instead of "damn" and "hell". Why do we do that?

This goes back to Egyptian experience.

4

The truth that speech is a vivifier.

Writing is a vivifier for eternity.

"The palace in which sacrifices were listed would be walled in hermetically into the tomb so that the inscription might last eternally." (G. Rusch, Himmelsgöttin Nut 1920, p. 20)

"Writing is not found in the case of common people for some centuries." (Reisner, Naga-el-Deir I, p. 126)

The persistence of ideographic writing in the Horus-name of the king indicates that the writing of this name was one of the earliest uses to which writing was put. (Reisner, p. 124, note 3)

Writing *"aimed at calling into existence men or things which one wished to see rise. Not that it was a question of perceiving them in the flesh. That to which birth should be given was the incorporal second existence of the spirit, the Ka which is the precise image of the physical."* (Translated from Naville, *L'Écriture Égyptienne* 1926, Paris p. 14)

CHAPTER SIX: RIDDLES REMAIN

I

1

Writing the name of a thing gave it power. Ways had to be found to make a harmful thing powerless although it had to be written.

Here are examples:

(figure)

Lexa Atlas LXX, La Magie dans L'Égypte Antique 1, Paris 1925

You may be especially interested in the Apophis monster slain by Set in Ra's boat; the knives render it helpless in the inscription. I have put + behind the unchanged sign, - behind the sign made ineffective.

2

Set's animal was the Sha, the boar, as we know from a small number of old documents. This vile hog was put outside the consecrative walls of the House of Horus, but still, it was written. You find it at the bottom of this sealing of Pharaoh Ahab Merpaha as well as on a wooden religious design from Gebelais. The *sha*, here, is "left out in the cold",

(figure)

Ann. du Service 7.7, 23 Gebelain, Holz

Royal tombs I, XXVI, No. 60

all the other expressions being fenced off.

Such a pig is found even on the Palermo stone of a king Sahu Ra (who already has Ra in his name) but was obviously there copied from contemporary records, when, "an inventory of the House of Horus and Seth", "*(figure)*" is mentioned. (Schäfer Berliner Akademie Abb. 1902, p. 36; G. Daressy, Bull. de L'Inst. Francais D'Arch. Orientale Au Caire X'II, 1916, p. 175, note 4)

3

In the Book of the Dead, the black ring of Set is speared by Horus. (112.5) And the Osiris drama, the *Shemsu Set*, his henchmen, tread the seed into the ground and we know from Herodotus and from paintings that often pigs did this. So pigs = henchmen of Set. A city *Shaathetep*, "the boar is pacified", in upper Egypt, retained the name of the *sha*, the pig. From writing, however, the pig soon disappears totally.

And since 3000 Set is accompanied by another specific animal, in thousands of inscriptions and in all the Pyramid texts:

(figure)

At first sight, you see that this is not a wild boar that roams the thickets and swamps. You may notice the arrow instead of the tail (figure); the arrow accompanies the act of cutting out the thigh and of slaying the enemy of Osiris. (Sethe, *Dram. Texte III* 1928 p. 110) So the arrow renders the new animal helpless.

But what animal does the new hieroglyph depict?

4

The scholars at first simply tried to identify it. *Dog, wolf, okapi, hare, ass*, and other species were compared. It was a purely zoological chase. Nobody asked methodically if replacing the pig by an arbitrary other animal would have made sense.

G. Daressy took the decisive step. He refuted all zoological identifications. The Set animal remains IMAGINARY. It was invented for magical reasons. Then he compared the animal with the original Set sign of the pig. This was his result:

	BOAR	SET ANIMAL
body:	stout, round	concave
legs:	low, thick	long, thin
foot:	divided in 2 hoofs	separated toes
tail:	short, hanging	replaced by vertical, long arrow
ears:	short	long
eyes:	round	allongated
jaws:	fat	none
spine:	straight convex	concave
neck:	short, horizontal	long, thin elevated

This fascinating list of opposites led Daressy to the statement: *On sait decide de lui substituer dans les representations un animal don't tous les caracteristiques serait juste*

l'inverse du "sus scrofa (the pig)". (Bull. de l'Inst. Francais d'Archelologie Orientale du Caire, 13 (1916) 77-92)

II

1

His discovery was never refuted.

Neither was it heeded. The vast majority of Egyptologists were convinced that Set at one time had been the national god of a separate kingdom of Upper Egypt around Ombos as Osiris is considered a king in the eastern Delta in his town of B-Usiris, and as Horus was a king in Damanhor in the North.

The simple objection to this fairy tale of kings or kingdoms in separation who yet used one script and one language, was not even raised.

2

But this attitude precluded not only a serious discussion of Daressy's thesis; it also prevented them from seeing some historical documents which Daressy did not mention, and which played a great role in their historical construction, in a new light.

For, at a certain hour of history which we still can observe, the new sign for Set entered the official title of Pharaoh. At the end of the second dynasty, one king, Peralen, puts his name not under the falcon Horus, but under Ser, in the new form.

3

It is a ceiling found in Abydos (Cemeteries of Abydos I pl. X, no. 1, London 1914). Hence this king opposed the Horus kingdom and vindicated the right of an - otherwise unknown - Set kingdom. He satisfied the inferiority complex of the shemsu Set, the followers of Set (probably the pigs who trod on the grain!) by placing the neglected god on top of his palace.

That a tremendous change must have been expressed by the new sign, I have no doubt. But it seems to me more creditable that the finding of the new sign, the decision of which Daressy speaks, was celebrated by the ruler who reached it.

Horus' power was strengthened, not weakened!

4

All pictures of Set above Peralsen give Set the artificial tail, which starts thin at the body and thickens towards the end like the arrow. This arrow paralyses the God's might. In any case, the convincing argument is that not the original Set animal – of which the alleged primeval kingdom of Ombos would have thought highly – was used.

If it was a revolution against Horus, then the restored Set would not hide behind the mask of the newly invented sign.

Obviously, we cannot say that Daressy has proven beyond doubt that every feature of the new animal was chosen to contradict the pig; obviously also, we cannot look into the heart of Peralsen (although the name suggests “a coming forth from the heart”, oddly enough). But of the data which the annals report of the first dynasties 90% were of a religious character.

III

1

New festivals and new temples were the events which were listed, in the main, besides the height of the Nile's flood. In such a completely liturgical environment, the news that Set now has been rendered harmless, fits better than any political news for which writing at that time simply was not employed.

If those people were eager to speak of their discovery of the world order, why don't we listen to what they have to say?

2

Cautious historians although not thinking of the new construction of the “anti-pig” animal, as we do, conjectured that the Horus king, Sechem ab and the Set king Peralsen may simply be the same person.

(figure)

Com I, pl I

Cem Abydos I, 10

Here you see Horus over Sechemab and Set over Peralsen and give one pharaoh two different names. This is not impossible but improbable.

Besides, historians have pointed to an inscription in which the "Ombite", seems to say that he unified Egypt for HIS SON Peralsen! (E. Weill, Dykmans) And this, we were told, meant that Set was Peralsen's "father".

3

You see, we are confronted by the same question of principle right through. Which language does faith speak, which politics?

Whatever our decision, in this, we may now ask ourselves which would be a religious interpretation of our data. *Sechemab, Peralsen, Khasekhemui* are all Pharaohs of the second dynasty. The I. dynasty had unified Egypt as the followers of Horus, rushing through Egypt, organizing its districts, bringing sky down to earth in temples, everywhere.

The II. dynasty had a situation before it similar to the one which existed in the U. S. when the frontier disappeared in 1890. They no longer had the dynamic energies of a first attainment. They now had to screw up every new generation to the old fervor of faith, by enlarging on the old convictions.

Set embodied the elements which so far had been simply *overrun, confused, crushed*, the static, eternal land, the remaining dependence on the desert and the gold mines.

4

The fact that Egypt was not so totally different from the rest of the world as the Horus worshippers had rightly felt it to be. The atonement with the nature outside the Nile mysteries of each year seems to speak out of the acts of these new pharaohs. It is like a fuller integration of the conquered country, penetrating into a more static stratum of reality.

When it is said, that the Lord of the God City united the two lands for his son, perhaps we should read this: *Not only does the Nile make for unity annually. We are a Union even beyond the urge of the pioneers. We are one not only by sailing the Nile and irrigating the soil but just as much by all the secondary work which takes place in any part of Egypt, regardless of the Nile's progress.*

IV

1

This, I think, is at least an interpretation which listens to that which the ancients tried to express although I do not know if it is the final one. For, in any case, in the inscription of the Pharaoh Peralsen, as son of the Ombite, a riddle is involved.

Nowhere before the days of Ra's ascent in the 4th dynasty, is a king called the Son of Horus. This was impossible, since Horus, the sky, had for his children the four pillars of the sky; never could pharaoh be one pillar of the whole sky; he had always been establishment to reflect and depict the undivided Horus. And so the word "Son of Horus" nowhere occurs for him.

2

But under Peralsen, somebody called (*figure*) Noubt, the goddess of Ombos is said to have united the two kingdoms for his son. Again, our wise Naville proposed in 1915 that the father Sekhemab was speaking to his son Peralsen, here, not Set. Our history books neglected Naville.

3

For the sake of completeness I here give the strange inscription. It is strange because always the name of the Pharaoh is put into the casing of his palace, at that time. Here the sacred name stands unprotected, and this is quite unheard of.

Simply compare the last signs of the "open" inscription *per* , *ab* , *sen* , in the lower right corner, with his "protected" name, and you see that our data is excluding and is not yet completely understood.

Also note the double Noubti sign on the left.

A → nu and B →

= con

= his

The annals always give the name of the mother of the Pharaoh, never of his father. And the sign (*figure*) could be feminine because of the feminine ending. But it goes on to speak of "his" son! It remains mysterious.

4

Another Pharaoh of the II. dynasty also circled around our problem. Khasekhemui combined Horus and Set on top of his palace name and therefore must have come later than Peralsen (this against Dykmans and Weill) who introduced the new sign.

(figure)

Cem of Abydos - I, 1914 pl. XI

Perhaps this is the sequence:

Sekhemab stressed that his son should feel empowered to consider himself the (figure) of the powers of the gold and the desert. Peralsen needing this summons, put Noubti Set, in the new form of the counter-animal on his palace. It was a conquest of magical and religious taboos which is compressed in these seals. And Khasekhemui drew the consequences. Later, the falcon above (figure) sufficed, for the identification of power over flood and gold.

CHAPTER SEVEN: "SHE WHO SEES HORUS AND SET"

I

1

1

How little Horus was forgotten is proved by the seal on the right side of the next page where Horus and Set are combined but with a new city apparently in connection with a special cult for Horus in the sky.

Here in Abydos Set and Horus look in the same direction.

On the left (see next illustration) however, they face each other. They do this also on a granite doorjamb found in the center of Horus worship, in Heiracoupolis, i. e. Necken.

2

The next illustration shows a probable sketchy rendering of the Djedj pillar, which I vindicated for Set, actually here without any mention of Osiris.

And on a tiny scarab from Abydos, we read this inscription: A mighty Set animal inside the house two Horus divinities and the words: "*Khasekhemui, in him the two gods are at peace.*"

(.....Mss pg. 26)

(insert p. 41a

Petrie, Royal Tombs II, 197 Pl. XXIII

ibidem II, 200

Quibbel, Hierakoupolis, Vol. I, Pl. II, 1900

Petrie Scarabs Pl. VIII 2.9)

3

Finally, a fragmentary tradition seems to say that the queen of Egypt had the title "*She who sees Horus and Set*". Of this is true, the unity of the two gods seemed indeed complete in Pharaoh himself. He united the powers of Horus and Set.

With a certain right, we might say:

As ruler of Egypt he was compelled to unite the dynamic and the static principle of the wide lands stretching out endlessly (Set) and the tempestuous progress of one administration sponsoring law and order in flood and drought (Horus).

4

After Khasekheumi, the problem of Horus and Set takes on one more new form; Horus is put on top of the Ombrite. (See above p. 344). After that, the problem is shelved, the sun Ra comes to the fore, the heroic era of the founding of Egypt is over. The sign

(figure)

remains. Many evil things are determined by it, besides Set, for instance enemies.

II

1

By now you must be very tired or at least overwhelmed by detail.

Deliberately, I took you into the jungle. You met with many instances where our judgment may have to remain suspended always. But the true religious atmosphere of Egypt by now has spoken to you directly.

2

And that is worth at least the same effort as visiting a modern coal mine and climbing down a pit.

3

Also, the underbrush is no cut for our main attack on the great Egyptian solutions of the sky-world and their land.

Which order did they read in the sky?

Which order did they write into the land?

How did they deal with the forms of tribalism which the new hyperspace superseded?

Yours "underbrush cuttingly",

Eugen

NINETEENTH LETTER: A WORLD OF GODS

Take a breath.

CHAPTER ONE: THE FOUR FRONTS

I

1

From one corner, we have looked into the *World of Gods*, called polytheism and dear to us as the world of the Olympic gods. By now, you may be equipped to deal with one more example or ruthless analysis without experience.

It embodies the lack of identification which distinguished the treatment of Egyptian - or any other religion, for that matter - by our critics who tried to be outside of it.

2

The example was set by Alexander Moret, one of the most elegant minds in Egyptology. He wrote a number of beautiful volumes on Egypt, history and religions. And when he followed his own hunches, he mostly was right.

3

But being severely criticized often, especially by the German school, he came under the sociological influences of the age.

And so, at the end of his life he allowed the whole Egyptian world of gods to collapse. Gods were simply political tools. Where we find a God, a special tribe or people is assigned to him. The gods are not man's experiences, with one complicated hyper-tribal universe, as we hold, but political handles to stabilize groups. The gods were tools for association, whereas to us they were imperatives in a given frame of experience with the real world.

4

To the sociologists, this tormenting question of any heart: How many conflicting influences fight over my soul? - is not even known. Schiller knew it when he sang:

Nimmer, das glaubt mir, erscheinen die Götter, nimmer allein.

Never, believe me, a god appears alone. All the celestial powers come pushing in once we open the door to one of them.

II

1

You remember how Set was a constant stumbling block as long as he could not be made transparent as the enemy of Horus during the year, but at the same time the friend of Ra, daily. To make the forces which conflict and which seem to exclude each other, simultaneously, is the core of religion as it is the core of eternity.

2

Now compare Moret: *"Il yá en quatre groupements humanins sous l'égide de quatre dieux principeux. Ce son les Hamites Libyens avec Seth d'ombos, les Sérites méridionaux avec Horus de Hetopo; les Sémites syriens avec Kuzt-Osiris (this is the "Byblos-Osiris"), les montagnarde mediteranéens avec Râ."*

We are left with four different religions.

3

Of course, to a humanist, all these gods make little difference. They are names and fictions. But look at the misery of worshippers of a Ra only, who is everywhere and therefore nobody's alone, of a Set only who is *desert, heat, scorched earth, melting metal*, in a hot country, of a Horus alone who has no function whatsoever since he is made God of one group in a divided Egypt and without unifying power either on earth or in heaven, of an Osiris alone who is an intruder from Syria.

Naively, Moret continues ("Histoire de l'Orient" II, 180, Paris 1930): *"La fusion de ces divers elements qui se sont superposes sans s'exclure, aurait produit le peuple homogene des Egyptiens historiques avec ses grands dieux universels et ses dynasties de Pharaohs, herotiers de Dieux."*

Here where "Egypt" begins, in a fusion of these elements which are put one upon the other without excluding each other", we are left to our own devices.

4

But which is the important step, the divine and religious creation, fictitious units each with a meaningless because isolated God, or that unit in which divine powers are orchestrated into one symphonic effort of cosmic eternity?

If the latter is the exciting event, why can it not have excited and called forth the revelation of all the gods, as interacting actors on the newly discovered stage?

Actually, Moret imparted to the pre-dynastic tribes the attainment of Moses and Israel because he (and all 19th century humanists), ignored the distinction between a tribe and a people.

III

1

Let us profit from Moret for our own clarity.

A tribe is a group of one spirit, on one inspiration.

A country is a world of gods.

A people, and the chosen people more than any other, is a group of one God in one world.

2

So you see the difference.

A tribe is inspired but worldless. "It is significant how little attention is paid to the processes in the sky by totemistic tribes, and how the classical totemistic tribes degenerate, when these ideas become predominant." (Thornwald, *Anthropos* 14/15 (1919/20), 530)

A country in a world which is inspired by the gods of the land; but they must be a plural because this is the fact about the real world, beyond the tribe; we cannot keep our naïve unanimity as soon as we "enter life".

The same thing which today children experience who outgrow their parents' home, the tribes experienced when they established themselves in the real world of the Nile-created world. There, conflicts of interest begin.

3

The tribe does not know "gods" in the same sense as a "landlubber". For the tribesman speaks not himself but God speaks through him. I can "know" my vis-à-vis, but I cannot "know" that power which wakes me up to knowing and which leaves me in a silent torpor when it has ceased to stream through me.

A tribesman, at the martyr pole, does not “know” his God, but triumphantly his tribe’s spirit dominates his body; despite its pains, it still serves as pharynx and violin on which the great spirit can play.

4

When the world of gods called a country is staked out, man is freed to knowing that there are gods.

Now, instead of them speaking through him alone, he had speech left to meditate and to know of them by reflection.

IV

1

The evolution of it showed us the wrestling of two energies with each other:

the inspired, worshipping, praying, invoking function,
and *the reflective, organizing, scientific one.*

No tribe knows of this dual capacity. They sing and dance but cannot check their utterances reflectively.

It is the unloading of the divine upon a world of gods, which makes man capable of a new dialectical rhythm between ecstatic holiday and articulate workday.

2

The new freedom gained by entering the “world of gods”, the land consisted in this certainty that the gods were alive even though each man in the land would bend over his individual work or task. Because the gods now had homes outside the human tongue, men could specialize as *peasant, trader, soldier, priest.*

These new professionals are unknown to the tribe.

3

These four classes became the constitutional social order of the country, because they defend the four danger fronts of the temple city:

the peasant defends the **inner** front, the soil won from chaos,

the priest defends the fundamental and unclear experience which gave unity to this world of gods, and not other, they face towards the birthday of the sky-world, **backwards**;

the soldier defends the same world where it opens towards the **outer space**. Fortresses were called doors; Egypt does not equal the whole world. War on its frontiers shows its intrinsic inadequacy; though being a world, no country is the world. And soldiers in their armies bridge the distance between these two truths.

But soldiers are not “warriors”. On the war-path, the whole tribe moves; in a country’s war, fortresses were erected and an area was defended or conquered. Soldiers are professionals and the peasants stay at home.

The most complete change from tribe to country is seen in the *trader*, trader in commodities or trader in ideas and inventions. Trade and philosophy belonged to each other in antiquity as they do in our days. They compare and bring together the ways of life in different countries. Any one country would have too little future, too little growth, all by itself, Egypt experienced finally. The trader stimulates implementation by new things and new thoughts which he carries from one country to another regardless of their hostile gods, of their separate universes.

In this sense, the markets which the Egyptians would hold with the Nubians in the south, the ships they would send across the Red Sea, and the foreigners which came to their Delta cities, all represent a front of **forward looking novelty**, though a precarious one.

We shall see that this “ersatz” future by trade and philosophy remained substantially the only solution before the Church preached a new forward front.

4

To sum up, the four fronts of the warring tribe and the four fronts of Egypt were totally different:

	TRIBE	TEMPLE-CITY
<i>backward</i>	ancestors in the grave	temple
<i>forward</i>	sacrifices on the altar	markets
<i>inward</i>	dances, songs in the yard	work, farming, shops
<i>outward</i>	warpath in the jungle	fortifications, fortresses.

The grave, the yard, the jungle were all revamped into real houses, when the altar on which the tribesman sacrificed their enemies was transformed into a temple in which the course of the stars was reflected.

CHAPTER TWO: THE VIRGINIA REEL

I

1

You will notice that the altar was the way out into the future, for the tribe, for in this way they made amends, "mended their ways" when they had gone wrong. The altar reconciled the ancestral spirit to all the exceptions from his rule which must be made.

The temple, on the other hand, begins the day of the land, because in the temple the new spirit was made rhythmical so that in their processions it could proceed recurrently, eternally.

2

That which is the last link of the forward looking front in one order, the tribe, is made the foundation stones, the beginning of the new life of the country.

	yard		operations of peasants
	dances		farms , workshops
ancestor	sacrifice	temple	market
grave	altar	processions of priests	traffic of traders
	warpath		fortresses
	jungle		frontiers, marching of troops

It is as in a Virginia reel: the couple which comes first, stands still and becomes the last.

3

In **Israel**, the movement outside the country became the foundation stone, and the messias marked the future.

In the **Church**, Jesus as the Messiah, became the foundation stone and the Missions to the End of the Earth simplified the forward front.

In the **modern world**, the mission to all the Gentiles was accepted as accomplished fact which in turn could serve as foundation stone for civilizing their baptized world.

And **today** the far aim of the modern world of creating one globe – its ultimate goal – must be made the foundation stone for all the people of good will whose souls, which to keep alive in a new era swinging between the foundation of one globe and the new goal.

4

Six times, future and past changed places, in this Virginia reel.

The new spirit literally contradicted the old because olds became starting points, and there is no greater indictment of an old order than the assertion that it has ended through fulfillment.

II

1

The gods of Egypt were new, because they served the new goals of enlivening a world of gods. Hence they could not possibly have fulfilled themselves in the older horizon of a purely tribal reality. They came so that Egypt might supersede tribal life as a new way of life.

2

Here you see that wrong questions must lead to wrong answers.

Moret made a non-pertinent question dominate the real question. And so, he thought that elements “superposing each other without excluding each other” produce a new spirit.

This is a misunderstanding of the very quality of any spirit.

3

Spirit is not a mixture or a cocktail, it is a dictatorial frame of reference, in which old conflicts cease to make sense, and new relations do make sense.

How *Osiris, Horus, Set, Thot*, became parts of *one temple service, one literature, one language*, remains more mysterious than ever when we are told that they all had “a good position” in the world of tribes!

Why did they give notice?

4

The Egyptians themselves knew that they had not known *Horus, Set, Ra* or any of the immortals before they had laid down the law of heaven in their temples. They knew that they entered a new world, the world of the celestial powers:

The king himself stood alone

*“Unfastened the bolt,
opened the two doors:
behold, there was his father Ra
in the exalted house of the Obelisc.”*

From the most archaic body of texts, the Pyramid tomb inscriptions, I copy a few lines:

Prayer for a Pharaoh (335)

*“How happy are they that behold him, crowned with the headdress of the sun-god.
His apron is upon him as the plumage of a hawk. (Horus!)
He ascendeth among his brethren, the gods into the sky.”*

TWENTIETH LETTER: SOME MORE QUOTATIONS

November 19, 1943

Dear Cynthia,

Yesterday's package, I hope, has not been too much. Pages 69ff. may well "floor you". Still, I thought that you should at one place be in the operation room of the surgeons itself and see every bit of evidence.

I

1

In this connection, I make bold to complete the documentation by some more quotations.

The mysterious "ombite" between Sechemat and Peralen, is also mentioned in one line of the Pyramid Texts. Those archaic texts inscribed on the tombs of the Pharaohs of the 5. Dynasty, 3 or 4 hundred years after Peralen. It is just one line and its editor, Sethe, who reads authentic history into every prayer says of it in one breath:

p. 91 "The text is placed on the morning of the Pharaoh's coronation; the Pharaoh is represented as heir (*see the history!*) of Seth of Ombos. This would fit into the transitional period of my primeval history, par. 20213."

However, on p. 93 the same Sethe who died before we could harmonize this posthumous commentary, also wrote: "The text cannot hail from the Ombite period but must be younger than the heliopolitan period since the divine Ennead of Helopolis is mentioned. But that the Pharaoh as "a limb of Set" (*which however is not stated in the text*) shall deliver mankind, sounds like a polemic against another power which does not worship Set, a power which heretofore enslaved men, and that is to say, against the Heliopolitan domination of Horus (*but in Heliopolis promoted Ra and came only centuries after Horus!*)

This assigns the text (*one single line! out of hundreds*) to a period of the last pre-dynastic period when the upper Egyptian realm seems to have experienced the temporary return of the king to the fifth district of Coptos in which Ombos was located."

2

The quotation is a good example of a method for which religion is nothing but politics, every prayer a report of a political event etc. etc. This is quite memorable.

The line itself may or may not have something to do with the text which added to your confusion on pages 55ff. It says, obscurely, either,

Pyr. Text 370 a

This Pharaoh washes himself, the Sun appears, the great Ennead of Gods shines, the Ombite is high again as ruler of his ancient palace. Pharaoh saves mankind as his limb. Pharaoh takes to hand the "upper Egyptian" crown out of the hands of the two Enneads. Isis nurses him, Nephthys gives him her milk etc. etc. ...

Please bear with me still longer.

3

a.

In this text, the allegedly restored Pharaoh of Ombos is in fact worshipped by the two Enneads who owe their cult to the priests of Heliopolis in lower Egypt, at a rather late period. So this makes all the differences between North and South quite improbable.

b.

The one line on Set may mean, according to Sethe himself, the Ombite is high as ruler of the *itr-t* palace; this Pharaoh saves the human race out of his own strength.

Sethe changed this his own translation into this Pharaoh delivers (*from Horus!*) the human race as a limb of him (*Set*).

You see that one can prove anything in this manner. The astounding facts in this "transcription" are 1. the change of to *save* into *deliver*. To save is an act directed against famine or enemies of nature, to deliver is more appropriate for political changes.

4

How incredibly improbable that a Pharaoh who boasts of receiving his crown from the Heliopolis-Gods, should boast one line before of having delivered the human race from the tyranny of this same Heliopolis!!!

But Sethe was the greatest authority on Egyptian texts!

This does not exhaust the possibilities of the text. I have a hunch that the text might be read as giving "*Horus, Lord of Set's City of Ombos*", his due.

If you ever get to Diener, ask for K. Sethe, *Die äg. Pyramiden Texte* Band II Spruch 268 verse 370 and trace it for us on tracing paper. What I need are the signs preceding

(figure)

and following it.

II

1

We know, besides, that Set was worshipped with all the other Gods in Heliopolis by Pharaoh Nautirkha (which name means: "The Gods rise" (Weill, in "sphinx", 15, 2ff.) and that - this before all - Set was one of the 9 gods in the Heliopolitan Ennead himself.

All the attempts, then, to play up local separate Deities against each other as though a God worshipped in Ombos and a God worshipped in Heliopolis were antagonistic for this reason, are one gross misunderstanding of our whole problem.

2

The Temple city has one task, permanently, and that is its obsession.

We may formulate it with clarity, when we compare it to the tribal obsession.

3

The tribe tries to connect

imperatives

My son, break the twig
Let there be light
Have peace in your families
Don't marry inside your household etc.

and narratives

the twig is broken, my father
and the light shone
We have kept the peace
We did not marry inside mother and sisters etc.

and thereby allows men to recognize each other as carriers of one spirit through time. Death does not interrupt the flow of this one Spirit. The past and the future are one, made one, by articulated, "namely", speech, which creates a nominal environment above and superior to the pronominal physical environment.

Past spirit = future + names which classify it.

Eternity in the tribe is this equation - *Past plus its imperatives = future plus its names.* Because the past becomes alive when it is conceived as in the state of becoming.

The future becomes respectable when it is understood as ennobled by the names given to its processes, of old.

4

The temple-city deals not with the equation of past and future. Instead, it equates the outer space of the universe and the inner space of the group. It equates the sky-world and the world of man.

III

1

If the sun and the stars can be made to speak, and if the human being can be made to move rhythmically, then the equation is successful and the eternal order of the temple city is achieved.

External sky-world plus speech = Internal social world plus rhythmical movement

Thence, writing is invented, which is the language of the sky, and the temple is heaven on earth; and inside this temple and its inscribed calendar rules, humanity now moves eternally.

2

All the texts and seals and scarabs quoted in my letter "*Patience*" have this in common, that the external world is made to speak instead of man, and the internal world of the realm is made to move, instead of the skies, and without this preliminary conception of the total endeavor of the ancients, we must miss every single point in the traditions.

3

All men fight for eternity. We, the heirs of all times, have inherited the names from the tribes, and the spaces from the temples.

But the two equations past and future, inner and outer, once were discovered, one after the other!

4

That is the typical human story.

I trust that this postscript may not be out of place, after all, despite the terrifying detail.

"Eternally" yours,

Eugen

ESSAY (II): HOW THE SKY-WORLD BECAME OBSERVABLE

CHAPTER ONE: SOPDU

I

1

We moderns take it for granted that there should be one heaven and one earth.

These concepts have the affectation of utter simplicity. But at closer inspection, they stand revealed as being a very questionable dichotomy.

From the horizon in which the sun sets, to the clouds over our heads to the blue sky and the aurora borealis, with the stars at night and the sun of day, we lump a million phenomena together and oppose them to the earth and all that which gravity keeps down to earth, by the one term sky.

Is this adequate to the experience of our senses?

2

The innumerable in the extra-earthly regions, at first, was not lumped together into some oneness, heaven, or, sky. When man embarked on the adventure to root himself outside the unsteady earth, with her floods, in the steady firmament above his head, he distinguished various parts of the new vault which seemed of lead (in Homer, it is brass or iron since iron now was known) and ascribed to them independent existence.

The Sky-world did not begin as an absolute monopoly.

3

It began as a confederacy of separate entities. The merger came very much later and in fact, the history of the Egyptian Religion may well be written as the attempt of achieving this merger.

Horus and Hathor, Nut and Ra, Osiris and Isis, are all stations on the road towards such a merger which, in the end, failed. The sky-world remained pluralistic.

In the expression of the psalms that *the heavens tell the glory of God*, the old plural still shines through.

4

Older and newer documents lead us in the direction of a confederate sky; Neugebauer, in 1940, in a mathematical and astronomical commentary (Kopenhagen Academie, phil. hist. Cl.) said that the "Sky" goddess Nut only covered one part of the sky. In this part the 36 constellations of the Dekans - the constellations dominating for a 10 day-period each - rose and set, during the year.

And 50 years before, Brugsch reproduced a late Roman picture of the sky, in which three heavens are visible, one above the other.

(figure)

Brugsch Mythologie, p. 211 (Philae-L.D. N. 35, b.)

II

1

When we come to think of it at all, the plurality will strike us as the more natural. And the first phase, the heroic period of Egypt, will be recognized as the one in which skies became observable at all.

No longer expecting complete unity or harmony for the beginning, we yet have a sound basis for one interpretation if we say: At one time, men who took possession of Egypt must have decided to observe astropolitical processes. They must have set aside priests. They must have created a continuum of observations over many decades.

2

This decision, and no particular doctrine, is the birthday of a sky-world. All the doctrines of later centuries would have remained unborn without this one step by which a new class of men came into being, unknown to the tribe, and fundamental to the temple city.

The class of "*seers*", *scribes*, *priests*, *stargazers*, in Egypt, is the cornerstone of the professional development of all the other classes; a "*laity*" which proceeds to the heaven or temples only occasionally, at the great festivals attracted by these temples as by magnets, is set off from this first class.

The laity itself splits into soldiers, peasants, traders and craftsmen. Pharaoh alone is the “total” Egyptian, he is *priest, soldier, farmer, architect*. He carries

*the mace of the Commander-in-chief of the army,
the hoe of agriculture, the staff of government,
the cord of orienting the building,
the symbols of his celestial habitation.*

3

The germ contained in his incarnation as Horus unfolds in these four functions in which he has measured the eternal world of the stars and out of it dominates the external world of warfare, organizes the inner world of culture, and faces the future.

What, then, could induce such titanic innovation? Can we be more precise about it?

To repeat: no theory or theology developed by the priests in the course of time, would explain the existence of a priesthood. The recognition of a sky-world and of Egypt as its reflection on earth preceded any specific theology.

4

The heroic age of Egypt made the skies observable.

This is the meaning of the “Horus phase” of Egyptian religion. Horus is our power to re-enact and to underline, by our own acts, the divine order of the universe. Horus flies, and unlocks the new world in which day and night may unite, by man’s understanding as Horus man may do what neither sun nor moon can do, day and night.

III

1

The technical expression for this era is, therefore, in our textbooks quite rightly that of the *Followers of Horus*. Every second year, Pharaoh and his court went according to the Palermo Stone, the whole length of his new sky-reflecting earthly world and enacted, in every part of the country, the actual rites by which Horus conquered or paved the road for the inundation, in harmony with his guiding star *Isis Sothis*, when she, one of the two brightest stars in the sky, stood visibly in conjunction with the sun at sunrise.

2

Everywhere did the God Horus take his *mesen*, his workers in stone and metal, and let them settle the lands with the statues of the Gods (Navelle, Myth of Horus, p. 7). Horus, then is the attitude of humanity itself towards the sky-world, it is the overwhelming and incorporate movement of the conquerors of Egypt by which they recognized themselves as sent out to become Egyptians; as followers of Horus, they decided to write down the laws of heaven on earth.

3

As followers of Horus they divided the world of the inundation into a sequence of thirty six districts of irrigation, and this division into "*nomes*" became permanent for thousands of years. The local temples are the results of the biennial sweep of the servants of Horus through the land from Elephantine to the Delta.

At this occasion, a census was made of all that which belonged to Horus and to his embodiment, Pharaoh.

At this occasion that which was the same everywhere, the sky, was apprehended locally. The local temples are results of this great act of taking possession of Egypt as one.

4

And in this act, man completed the divine will which was written so clearly in the sky that man had to fly up to it like the falcon.

When Horus is called "the heir-at-law", the right executer of his father's will, and when his model father Osiris is called "he who takes possession", both the name of Osiris and the name of Horus and his servants, testify to the heroic age when men felt that they did the will of God if they surmounted local and tribal divisions by the new unifying vision of one world South and North, by the new unifying way of life of one order South and North wherever the Nile rose and fell.

Hence, innumerable variations of Horus were worshipped in the various districts of upper and lower Egypt, from the simple image of a resting falcon to the picture of a crouching falcon on the one hand to the representation of a falcon who had become the sun, engulfing him with his multicolored and widespread two wings.

IV

1

There is no difficulty in grasping the variations of Horus in the sky;

*sometimes his alliance with or entrance into the horizon is stressed,
sometimes that of his domination over the house of the servants of Horus,
sometimes his union with the firmament of the night
when the irregular planets are identified with his flight across the sky,
sometimes his melting into the sun.*

When the South Americans call the humming bird "*Tresses of the Sun*", they seem to be pretty close to the Egyptian emotion as servants of Horus.

2

In a footnote, I contrast our picture with the last word on the subject spoken by the head of the atheistic school, Adolf Erman, in his iconoclastic book on Egyptian Religion, of 1934. The premise of his deduction, the "local", unspiritual and undynamic origin of the innumerable "Horus-gods", is not even debated by him. That a "god" is an attitude of his believers, by which they are overwhelmed and moved, was - one might say, of course - ignored by Erman (p. 29).

3

We shall test our sketch of the heroic era of Egypt by speaking of Horus in one of his most inspiring aspects, as *Horus Sopdu*.

Sopdu is considered to be a god of a Horus character worshipped in the district of the Delta called Pisopdu, House of Sopdu, Lord of the Arabs or God of the orientals, he is said to be. His temple in this 20th district of Lower Egypt was excavated by Naville in 1887.

I showed its pictures to you when you were here.

That Sopdu was not a local God, was already obvious to Heinrich Brugsch; before he died, he tried to vindicate him, but was unable to follow up his discovery. In 1922, Kees and von Bissing stated clearly that Sopdu was of early importance (see the full text of their statement in appendix). Sopdu - Sethe knew this too (*Grabdenkmal des Sahure*, II (1913), p. 82) - was not a local deity but part and parcel of the oldest block of religious concepts.

Sopdu occurs in the pyramid texts, he was worshipped at the ancient center of upper Egyptian religion, in Abydos. His form, the crouching falcon, is found in Upper Egypt as well as in the *nome* Arabia.

4

Sopdu is either written as a crouching falcon or as 1; his pointed teeth are mentioned. Sopdu is Horus in his name or appellative as the one in triangular shape.

This growth of a god through his appellative is constant Egyptian practice. Not only was Horus as one name made the special object of cult in the II. Dynasty (Breasted Anc. Records I, p. 62, no. 119: Stretching of the Cord for the Temple: The Name of Horus), to any god further names were joined like to the nucleus of a benzene ring.

"Horus in his name of", is the formula by which the compound is achieved. Oldest gods may so be joined together.

Seshat, the goddess of astronomy, temple building and writing certainly is old; yet a Pyramid text (364) speaks of the goddess "Nephthys in her name of Seshat, lady of the builders". The names are partly titles in the *Who's Who* of the Egyptian world of gods. A new name of a god is so to speak his growing point.

Sopdu then is Horus in his appartion as triangular, as "the pointed tooth"

as the Pyramid Texts exaggerate it poetically.

CHAPTER TWO: THE FOUR DIVINITIES

I

1

When does a part of the firmament shape up into a definite section all by itself?
When is it not arbitrary to cut out a part of the sky?

The sky is full of shape at dawn. Then, a zone emerges which is lightened already while the rest is black.

Dawn, the short moment of equilibrium between night and day, was the starting point of all cosmic contemplation in Egypt.

2

Wishing to decipher the confederacy of all the heavenly powers, the simultaneity of day and night became their obsession.

Was it one vault which brought forth the sun and swallowed Him up at sunset?

And, vice versa, when every ten days new decans arose, 36 throughout the year, of which never more than 29 could be seen simultaneously, these stars too came out of the vulva of the heavenly cow and in the morning, she would swallow them up again.

Documentary evidence proves that this double rhythm of night and day was the center of key or starting point of the Egyptian sky-world. These followers of Horus tried to unriddle the skies where they obviously were fullest of riddle, and this was neither at midnight nor at noon, but at dawn.

3

Two worlds clashed here; hence, the sky-world was posited as dual.

Sopdet, the dog star, was worshipped when she was visible together with the sun. That the heliacal rising of this star made epoch, is to be found in every textbook. But the learned term "heliacal rising" is apt to becloud the significance of this choice.

It was the moment when the clearest messenger of the night and the light of day live together in one part of the firmament, which revealed to the Egyptians the true rhythm of the sky-world.

4

Now, Sopdu is exactly this one part of the firmament in which Sopdet and Ra live together in miraculous union. The worshipper, on the wall of Sopdu's temple, lies prostrate, under the starry sky, and envisages in front of him the cone of light in the East where Sopdet and sun will be seen.

Sopdu in whom the queen of the decades, Sopdet, appeared, also had the name of master of the 36 decades.

This much is evidenced by purely historical evidence.

II

1

At the end of his life, H. Brugsch became impressed by the zodiacal light which appears on the Egyptian horizon and thought that Sopdu was this cone-shaped light of the Zodiac which Selliger has investigated in our days. This is an open question.

Sopdu retains his relevance in Egypt's astropolitics regardless of the way this question may be answered one day.

Whichever the zodiacal light is treated, Sopdu himself, the lighted part of the horizon at dawn, retains his significance. The pyramids, it should be obvious, tried to shape on earth a building similar to Sopdu's shape in the East at dawn.

(insert p. 10

Chapel of Soft el Kennah
 Proceed Bibl. arch 1893, p. 391
 Lumière Zodiacale worshipped by prostrate man
 The stars of night above

Sopdou

ben)

(insert p. 11

(Neville goschen 1887)

Pl. V

piece

(figure)

worshipper
admiring Sopdu.

Note the firmament of stars which always appears above deities, (Borchardt, Sahure II, p. 15)

there above the god adored by the worshipper, as well as the clear triangle of rays of light, in the eastern horizon.)

(insert p. 12

Various representations of Sopdu in Naville, Goschen 1887

Plate II, 5 left

II, 5 right

These three all Plate V, line 4)

(insert p. 13

(figure)

Brugsch, Thesaurus I, 182
 Stele aus Pisopdu *nome* Arabia
 Sopdu in 3 Etagen dargestellt als Herr der 36 Dekaden.)

2

It is, I think, gratifying to be able to understand the Egyptian ambition of the pyramids. Modern anthropologists (Linton in his book "Man", p. 381) insist that the Egyptian and the American pyramids have the same form by mere accident!

This argument runs: the Egyptian mastaba and step pyramid achieved eventually the pyramid form, but did not show this shape in its origins. He declines, that is, to believe that the Egyptians saw a more perfect attainment of their own primary aspirations in the final pyramid than in their previous experiment!

This kind of scientific deduction is as irrefutable as the "purely" local character of the innumerable Horus gods.

Nonsense is irrefutable.

3

In the Egyptian sky, we now see the dawn, Sopdu, in which Sopdet, his lady stands together with Ra, the sun, on July 19, the sacred New Year of the Nile. In the north, the stars that never set, Set's thigh, provoke Horus campaigns through the whole length of the land. And in the south, the most glaring star, Orion, opposite Seth, connotes the power which on earth later is called Osiris.

*Horus of the horizon,
 Horus Sopdu of the July dawn,
 Horus as the winged sun-disk.
 Horus as the god of all the planets,*

stands in interaction with Seth of the "Great Bear", with Sopdet in her rising at dawn, with Ra, the sundisk, and with Orion, the greatest constellation of the sky.

4

In their purely technical or mathematical interests, the modern "scientists" have always mentioned Sopdet without Sopdu, and also Sopdet-Isis without Orion-Osiris. Our picture on p. 15 of Horus, the cow Hathor-Sopdit on his left, and Orion on his right goes to stress that any such isolation of Sopdet as "head" of the Egyptian year, would be fatal. The Gods are related to

(figure)

Hawk separating Orion and Sothis as cow
Denderah

each other. Horus' womb (Ha-t Horus = Hathor), the cow of the sky, is at the same time, "in her name of Sopdit", the star which comes forth in Sopdu Horus (also see Gundel, München Akad. Abh. N. F. 12 (1936), 145, "in her name of Sopdit" is a genuine Egyptian term).

As Hathor and Horus belong to each other, so do Sopdit and Sopdu, but also Orion-Osiris.

Horus makes "the Followers of Horus" enact heroically the movements of the sky-world.

III

1

In as far as Horus is a god who imparts an attitude or way of life to his believers, the *Followers of Horus* are the heroic young sons who support the generation of old gods like Orion, in the sky, and Osiris, in his annual surge and resurrection on earth; Horus is man's falling in with the cosmic order.

Hence Horus is called so often the son of Osiris, and yet it remains that Horus was the starting point of Egyptian religion.

2

For as Horus, the divine, took possession of the conquerors of Egypt, and in his name they set out to help the sky-world into existence through the whole expanse of the basin of the Nile.

In Horus and his followers the objective facts, the mundane circumstances, meet with the ecstatic human decision to set upon these circumstances, as the new initiates of the sky-world.

3

The northernmost star in the belt of Orion, δ Orionis, rises at midnight, in the middle of September, and culminates at 6 a. m., at about sunrise. Ten days later, he rises 40 minutes earlier. These two intervals, ten days and 40 minutes, form the basis of the Egyptian decalogues and their 35 column calendar (Alexander Pogo, *Osiris* Vol. 1 (1936), 500).

Now, Orion by gaining 40 minutes on the sun every ten days, will, between September 15 and June, gain so much that he rises at 6 a.m. 40.27.4-1050 minutes = 18 hours and therefore remains invisible. That Orion is invisible at the very moment when Isis-Sopdet became visible, struck the Egyptians forcibly.

In July, Sirius is alone in the sky!

It seems strange that before Pogo in 1936, not once was it realized that Sirius at her most glorious crowning moment in July is without her great southern correspondent, as this picture suggests.

(figure)

4

Orion sails away. Sopdet cannot reach him.

And on our previous picture, Horus of the firmament separates the two which again is the truth of their astronomical relations! That Sabu-Orion turns his back on Sopdet=Isis, became of permanent mythological significance. (The eternal pursuing of theological thought in Egypt would have made *sa*=back and *sah*=Orion, into related entities, in any case. (In the name of Betelgeuze, the brilliant Orionis, of 1.00-1.4 brightness, down to this day, meaning, "the Shoulder of the Titan", is preserved throughout the world.)) But it was also believed that Isis had to conceive the sperm of the dead Osiris because he was absent when she came to her great hour.

So much did the phenomena in the sky, the eternal farewell and avoidance of Sirius and Orion, actually suggest of the great drama of losing and finding between Isis and Osiris that it was enacted every year.

IV

1

In this drama, one peculiar point deserves mentioning.

When Osiris has died without potency or heir, Isis moves over him in the form of a female hawk. This shows her, then, as a Horus goddess. Often she does appear as the cow of Hathor. It would perhaps not be bold to find in her nuptials with Osiris as falconess an archaic feature. Isis is still so closely related to Horus Sopdu as to bear his features. The nuptials are the center of the Osiris mystery. The form which Isis had at this occasion should reflect the fundamental vision.

This is also suggested by the fact that this is her most inconspicuous form of appearance. The inconspicuous will hardly be the later form.

2

If then Isis as a female hawk called Osiris to life again, Horus dominated in this construction from the very beginning.

The modern subservience to Plutarch as though Horus came into the story of Isis and Osiris after the event, by some patchwork, is not based on fact. Horus, the active human form of the belief in the sky world, is primeval, coetaneous with Isis and Osiris.

The interpretation of Horus in his two names as the child and the old has led Plutarch to a distinction between a younger and an older god Horus. The moderns have gone beyond Plutarch as though actually two different gods have to be distinguished. (Äg. Zts. 64, 105f. actually, Horus simply is called there Lord of the stars, his sky is the oldest of all.)

This is all quite unegyptian and undocumented. And the nuptials of Isis and Osiris should prove sufficiently that Horus may keep his place in the center of the Pantheon because it is in him, that the gods enter man and man enters their world.

3

This is not mere hypotheses. In the archaic Pyramid Texts, the relation suggested here is clearly stated, in Spell 366.

Isis, jubilant in her love, approaches thee, Osiris. Thou places her on thine phallus, thine sperm streams into her who is ready as Sopdet (as Sirius). Horus Sopdu goes forth from thee, Osiris, as Horus who is the Sopdet.

The unity which we postulated, of Horus and Sopdet, here is proclaimed as the unity of Osiris, Horus and Isis. We are indeed at the heart of the Egyptian sky-world.

4

Through all periods of Egypt, Seth, the Great Bear, Horus the tamer of Set, Orion and Sirius, Sabu and Sopdet, kept their domineering role in Egyptian priest-lore. In every coffin in which the firmament was painted above the dead, the 36 decans (hence the 360 minutes of our circle today) would be organized around the central picture of the four main astral divinities.

*There was Nut-Hathor, lifting the bridge of the dekans above her head;
there was the giant Thigh of the Great Bear, facing unflinchingly north,
there was Orion-Osiris looking away from Isis, and finally Isis Sopdet herself,
looking after her lover, longingly. (See A. Pogo, in Isis XVII (1932), plates).*

CHAPTER THREE: ENACTING THE SKY-WORLD

I

1

Similarly, whenever a temple was erected in Egypt, Horus the living Pharaoh, would step in between Seth in the north and Orion in the south, and clinch the matter by intervening between these two irreconcilables. (Pogo, *Isis* 14 (1930), 310f. Also Seeliger in von Bissing, *Abh. Bayer. Akademie* 1922 Aym. 4)

A classical encyclopedia of all knowledge given to the Egyptians by Ptah and registered by Thot, begins in this manner:

Sky Sun moon star Orion (=Osiris) Great Bear (=Seth) (Maspero, *Etudes* II, 3ff. Orion is "Father of the Gods" *Pyr. Texts* 274, par. 408.)

Obviously the word order of this list concretely preserves the order by which psychologically the sky-world emerged.

2

By de-localizing the gods, by declining to ascribe one god to the district of Arabia, another to Edfu, etc., by re-reading what the texts literally say that every temple brought the sky to earth, we have cleared the road.

Horus Sopdu Osiris appear as the real and as the original
Hathor Sopdet Isis

achievements of the Egyptian sky-worlds.

3

In obedience and by faith in Horus, the Horus servants proved the sky to have become one all along the valley. By worshipping the zodiacal light when Sopdet = Sothis and Ra = Sun filled one cone of ray at dawn in July, the dictation to build pyramids in the image of this cone, was understood.

By losing the sight of Orion while Sirius (Sothis) is seen with the sun, the heart is moved to mourn Osiris and to tremble for his return.

The strange artificial semination of the dead Osiris is explained and the Osiris festival which conquered the world.

4

In the XXX. dynasty, near the end of Egypt, an astrologer advertised his services still in a formula which shows Ra's, the sun god's limitations, compared to Horus and Sopdet: "By the sun", he promises, "to determine the hours during the day. But of Sopt, he knows "her appearance (- not just of one day but -) at the beginning of the year, and all which this deity does on any day!" He looks "through the actions of the star Horus; he connects that which he observes in the sky, with the earth." "He knows the culmination of all other stars." Hence, "by his predictions he makes the country happy." (Annales du Service XVI, 2f. g. Daressy, La Statue d'un Astronomie, 1916.)

In the III. Dynasty, we can identify a royal vineyard by its name: "*Praised be Horus who is in the front of heaven.*" (Garstang, Tombs of the 3. Eg. Dynasty, 1904, p. 63)

II

1

So much did the Egyptians believe that the Divine should descend on earth as it rules in heaven. Therefore, we have good reason to interpret the division of Egypt into two halves and the subdivision of these two halves into *nomes*, as a descent of the sky-world down to earth. When it was said that Pharaoh entered "heaven", this official expression meant: he entered the temple.

Wherever a temple was erected, the world of the five senses was superseded by the universal vision.

The conquest of Egypt then, as one country could not be achieved in any other way but by building a temple in every part of the land. Because this struggle for the very existence of one world was not understood, the investment in these temples as an administrative measure was neglected.

2

The history of the administration of ancient Egypt was written up repeatedly with the omission of the temples and their functions. This compares to a map of the United States without highways and railroads.

The epics is omitted in both cases.

3

Since the division of the country in *nomes* is at least as old as the rule of Zoser and Imhotep - in Zoser's temple, the nomes are represented, since the service of Horus every two years is the enactment of the sky-world all along the Nile, since the division of the year in thirty six times days must be the oldest form of calendar order, we understand how the sky-world became observable:

it became observable not by scientific observations of natural facts, but by observing faithfully certain calendar acts.

The Egyptians enacted the calendar in order to "know" the sky-world.

4

To know a woman, in the Bible, is an act of the whole man, not of his mind. This is nothing exceptional in antiquity. All knowledge was of this same character of knowing by doing.

The sky spoke to those only who spoke for the sky-world, bringing it about and executing it. The truth about the sky-world and the way of life through the calendar are one and the same faith in the gods of heaven.

And these gods were the truths, the ways and the lives of Egypt.

APPENDIX

to: How the sky-world became observable

Here are first some quotations which testify to the state of mind, among Egyptologists, and then, some astronomical facts which help to explain the “sky-world”.

1

First, old school, Brugsch and Maspero:

“Not content to shine by night only, her (Sopdet’s) bluish rays suddenly darted forth in full (?) daylight and without any warning, often described upon the sky the mystic lines of the triangle which stood for her name. It was then that she produced those curious phenomena of the zodiacal light which other legends attributed to Horus himself.”

Gaston Maspero, *The Dawn of Civilisation*, 1901, p. 96, who quotes H. Brugsch for this (*Proc. Biblical Archaeol.* XV (1892/93) 233, in Herman Grusch, *Im Reiche des Lichts* I, 126, 127).

2

Berlin School: Erman Ranke 294: “As approximately certain it may be considered that in Egypt originally a common religion for the whole country has not existed. May be that very early already certain concepts have been held equally in all the *nomes* (sic) as for example that Re, the sun-god, navigate across the sky, in a ship, but these concepts have next to nothing in common with their real religion. Instead, he who needed supernatural support, implored a god nearer to him, the god of his city.”

This paragraph which forms the beginning of the chapter on Religion in this standard book, is wrong. The concept of a sky-world is unknown.

3

S. A. B. Mercer, *Horus, Royal God of Egypt*, 1942, Grafton, Mass. p. 143. Also in *Egyptian Religion I* (1933), 123.

“The god *Spdw*, Sopdu, God of the East, is written with a mummified (?) falcon (but he also is shown as human form, see Erman 1882, 205, *Äg. Zts. w*) with plumes as determinative. He was the God of the 20th lower Egyptian *nome*. From earliest times he was identified with Horus, as *Hr Spdw* and as such was God of the rising sun. He had a female counterpart *sptit*. a form of Hathor. As god of the rising sun he was

associated with the star Sothis, as Horus of the Sothis or Horus who was in the Sothis (Pyr. Texts 632, 1636). The combination *Hr-Spdw* occurs often from the time of the P.T. down."

Excellent as collection of facts. But everything stands on its head. Sopdu is not the rising sun, but the firmament of light in which Sopdit and the rising sun are visible together. He was not "identified" with Horus since he was Horus in this special role. He was not a local God. It hardly suffices to speak of *Sptit* as just "a female counterpart", if and since her role as astral body and Sopdu's role in the sky are corollary in function.

4

The maximum of confusion is reached in this statement by Erman on Horus.

"It is little probable that the falcon headed Sun God Horus whom we have met as Horachte in Heliopolis, is at home there as in most of the places of Egypt where we find him.

"The true home of Horus probably is located in the Delta; this one would like to conclude from the fact that he is so to speak the national god of this region, in contrast to the God Seth to whom upper Egypt is given. In both gods together the ruler of Egypt is seen but ordinarily Horus alone is placed in this role; perhaps a period is reflected in which Lower Egypt dominated over Upper Egypt. But as, after all, god of both regions Horus had to have a city in Upper Egypt. This city was near the capital and was called Neda, or as the Greeks call it the city of the Falcon, Hieracrupolis -"

"The oldest sanctuary of Horus may have been located in the city of Behedet, today Damanhor in the Delta, and from it he is called Behedeti, that is of Behedet. However, he also has gained for himself an Upper-Egypt city, the Edfu of today which also receives the name Behedet, and its god, the winged sun disc, is also called like the Horus Behedeti, the god of Behedet, that is of Edfu. With the real Horus, he has not similarity; it is a sun disc with two large colorful wings which as the varicolored winged one flew over the sky ...

Besides the real gods Horus, there exists a multitude of Gods who bear this name. Some who signify the sun or a star, are probably called Horus legitimately."

There is not a word of truth in all this. Hierakonpolis is one of the earliest centers of Horus worship known to us. The winged sun disc has, of course, everything on the world to do with a falcon. The falcon gave this sun disc his wings.

The South Americans, similarly call the humming bird "*tresses of the sun*".

The problem was to signify not the Sun of the Day, but the power which placed the Sun in the sky day after day. And in all his ramblings from place to place Erman does not explain – in a special volume on Egyptian religion – *Horus Sopdu* – at all! This negative attitude towards a central figure of the sky-world is eloquent indeed.

5

The archeologists bowed to the facts of our tradition more than the linguists. They discovered that Sopdu could not be confined to a local role in one *Nome*. Already Naville had said of Sopdu (p.19), “*I believe that a careful study would lead us to the conclusion that he is not the rising sun, but rather one of the planets Venus, as the morning star.*” Naville did not know of and therefore did not think of the Zodiacal light.

Sopdu cannot be a star god because he is not written with such a sign but with a triangle, and is called the pointed one, accordingly, in Pyr. Texts 201 c.d. (Sethe, Kommentar Pyr. Text Spell 456, p.125f.)

The archeologist Borchardt proved the ancient role of Sopdu, and also that he was not the God of the East. He excavated an archaic temple in which another god, Thot, is called God of the East so that Sopdu’s role was here not confined to being the easterner. (*Grabdenkmal des Sahure II* (1913) plate 7. K. Sethe in the text of this volume on p. 82. And see also 88.)

Von Bissing and Kees analyzed this fact in 1922 and said: “*Sopdu must have played a much greater part originally.*” (Bayerische Akademie Abh. 1922, p. 34, p. 56.)

6

In conclusion, K. Sethe, the great interpreter of the Pyramid Texts, said in his commentary of spell 262 (Sethe’s ed. I. 15, Kommentar p. 125): his treatment in the Pyramid Texts pointed to “*hohes Alter*” (very ancient origin. The text runs:

Recognize Pharaoh, o god

Recognize Pharaoh, o Ra = Sun

Recognize Pharaoh, o Thoth = Moon

Recognize Pharaoh, o Horus Sopdu = zodiacal light? Firmament?

recognize Pharaoh, o Duat = Dawn

Recognize Pharaoh, o Bull in the sky = Set ursa major

This is a litany. And research in litanies proves that rank and seniority are scrupulously observed in their structure. The sky-world stand apart in sun and moon; then it draws together in Sopdu and Duat. And it gets into motion, with Set.

We have forgotten it that to say “*sun, moon and stars*”, is not so “*natural*” a statement. Night and day have been made one by “*us*”; to primitive man they are separated.

And by us, in this case, means by the Egyptians, through their bold leaning on the moment of union between the two. Goethe in one of his poems realized the miracle of this moment when he wrote:

“Und es war Nacht und Dämmerung auf einmal.”
(And it was one and the same time night and twilight.)

7

The new dictionary of the Egyptian language gives evidence to the high age and to the connection with Sopot (= Sothis and = Isis). (Erman-Grapow, Wörterbuch IV, 109ff.)

8

Quotations like this: “The goddess Hathor created the cities and instituted the temples” now became of new interest. (Mariette, Denderah I pl. 2 Brugsch, Religion p. 122). The prayers to Sopot (as printed by Naville in his report on Goschen p. 7) now can be read with better understanding. For, it now proves to be free of any purely local feature.

Here are some of them as found in his allegedly “local” sanctuary.

“When he rises on that Mountain, all the quadrupeds of the land are shouting to him; his rays and his splendor are upon them; he brings on the moon, when the mysterious hour has passed in Nut, the stars of the North and the South have no rest. *Hor-thema* (the destroyer) his arms carry the lance; he slays apophis (= the serpent of the darkness) in front of his boat, Horus takes hold of the helm in order to steer the great boat.

The mighty *Safekh*, the lady of writing, utters her sacred formulas in his divine barge. He came and smote his enemies in his form of *ahiti*. He himself causes his body to increase in his name of Horus Sopot. He completes it in the appointed hour in his name of Nahes; he himself provides it with his wings in his name of Horus of the East.

He smote them by his body's heat in his name of Horthema.
He pierced them in one blow ...

His epithets as found in other temples reveal no local traits to any larger extent than other central gods. In Edfu, he was called “Sopot the God first born” which fits exactly to the astronomical situation. He also was identified with Shu, the god of the ether. He was said to support Nut, the sky, together with the three other main gods (Maspero, History of Egypt, p. 181), when the celestial cow was raised on her four feet, or the heaven on its four pillars, and these gods served her; - as the four main

officers of the king's household were considered the pillars of the realm in feudalism, so Horus Thot Set Sopdit supported the divine household, Horus coming from the South, Set keeping occupied the north with his never setting stars, Thot whose moon sets in the west when Sopdu, the zodiacal light gives the frame of reference for the eastern rise of the sun.

It can hardly be denied that Sopdu, in this later theology has an essential function. Far from being relegated to the one *nome* of Arabia, he is involved in the central attainment of the whole Egyptian civilization, in the establishment of one sky for all Egyptians.

Maspero makes the connection very clear between the sky-conversing hawk "whose gaze embraces the whole field of creation", and Sopdu. "The face of the sky had two eyes, the right eye being the sun, to give light by day, and left eye the moon, to illumine the night. The face (*horu*) shone also with a light of its own, the zodiacal light ... These luminous beams emanating from a common centre, hidden in the heights of the firmament, spread into a wide pyramidal sheet of liquid blue whose base rested upon the earth, but whose apex was slightly inclined towards the zenith." (G. Maspero, History of Egypt I, 114).

And he says in another place: (Sopdit) produced those curious phenomena of the zodiacal light which others ... attributed to Horus himself ... Her bluish rays, suddenly darted forth in full daylight and without any warning, often described upon the sky the mystic lines of the triangle which stood for her name."

In Maspero's words, we have now approached the factual background of the sky-world once more and may bid farewell to its literary treatment during the last fifty years of "debunking".

There are more astronomical facts relevant, to show the compelling logic of Egyptian thinking. Sirius (*Sopdit, Sothis, Isis*) is not any star in the sky. In order to understand the fascination of Sirius and of Orion as well, certain scientific data should be weighed more seriously.

9

From ancient times, stars are classified by degrees of luminosity from 1 to 6. 1 is the most luminous. Since some of them are found to be brighter than the ancient unit of 1, the most brilliant ones today have a minus sign in front of them.

Now, the lowest sign of all has Sirius, Sothis, with -1,56. The heroine of the Egyptian sky-world is six times more luminous than a star which Holoway gave his highest rating of 1! The polar star whom everybody knows is 2.76 or nearly twenty times darker than the New-Year star of the Nile.

Sirius, then, is not a bright star among many, but many times brighter than any fix star or planet.

Orion is a constellation which consists of fifteen stars of different size. But two in Orion's constellation are among the twenty foremost stars of the whole firmament (Rigel and Betelgeuze), and four more stars in it shine brighter than the polar star. Sirius and six stars in Orion are among the forty seven brightest stars in the star list of 519 stars given by Paul V. Neugebauer in 1912! Seven stars out of forty seven most luminous stars of the whole vast and revolving firmament, then, are included in the constellations of Sirius and Osiris, two or three more in the constellation of Set.

This means that 20% of the most impressive stars form the very ABC, literally the foundations of the sky-world.

This shows the serious character of these observations (Fl. Petrie, *Wisdom of the Egyptians* 1940, p. 13 has not a word to say on this selection of facts). The people were bent on essentials, on facts worthy and equal to sun and moon, the zodiacal light in its triangular shape, and the greatest constellations meeting in this light with the sun.

10

At this point, we may summarize our knowledge of the sky-world of Egypt.

The sky-world is an attempt to make man move consciously through day and night and through the three seasons of the Nile. And "to move consciously" is a modern translation of the Egyptian establishment of the calendar. The two gates of the temples, the two countries of Egypt, Lower and Upper Egypt, were of an astral nature.

The attempts to prove these divisions to be of a political or historical nature have led to the most abstruse contradictions. Set and Horus, North and South, are present in every corner of Egypt, at the same time with Sopdu and Sopdit, and with Thot the moon who sets in the west when the sun rises in the east. The Egyptian "sky-world", to the very end, has a passionate interest in making separate phases of the sky-world "coeval".

11

Schäfer has drawn attention to this *Law of Polarity* as he calls it. It is, however, a law of coequality because the attempt is synchronisation of events which do happen at different times, in one and the same vision.

To see coetaneously that which man's five senses cannot see, is the ambition of the Egyptian priesthood (and of any liturgy).

In order to be in Egypt a god instead of a tribal spirit any power had to be received into the sky-world. Gods were placed under a ceiling of stars. (Borchardt, Sahure I, 47f. (1910, II (1913), p. 15 and Ne-user-re I (1907) 13 plate I) In the Zoser pyramid, this already was done (erroneously Borchardt Neuserre I, 157, denied this fact now proven).

The dead in the sky-world, literally in

(insert p. 10

The Coevality as driving force of religion.

(figure)

Berlin Papyrus 3127
Schäfer, Äg. Zts. 71, 18f.

Hathor as cow at Derel Bahari in the Mountains west of Thebes.

The Lord of the "Night World" (Dat) hands the sun over to the Realm of the Dead where his light pours over the Dead. In this manner, the two cycles of Day and Night, and of Life and Death are identified, but also the phases of the cycle are made "coeval" and can be surveyed at one glance.)

the sky as a star. The firmament is in every coffin. And the dead craving divinity were placed inside the celestial cow Hathor or Nut. The two outstretched arms of the Ka lift every dead mummy into the sky. The Ka is the form of recognition.

12

That a Pharaoh or a person has been inscribed into the movement of the sky-world, and from now on he not only exists on earth, but also moves cosmically organized through the sky year.

Sky-world and calendar are two aspects of the same achievement: to inscribe the little atom of individual or tribal man into the movements of millions of stars, of years, and - through this device - of millions of men all through the two mirrors of the sky: Upper and Lower Egypt.

**ESSAY (III): *UNTERSCHREIB DEN HIMMEL!* (UNDERWRITING THE SKY) -
THE SECRET OF THE TEMPLE**

CHAPTER ONE: HOLY WRIT

I

1

We have *churches and meeting houses, cathedrals and synagogues*. And sometimes, these places are called by some rhetorician, temples.

But not one of them is a temple. The last great temple of repute went when the Chinese empire fell. It was the temple of the son of heaven in Peking.

The Temple of Jerusalem was destroyed in 70 A.D.

Between temples and churches, a line can be drawn and should be drawn, a fine and subtle but an inexorable and insurmountable line.

But for this purpose, we first must let the temples of old speak to us in their genuine language.

2

The temple represents one whole phase of human speech.

History is un-understandable as long as the temple does not speak to us again. The speech of the temple proceeds between the ritual of the tribe on the one side, and Homer and psalms, on the other. The temple spoke for two thousand years with a kind of monopoly.

For those who look at the temples of Greece or Rome, the speech of the temple is inaudible. We think of these temples as being buildings of stone. See their ruins. And we see too much white marble.

3

A look on Peking's temple may warn us. This is a whole landscape, not a building. The temple, as all historical processes, cannot be deciphered by looking at it and in Athens or Rome or Paestum.

The temples speak to us first when we see them respond to the shouts of savage tribes in their ritual. As the empires rose over the clans, so the temple rose. The

temple came after the tribe. The victory over the tribes came with and through the temples. As a

(insert p. 3
Temple of Heaven in Peking

(figure)

Obelisk for union of Sopdit (Sirius) and Ra (Sun) in Sopdu (Zodiacal light)
Sun barque on which the Sun travels in the ocean above the Mountains
about 2400 B.C. 5. Egyptian Dynasty)

triumph over the body politic of the first human societies, the secret of the temple becomes legible.

4

It was a new form of speech which the temple embodied and incorporated: the form from which we moderns have received the art of writing books.

When we say to "write" and Holy Writ, we do not connect it with temples. But it was the temple itself which was made the body on which to write, first.

Word of mouth became word of writ, on the walls of the temple.

II

1

The architect who builds a house today, may use various formulas for describing his activity. He gives people shelter, he houses a population. He creates living quarters and he allocates office space, etc., etc. Looking backward, such an architect may write a book on the Pyramids as reflecting the social order of Egypt - it has been done - Pharaoh on top and millions of serfs underneath.

The truth is less human, much less of a problem for the housing authorities, and much simpler: the first house was an oriented part of the surface of the earth.

And a part was oriented when it was a mirror of the sky.

2

A tent, a cave, a hut, a shelter, were not "houses". I readily admit that our terms are all misleading. Campfires and tents, in later days, imitated the sky world of a real "house".

Stonehenge and a roman "*castra metata*", were strictly astrological buildings. They took over the principle of the first houses on earth, the temples.

3

For the sake of our discussion of the speech spoken by the temples, we should draw a definite line between shelter of any description and a house.

The first houses did not intend to give shelter against the weather or the sky. They did the opposite: they put man in the sky and sheltered him thereby from the disorder of society.

The houses in the sky are still found in our astrological traditions. But with them, all houses on earth originated, too.

4

These houses did not intend to house the living generation of the people. To the contrary, they housed all the generations of man against the living generation.

The oldest temples were the most eloquent in this respect. They were built for millions of years and "millions of years" is one of the oldest characters of writing, and found on the step pyramid of King Soser, third Dynasty, 2700 or 2800 B.C. More than two hundred thousand vases were buried in this building, all of alabaster because the feast in this house in the sky was meant to go on forever and forever.

II

1

In the terminology of the 19th century, a house was a block of stones. You built the façade first, in a certain style, and then put in rooms.

In the sense of the thirtieth century B.C., a house was a terminal of the movements of a whole empire of hundred thousands of people. It was the Great Central, and it was built as Grand Central.

On the place in front of Notre Dame in Paris, a stone in the ground says: *D'ici partent les routes de la France*. From here, the roads of France take their beginnings.

The temple of Mexico or Yucatan or Babylon said in so many words: From here, all the movements of the citizens of this empire take their start and hither they are bound.

Herodotus still describes the movement of all the Egyptians up and down the river Nile, toward and froward the temples.

The last offspring of these magnetizing powers of a house which is fallen to earth from the sky, is in the processions of the Catholics around the Churches. They still betray the faith that where there is no movement, there is no spirit.

2

The difference is buried today. And therefore, I wish to give a clear example of the difference between the speech of a temple today and the effect of a book, its heir, on us.

When the *Grapes of Wrath* by Steinbeck was a best seller, one could hear many people exclaim: O, I must give this book to X, for Christmas. Uncle Fred should read it. Aunt Elizabeth would have to shut her mouth after she reads this.

This is the effect of the literary work among us.

It was not the idea of a temple and its being read by the people. If a man reads a real book even today, he may go and buy a bunch of roses for his girl because he feels inspired. Or he may go and give up drinking, or he may write a book himself. He may do anything when he is inspired.

But he will not be satisfied with passing it on. The mind passes on, the spirit moves.

The word "process", proceedings, recall the living effects of speech on people. They themselves had to do something, something foolish or wise, but they had to act. Houses were placed around which people could move with intelligence.

How then came these temples down to earth?

3

They really fell from the sky. And there is one particular aspect of the temple illustrating this fact.

The Hieroglyphs on the temple's walls were not accessories of the edifice. They were essential parts of the process of the building and they declare the glories of heaven. Their correct name should be "*characters*", forceful signs, that is which compel the people to move around the temple as the celestial bodies move in the sky. "*Signs*" were orders given as the signals in the army. They were not communications of thought but of eternal imperatives for perpetual action.

4

Strangely enough, the hieroglyphs and the temples are and were divorced in the mind of the first explorers.

As for the modern architects, houses were one thing, and the mores of the people inside the houses were something else. The hieroglyphs have been deciphered and been exploited as sources for history and temples.

But they are not sources of history and the most comical results were obtained when the astrological inscriptions which mentions the 363rd year as the year of the God Seth, were interpreted as a chronicle of kings. The hieroglyphs said that in a cycle of 363 days the same result would happen as during a year after 363 days when the day of the God Seth was celebrated annually.

III

1

The number of these historical interpretations of astrological hieroglyphs is legion although at all times, some scholars have warned against this wild naturalistic approach. Today, this fashion may be said to die down.

The positive step in the treatment of our inscriptions is to take them as parts of the temples.

Since the Greek temples on which we were used to look first before the older temples became well known, since these Greek and Roman temples lived in our memory as conspicuously white and without hieroglyphs, it was hard for us to wake up to the fact that these later temples already showed the decay of faith. The whiteness of the late temples demonstrated that they were on the way out, that they were *dead*.

2

The witnesses of the faith in temples which show this faith at its peak, are the hieroglyphs. The Greeks of Plato's days and the Romans of Cicero's time no longer exclusively believed and so detracted attention from the temples. They became philosophers.

3

The simplest way of measuring the difference between an Egyptian temple and the late Greeks may be a story of Aristotle.

A nearly forgotten booklet by Aristotle deals with the "problem" of the Nile's inundations.

These inundations occur in summer time when all other rivers dry up. And the wealth of Egypt depended on them. The Nile was Egypt. Egypt was the gift of the Nile, fertilized annually by it. The cry went up in Egypt to heed the opportunity and to save the wonderful waters from going to waste.

And a generation arose which took to heart the mourning of Isis for Osiris, the wails of Sirius that is who joins the sun at dawn in July, and sees the mightiest other star, Orion-Osiris disappear from the horizon just when the waters burst forth over the first cataract of Elephantine.

The cry: *Osiris dies*, was the cry to become tillers of the soil. Agriculture was introduced all over Egypt. And during the period of the inundation from July to October, the peoples undertook immense public works together. The observance of the rules of the stars in the sky enabled men to cooperate over a stretch of land as far as New York-Miami.

But Aristotle wrote in Greece. And he took the Nile up as a "problem". He solved in his volume and he ends it with the immortal academic sentence: *The Nile is no longer a problem. Ouketi problema esti.*

But the Nile which here was dismissed from the thinker's mind, is a political problem to this day, a problem for millions of people's discipline of work.

4

Because the temples did not "worship" the Gods on Sundays, but organized the world of every day, from centers, they had to be covered with hieroglyphs. For people had moved before in rhythmical movements from festival to chase and fishing and basket making, from the common of the tribe's holidays to the private

family groups in everyday life. And this rhythm had been impressed on the people by their tattoos.

IV

1

Before temples were built, the permanent order of society was engraved on human bodies, by tattoo and dress as we have shown before. The skin, then, was the stone and the parchment. The members of the tribe "understood" that it supported the order by proclaiming it on their bodies.

Just as a missionary understands his faith as best he can by preaching it.

The tattoos were the literature, the sacred writ.

2

It was against this ritual of spelling – as conservative as English spelling and in our spelling we do have an analogy to the role of the runes on the bodies – that the temple turned violently.

Traditions had been handed down over one hundred and more generations by tattoo. Why then turned Egypt against it?

3

The indubitable fact is that the Egyptians despised and rejected tattoo.

Pharao remained clean shaven and untattooed.

The bull Apis, the symbol of celestially ordered agriculture, had to be without blemish or mark.

The Pharao married his sister, in obvious defiance of the tribal principles.

The greater, wider nature of the Nile valley could not be organized by groups of 300 or 5000 peoples. But it became habitable as a simile of the sky. The sky was the same in Alexandria and at the first cataract. If, therefore, the sky could be made visible in its oneness in the North and in the South, the earth, too might become one.

4

But this Oneness in the sky only exists in rotation. The sun is as often absent as present. Day and night defy each other.

Our idea of a solar cult was quite inadequate for the Egyptian situation. The sun as some static idea was not of any use. In this sense, the Egyptians nor anybody else have ever worshipped the sun. Only modern city dwellers can have such a sterile idea. That which does impress real people is the necessity of constant change and the desire to find the key to this change, determines their actions.

CHAPTER TWO: THE TWO LANDS

I

1

The changes in the sky of day and night, flood and earth, Orion and Sirius, the emergence of new constellations of stars every ten days, the so-called Decans, that is, a model of perpetuity within change. But it is not one day or one night which ever has led people to build astrological temples. Such a period is far too short. The human genius becomes active only for much longer periods of time.

The decisive act of human history was the allocation of special observers who on the roof of a temple took turns in watching the stars as the tribes had taking turns in watching the camp fires.

This allocation of a special staff for the camp fires in the sky, was a revolution.

2

On the tribe's camp fires, they had watched the approach of the animals of the jungle or of the enemy. On these new camp fires, they accompanied the queen of the decans, *Regina decanorum* (Gundel, Münchener Akademie Abh. N. F. 12 (1936), 121 and 145) the great star of Sirius, the by far brightest star of the northern sky through her state as widow and daughter and bride. For, Orion with his many stars, is the brightest constellation in the South of the sky - the stellar lists of modern astronomy show that these two, the constellation of Orion, and Sirius as a single star, leave the vast majority of all other stars far behind in brilliancy. Hence, when in the midst of June, Orion disappeared, Isis was widowed, but when the Sun and Isis, in July could be seen at dawn in conjunction, father and daughter began a new life.

When Orion became visible again in September, Isis regained her husband. The people who in the meantime, during the flood of the Nile between July and September had shipped down the Nile as the henchmen of Horus the Falcon and the unifier of the vast horizon of this gigantic valley, these people had helped Isis to bring Osiris to life again. Their impetuous drive down the river, their unification of Egypt - and this procession down the river from Elephantine to the Delta was the central procession, was the royal Progress of Pharaoh since the first day of Egypt, was a part of the process in the sky.

3

Who then, were the stargazers of Egypt?

They were gathered in the name of the Goddess *Sheshat* of writing. But this goddess was depicted as a star envisaged through a slit. To write meant to convey the messages of the stars, the movements of the stars, to the waiting cohorts of Horus so that they might storm forward, northward, to organize the valley for the year's agricultural operations and public works.

The scribes *gave the sign* for the attack on the new task of occupying a stretch of land on earth in the name of heaven. The scribes made signs.

In the Bible, this word "*signs*" plays a prominent part. The signs of the star gazers are combated by the Bible. The reason is that these signs were considered *binding*. (My research on Egypt has gone on for several decades independently. But de Groot, in his masterly works on China, has reached the same conclusions there. The main difference is: the Nile valley was One. Here, the skyworlds could "find their most realistic expression." (W. T. Perry, *Primordial Ocean* 1935, p. 267). China enlarged on the One-Valley solution of Egypt.)

4

Signs from the sky were orders for action on earth. They bound heaven and earth together. The Egyptian star-scribe - (he was not a "gazer" but a teller) - was the Egyptian general staff for mastering the immense task of organizing the work in thirty-six districts at once; in China, it was the general staff of organizing one hundred tribes (where 100 obviously is a number chosen to express a victory over the tribe).

The first sentence of the Bible: *In the beginning, God created heaven and earth*, is an outcry against the Egyptian bondage of the men on earth to this general staff gathered around the celestial camp fires. The sentence breaks this very spell cast by the sky over the earth.

II

1

We, however, are not now concerned with the end but with the beginning of the sky world thus created. It is the merit of Perry to have drawn attention to the fact that the "sky world" is found all over the globe, but that it is most sharply featured in Egypt. It doesn't matter for our understanding of writing whether Egypt is the mother of all sky-worlds as I personally am convinced. This is unimportant for our main question:

What did happen when people ceased to obey the tribal ritual?

How did

*these Pharaohs of Egypt,
these Incas of Peru,
these Emperors of China,
these Aztecs of Mexico,*

gain the power to break the incest taboos of the tribes, to purify their bodies from tattoo, to settle the shy totemic nomads on the land and to plough and plant and build pyramids and temples?

2

The thirty-six names or districts of Egypt were the 36 decans or houses in the sky. Hence 36 temples were built on earth to depict the progress of the heavens. When the *Followers of Horus* - the official title of the government of Egypt, priests and kings - progressed from Elephantine to the Delta, they passed through the firmament on earth.

Isis united with Ra, the sun, in the dawn of morning, on New Year's day (July 1) within a cone of light, which had and has the shape of a triangle or cone, on the Eastern horizon. This zodiacal light is well known to the astronomers. Its name "*Sopdu*" in Egyptian is the masculine of Isis' name *Sopdit*. In its image, each Pharaoh built his pyramid.

On the top of the pyramid, Isis and Ra could unite on earth as in the sky.

THE HISTORY OF ROSENSTOCK-HUESSY WRITING HIS BOOK

(For the details of all this, I must refer the reader to my history of mankind of which this book on speech is the prolegomena. The history is written, the research done. But the sequence of publication must be the reverse, from the order of my writing the two volumes. Because we first must know that speech is history.)

3

In this act of building his pyramid, Pharaoh triumphed over the division of day and night, and that is of north and south since the sun never is seen in the north and the polar stars never move away from the north. If he did not triumph, there was not one heaven. If there was not one heavenly kingdom, how could he claim the government of one united kingdom on earth?

So, he started to build his pyramid, as soon as he came to the throne. And the pyramid was superseded by his successor's pyramid as it did not express the tribal

worship of an ancestor at all, but the present power of the ruling Pharaoh to unite the sky world and, accordingly, the land.

4

The whole constitution of Egypt was based on this act of astrological union, and since it explains the "signs", the hieroglyphs, I now shall go into the detail of this union.

This one detail is here employed as a model case of the whole sky-world. It should be read as in illustration and not as a systematic picture which belongs into our history of man himself.

III

1

From the first moment, we find that "Egypt" is not one but two lands. "The two lands" is the official hieroglyph

(figure)

for the new creation.

Natural history has tried its hand on this dualism in endless reconstructions of how the North conquered the South or the North was subdued by the South. Every historian gave a different version. And the more reverend Egyptologists have always pointed out that the division was astral, not historical.

2

There is not one single fact which proves that hieroglyphs and temples ever existed before the union of the two lands. The two lands are Egypt and Egypt is "two lands" on earth as they are in heaven. Every Pharaoh was seated in a double temple, on a double throne, one for each half of his realm. He looked southward from one, northward from the other.

And Horus, the realm's founding god, was pictured as lifting with his two outstretched arms, the Pharaoh in this strange double seat. This throne of the sky world as it was called literally, was the ritual by which the Pharaoh beset the lands just as Osiris, took place of the real wide areas of Egypt when the flood gave way to the growth in October at the re-appearance of Orion in the sky.

The hieroglyph for Osiris is that of "taking place". (One sign is used to describe or name Osiris and the taking place of the Nile waters on the land.)

3

When Pharaoh is seated on the thrones, the red and the white colored, the night and the day lands are united. But how? Does he not turn his back to the one when he looks at the other?

The physical deficiency of our bodily nature is similar to the physical deficiency of the sun who only can travel towards noon and never against midnight. Our eyes cannot look backward. Man himself is half. He, too has to be made complete before he is master of the world.

4

This very duplication of the natural man, symbolized by the two thrones, is achieved by man's power to speak.

For the Egyptian, the great miracle of man is that he can, by speech, overcome his physical deficiency of only looking in one direction, and the sun's and stars' corresponding deficiency. Human speech adds to the halfness of day and night, north and south in the sky, and to the halfness of our own one-way, single track minds, the superior quality, of synchronizing all successive movements.

By our speech, we create cycles, so that that which is absent at one time, is yet present.

IV

1

Let us compare this problem with the task of tribal ritual.

The old ritual of the tribe synchronized the dead spirits of the ancestors and the living bodies of men warriors at common meals. The meals at the grave were proof of this supertime communion. The names given to the children of man put them under the power of this supertime, beyond the grave. By being called with certain names, men recognized their identity despite the lapse of time.

The new ritual of the sky-world bestowed identity on sky and earth despite the constant change of all the constellations. The desire to synchronize the cycle of eternity dominated the thinking of the Egyptians to such an extent that they went after it by maximum and minimum; the single day's various stands of the sun in the

morning, at noon, in the evening, at midnight when he was in the netherworld, were depicted in signs giving all the four constellations at once.

On the other hand, the months of the year were projected as thirty year periods upon the sky. The year's seasons – three of 120 days each – were celebrated as 120 solar years, and the larger periods of 365 and 1460 “year days” were instituted at least 1900 B.C. They wished to touch, to feel the fact of eternal recurrence. Pharaoh like the moon renewed his whole government after thirty moon-day-years (the *Sed Festival* which has plagued many historians).

2

The telling symbol of the power of Pharaoh to speak at once while the cosmos moved in succession and the earth lay in dispersion, is the *Sema*.

Again, the reader may rest assured that the rich literature on it has been diligently mustered and will be dealt with elsewhere.

The *Sema* makes transparent the great act of speech. The sign *Sema* is in evidence since the II. dynasty, 2800 B.C. No reason exists that it may not be part of the first ceremonial. But this may be left unsolved since of course, great ideas often take time to incarnate in visible forms.

A Christian Cathedral is of late date and yet proclaims something of the spirit of Christianity.

3

The *Sema* represents a heart or the two lobes of a lung (the latter is probable because the word for lungs is *sema*) out of which a larynx rises. This organ of inhalation and exhalation, stands between the signs of the reed and lotus land, of north and south, and it connects them.

Sema not only means the lungs, but also *to organize, to unify, to combine*. It shares the double meaning with our term organize which also is taken from making organs. Our term is more abstract or general. The Egyptians concentrated on the central fact that One voice had to permeate the new universe. One voice despite the two countries.

The two lobes of the lungs might have played a part in the symbolism of the dualism. But if so, only a minor one. The great ceremony was that One voice permeated North and South, Day and Night, at the same time.

4

Egyptian tradition is profuse to acclaim the voice as giving life, as coming up from the heart and of inspiring the world. The voice could blow life into others.

Statues had their mouths opened in a massive ritual. And it was truly believed, as a so cautious man as Alan Gardiner admits, that the statues came to life in this ceremony.

CHAPTER THREE: THE SEMA

I

1

As time went on, the two flower hieroglyphs for south and north were placed on the head of two divine carriers, the gods of the upper and the lower valley emerging with their flora under the appeal of the Pharaoh on his double seat.

The sema as our pictures show, was placed on the magic door which for the Egyptian is the door to the world of astral ritual to the sky world, and of which the Roman *janua* and the God *Janus* is a remnant.

2

On the Palermo Stone, this venerable monument of the first five dynasties of Egypt, the sema is visible and it is said that a festival was held for the escort of the God who unites the two worlds. (Naville, *Recueil des Travaux XXI*, 114 (1899).

The old pyramid Texts play with the division of Egypt, in their most archaic parts. (To the surprise of Erman who looked for history, *Äg. Zts.*, 1891 (29), 39f.)

Our oldest vases show the sign. (Granite vase of Hieraconpolis, Quibbel I Pl. 36 and 38).

3

The *sema* seems to have superseded an older vision which points to the period before the sky spoke.

As a contrast, it may remind us of the first automobile which was so similar to a horse drawn car. The sema was already "stream lined", this sign was merely going beyond the ordinary animal symbols.

As a "halfway", it deserves to be reviewed, too. It expresses the problem of victory over the tribal system very eloquently. And it was preserved as the sign of the very *nome* or district in which the union of the two lands was celebrated.

This was the district of Cusae, the border city of Upper and Lower Egypt. She had as her hieroglyph a man standing astride on two huge animals with very long throats, mythically long and as long as the pharynx of the sema, and turning these two throats with the power of his arms towards each other. The animals face away from

each other; the man's arms alone achieve the impossible to make them look at each other.

4

Now, this strange sign is found on a famous ivory, one of the oldest and most beautiful. And it is possibly of Asiatic origin.

This would mean that the *sema* replaced the first antitribal formulation of the event by the organic hieroglyph which described what actually was done to supersede the regime of the tribes and the animal symbols. (Annales du Service de Caire 27, 96. The word *Cusae* means *to tie, to make a knot*, just as *sema* means, *to combine*)

The Hymn of Sesostris sums well up the organization of Egypt by the double throne, the double crown, the double temples, the dualism of Horus and Seth, a dualism which rightly has been recognized to be the symbol of creative Union (E. Otto, *Die Lehre von den beiden Ländern Ägypten*, Rom 1938).

The God-King has come and has given life to the people

and has made wide the windpipes of his subjects so that they can breathe!

(Also see H. G. Evers, *Staat aus Stein*, Berlin 1939 passim, very rich).

II

1

Since the riddle for us is in the replacing of the tribal by the "Sky-World" ritual, it may be well to draw attention to one possibility.

The tribes of old all had to settle their incest problem. We saw that the very names of *father and mother, daughter and son, brother and sister* were the most important titles which the tribe did bestow. For this purpose, the tribes were divided in moieties. You could not marry inside your own moiety.

Now, it is a bare possibility that the two lands of Egypt were conceived of as in some manner replacing such tribal moieties.

2

Since terrible taboos were attached to incest, it is not a guess but a certainty that the shaking off of these taboos was accompanied with great excitement and a profound revolution of consciousness.

Now, we do find the Lower and Upper Egypt are symbolized by a bee and a reed. Seven times in Pharaoh's hymn, the strophe is repeated:

*"He has come for us;
he has united the two lands
and rallied the reed to the bee.
He has come for us.
He has given the people life
and has made wide the windpipes of his subjects for breathing."*

3

That every Deity in the sky appears as God and as Goddess, must be understood in the same connection. The older tribal spirits, by the way, remained, like the fertility God Bes with his orgies, but in a subdued, secondary position. He seems to have had no temples for a long time. But the practical implications of marriage and relationship must have effected the cult of the sky world. But the influence

(insert p. 20

Older Form of Sema, in the door of the throne, as the character to the "real world of unity, lungs and larynx, tying lotus and papyrus.

Transitional Form

Younger form of Sema, the gods are tying. Note their whiteness. Pharaoh's Name Kacheperra (my office is the rising sun) is placed on the top of the Sema.)

(insert p. 21

Horus, God of the Horizon, as a Falcon with two arms, makes Pharaoh rise (As. Gayet, Louxor Fig. 203) on both thrones, North and South. 15.

The Egyptian Universe; to the left the Sun on the Celestial river, the sky like an iron ceiling, its earthward face sprinkled with lamps, is supported by four forked trunks, as the primitive Egyptian house. Maspero, History of Egypt I, 22. 14.

Isis Ra Hathor
Life Perpetuity)

was one of opposition. The Father-daughter relation was exalted, for instance, in the case of Isis.

4

There is a very exciting development of this notion which seems to have led to Athene who sprang without a mother, from the head of Zeus! The goddess Hathor had been Horus' house or mother. But Isis became the daughter of Ra, and took Hathor's place.

So, before our eyes, do we see this shift in emphasis, and this opens our eyes to the inner movement within the religion of the sky-world. Since it was anti-tribal, its symbols for the relations of the Gods were not based on mating, but on the relations of father-daughter and mother-son, and brother and sister.

III

1

Another Pharaoh, Set I., is told by the God:

"O my son, lord of the lotus and the papyrus (again symbols of North and South), I intend to annex for you both countries, for you who possess the voice which can create." (A. Moret, *Caractères Religieux* etc. 1902, p. 95)

Memphis where the great throne stands and where every ceremony is enacted twice (K. Sethe, *Dramatische Texte*, 1928, p. 70) is called "The two countries live". (A. Moret, *Ritual du Culte Divin*, *Annales du Musée Guimet* 14, 1902)

It is said that the raising of the firmament occurred when the two lands were joined. This was said in a later capital, Heracleopolis.

2

One great explorer of religion has drawn attention to the central act of the *sema* at a time when all the specialists tried to reduce the builders of the pyramids to Negro chieftains (Blackman, etc.) or to reduce the temples to purely political history in modern concepts of power politics.

This author, W. Kristensen, wrote in 1933: The union of the two lands is the basis and the coat of arms of Egypt ... It is interpreted often and by many as a historical event. Menes, we are told, the first Egyptian king, coming from the south, conquered the North and thereby united the two lands. This union was the beginning of Egyptian history. But this is an historical explanation for the term *sema*.

In Egyptian documents, such an action by Menes nowhere is mentioned. Not one allusion to it exists. Menes' person seems to have evoked no interest in any respect. His name only occurs in the lists of kings.

This would be inexplicable if the Union of the two lands were owed to him. The expression in our texts is unconnected with any history.

It is a mythical or liturgical expression and signifies exactly the same as *gathering the earth, or gathering of the two lands*. The south and the north represented the warring parts of the universe made to cooperate. The two Stones of Upper and Lower Egypt in Memphis contained between themselves the peace treaty of the land. All was part of a liturgical geography." (Mededeelingen Amsterdam Akademie Wetenschap. 76 (1933, 160ff.)

3

In the central hieroglyph of the *sema*, we see the Egyptian, we see the Egyptian imagination at work. Before formulating it, I like to quote the title of one Pharaoh, *Nwa-r*; he was called *Horus, the Seat of Heart of the Two Lands* (Sethe, Böttinger Gel. Nachrichten 1922, 233, A. 3).

This title is perhaps the shortest formula of the Egyptian undertaking king; to lend speech to the universe, to write out its text out in the language of the temples, to lend a heart to the nameless and speechless world of the star spangled universe, and to use hard, eternal stone for inscribing on it the secrets and the utterances of this heart which heard the harmonies of the spheres rotate and speak their secrets of constellation and recurrences.

4

Who does not ask this same question in hope and despair: Has the universe a heart? Can it have one? How can it have one?

When the President of the Republic which has the star spangled banner as her flag, saw the nations callously return from the world war, he cried: "The heart of the world will break."

This bold word, though of a meaning which we shall only understand in our chapter on *The Fruit of our Lips*, has its terminology directly from Egypt. The Egyptians gave the universe, for the first time, a heart. And they knew that the heart speaketh. Because the heart had to speak out the world's secret, they had to give to the heart the art of writing.

And this is literally, as we remark in passing, the content of the myths about the gods Ptah and Thoth, the Gods of Speech and calendar making.

IV

1

The Body which now had to be inscribed and dressed up to its offices, was not the human body as in the tribe, but the cosmos.

In as far as the chaos could be “characterized” by hieroglyphs, it was freed from panic and terror. The correct term *character* instead of our rather loose term hieroglyph, renders the Egyptian intent of writing better: by Pharaoh’s or his scribes’ runes, a piece of the universe is wrested from the disorder of Seth, of the desert and the jungle where the wild boar lived, the animal of Seth, and is given over to the new harmony in the sky and in the union of the two lands.

2

The magic characters “*deteriorize*” the world. They bring *peace, hope, life, eternity, perpetuity*.

These hieroglyphs are well known to many laymen today for the good reason that they figure in all Egyptian inscriptions.

Why do they abound?

Because this is the whole purpose of writing.

Writing means to make peace, between the cosmic forces.

We moderns who write about everything under the sun, have some trouble to realize that the Egyptians “underwrote” the Sun as well as everything else. They were not writers but underwriters of a policy for the insurance of a whole world against its relapse into Chaos.

3

It is hard to find the precise expression for this act of “depanicking” which the Egyptians performed by writing. We no longer are driven panicky by a thunderstorm or by the distances of space, or by a flood or by fires. The ancients were. And the tribes had shouted themselves hoarse to reconcile the spirits.

The Egyptians no longer shouted: they wrote.

But in our days, we have a new foretaste of panic. We are being panicked by social riots, by race hatreds, by the destruction of whole cities within a few days. And we

feel that mankind seems to have lost the power of writing a treaty and of signing a peace and of establishing signs on earth as expressions of a cosmic order.

4

We here put before the reader two pictures which may show the state of speech at a time when the world was the world of terror and not the nature of science. When the very idea of "nature" did not exist. Peace, in the tribe, had only existed inside the tribe. One had to get inside this womb of time, to realize "peace" at all.

Peace, in Egypt, was laid out into the sky and the earth, for the first time. We are far before Greece and before the Psalms. We are at the moment when it dawned on man that he would not have peace unless his clannish peace was now carried outside into the external world of stars in the sky, and stripes on earth.

Picture One shows the first writ, the tattoo: for their snake dance, the girls of the Amazonas compose on their buttocks a whole chant; the signs differ and must be assembled before they make sense.

Picture Two shows the Egyptian universe as one hieroglyph. Day and Night, full moon and new moon, are made unanimous, are synchronized. In one character, the tidbits of time are patched together to eternity and the hieroglyph in the attitude of the goddess proudly declares that the panic of anguish has been superseded by the sign of peace.

ESSAY (IV): MODERN MAN'S DISINTEGRATION AND THE EGYPTIAN "KA"

INTRODUCTION: DISINTEGRATION OF THE EGO

I

1

Modern man's personality is weakened. Modern man is no longer certain of the sources of personal integrity. We see the adults take flight into their expert knowledge, into their "fields" to find *certainty and character and distinction*.

The modern adult does not like politics or any general confession of faith or the emotional vagueness of a "movement". He concentrates on his profession and he is as good a specialist as he can be.

2

But simply by watching how the word "adult" has spread, we may gain an inkling that the modern "adult" is not too strong as a personality. He is called an "adult" from the evidence of statistics about his biological age. When persons are called "adults", there is a divarication of biological and social maturity.

We see the boy and adolescent stay young, brutish, shapeless long beyond the years in which his grandfather took shape as a personality and took his place in society as a citizen, in the congregation as a member.

Shapeless youth and specialized or unemployed adults are losing the path towards "personality".

3

This is coupled with a good deal of confusion about "personality".

Many a leading scientist, for example, honestly thinks that he owes his personality to his science. Many white collar men and employees honestly think that only scholars or artists can be personalities.

THE STORY OF THE COLLEGE STUDENTS

Again and again, I hear the college students protest against the idea that they could aspire to personality. "I am just a human being", they stammer.

The moderns prefer to be reduced to Egos, to the I, and that is as far as they will go in their self-identification.

4

The recent trends in psychology have elaborated this desolate state of the Ego.

It has been said that the Ego seeks the love of a "you", and that the Ego is often overruled by the subconscious "it". But though propagated by special schools, like psychoanalysis, the public discussion has not seen fit to face squarely *the question of Ego and person*. There is no general understanding what an individual (an Ego) and a personality are, how they are related to each other, whether they form a necessary sequence, or whether they are mere words.

II

1

The *Ego* is one special aspect of the person, developed since 1600, since Descartes' identification of the mind with the soul. Personalities break down today because of the unbalanced victory of the Cartesian doctrine of man as being the Ego, the mind written with the capital "M" of modern *idealism, realism, and pragmatism*.

It is the thesis of this paper that these three schools of thought and in fact all post-Cartesian philosophy entertain a lopsided view of man, and that the simple fact that you, my dear reader, are good enough to read these lines proves that there is in you another force which is not the Ego, but the "you".

2

Only because you are a listening "You", listening as to a command, as much as you are a thinking Ego, can you be a person.

He who has not listened cannot think.

3

All modern thinking about man is based on too narrow a concept of his nature.

4

This can be proven with certainty. The fact that you chose to read this article must have reasons that transcend your and my Egos. As long as you read this article you act as a listening "you", not as if you were an Ego. And as little as you are an Ego when you read this, so little is the author whom you read the Ego to whom you consent to listen.

III

1

But this question is related to the central one at hand: Can man be a person when he starts with the assumption of his being an Ego? Is it an essential *a priori* of a person *to listen, to read, to respond*? Is responsiveness an *a priori* of Personality?

2

As a requisite for personality, it officially does not exist among the moderns. Descartes saw our most personal quality in our power *to check, to control, to observe and to doubt* responses. These constitute the powers of the mind, in the eyes of the moderns.

Is this definition wrong?

3

We say that its propagation desiccates all sources of personality today, that modern man's flight into his special field as an expert observer, etc. is the catastrophe of the machine age by which the only source of personal life is buried.

4

In order to prove this point we shall use Egyptian source material. It is of help to travel to foreign countries and periods for disentangling ourselves from the accidents of birth and environment.

IV

1

We shall find a world in which Descartes' "mind" did not exist, and in which personalities did live. We shall understand finally why neither ancient Egypt nor modern France covered the whole ground in which the sources of personal life rise.

2

This will caution us against narrowing our concept of a person either in the Cartesian or the primitive direction. Making it more comprehensive than it has been during the last three centuries, we shall be able to tap the sap of life at the very core of the tree again.

3

For modern man is just one branch on the tree of life of humanity, and we must reclaim our connection with the whole.

CHAPTER ONE: THE "KA"

I

1

The *Ka* in Egypt is a sign that is represented by two uplifted hands. (See our picture Nr. 3) It bestows life on the king or individual. One's *Ka* is the "power behind the throne", the life-giving genius.

The *Ka* is mentioned in every inscription. It is the essence that has to be listed as present if the individual is to fulfill his function in this world or in the next.

2

The interpretation of the exact meaning of *Ka*, then, is of great importance.

There have been two schools of thought. And in examining them we shall see that the differentiation between the "you" and "I" state of mind offers the key to our understanding.

Maspero held that the *Ka* was the alter ego, a duplication of the individual, himself once more (Kees, p. 67). Erman, the greatest authority, saw in *Ka* the embodiment of the general supply of living energy; Steindorff saw man's genius.

3

Now it is a fact that the king's *Ka* alone is represented in pictures. (See our pictures No. 1 and 4.) "The king being a God on earth, has, ever since he is born, the privilege of being united to his *Ka*. This is not the share of ordinary people; the latter reach union with their *Ka* after death only." (A. Moret, *Le Nil. etc.*, 1926, p. 361 n.l.) The representation of the royal *Ka* shows a bearded man who carries in upheld hands the shield with the name of king. (Our picture Nr. 5)

Ka is intimately connected with the name of the king.

The *Ka* is called in Memphis the product of the "tongue". The Tongue-God made all the *Ka*'s. (Erman, *Berliner Sitzungsberichte* 1911, p. 940).

The one *Ka* unfolds into many *Ka*'s, representing special qualities of the royal power:

*his hearing, seeing, perceiving,
splendor, glory, spellbinding,
longevity, his being reverend, thriving,*

may all be listed as individual Ka's. The list sometimes comprises seven, sometimes twice seven, fourteen, but without any persistency in it. The power of the Ka includes everything that characterizes the influence of the king on earth; all special qualities emanate from the central majesty embodied in the Ka.

4

In Pyramid text 1653, *Atum*, the god, creates the first two gods in the following manner: "After having made them, he put his arms around them and these arms contained the Ka, and by doing so he gave them divine existence and permanence." And *Atum*, in this same text is implored to bestow the Ka on the dead king in the same manner.

II

1

So far so good. But modern man could not resist the temptation to modernize this strange concept.

Von Bissing (Münchener Akademie 1911, *Versuch einer neuen Erklärung des Kai*, p. 5) by his argumentation does us a real service. Taking modern man's psychology for granted in the old times, his logic comes as a real eye-opener.

Von Bissing finds that the plural Ka's (*Kau*) may represent the power which comes to the dead from the sacrifices. From our general conception of the Ka, this is but one more emanation of the Ka. Just as much as old names of persons run: "Re is my Ka", "Ptah is my Ka", so the offerings are the dead man's Ka's and the effect of the offerings on the person for whom they are given is to restore his original power of life energy. Hence the offerings for the dead enter the field of force called Ka, and may finally be called *Kau* themselves.

2

But Von Bissing, instead of starting with the royal Ka, starts from these Ka-giving offerings for the dead and sentimentalizes on this. He sees the hieroglyph of the two extended arms, and he concludes that the Ka-Hieroglyph signifies the arms of the longing soul that extend themselves towards the offerings. He has been refuted by Kees (Hermann Kees, *Die Jenseitsvorstellungen* etc., Leipzig, 1926, p. 75). But for our purpose his slip is valuable.

3

His interpretation is perfectly reasonable on the basis of our current subjective psychology which teaches every individual to look into the world from his own self as the center of reasoning, as a mind. To identify the Ka with the arms that man stretches out imploringly, lowers the Ka to the level of human weakness and subjectivity. It would be the very opposite of strength or of the process by which man is given a name for himself by the world.

We would then have in early Egypt the idea of the "self-made man" indeed. The Ka would be man pulling himself up by his own boot straps.

4

Von Bissing is so sure of the universality of his own era's logic that he does not know that this one interpretation is excluded under all circumstances by the Egyptian tradition. The name is always "given" to a person, and for instance the vulture-goddess of Upper Egypt carries the Ka protectingly over the king's head.

Before the Cartesian mentality conquered, man never thought that the mental processes originated in himself.

III

1

The Ka always is a power given to man, not made by him.

Shakespeare in *Romeo and Juliet* has a verse that shows the root of the Ka in the human soul. He makes Romeo exclaim: "*It is my soul that calls upon my name.*" To the vulgar psychology this is sheer nonsense. The soul is outside of Romeo and he is called from the outside by the name.

Vulgar psychology holds that the body of Romeo is here and now first, and that the word Romeo is just a label, a word, by which he may register in documents or statistics. Modern logic puts the objective fact of "somebody" first, the social fact of his being labeled Romeo second, and the fact that other people may define this Romeo comes third.

2

Thus their a priori is the body, and their a posteriori is the label.

1. *self, objective Ego.*
2. *label, concept, classification.*
3. *use of this classification or label by others.*

3

The Egyptian logic, and, I suppose, all non-Cartesian logic does just the opposite. It does not even know that man may use the term "The Ego".

This term does not occur before 1780. This coupling of the demonstrative article, which points outside into the external world, with the word "I", which always points inside to the living power, the "sacred vigour" of the Homeric kings and the majesty of all those in authority who may speak in their own name, is not even two hundred years old.

4

It is a hybrid formation. The deadlock of modern logic results from the fact that it is not understood as a hybrid and irrational form. "The Ego" is a contradiction in terms.

CHAPTER TWO: POWERLESS AND POWERFUL LANGUAGE

I

1

In order to learn from Von Bissing's wrong interpretation of the Ka in Egyptian religion all that modern thinking may learn from it for the evaluation of the Ego concept, we must now ask the reader to enlarge on his assumption that language consists of words. This assumption is too narrow.

2

To say that language is contained in the dictionary is a half truth. The state of language in the dictionary is a special state of affairs.

A dictionary is the "reduction" of language to the aggregate state of mere words.

"Words" are language which is powerless, which is dismissed or spent. "Words" are spent language waiting for resurrection.

As mere words language finds itself between two other phases of its circulatory process, between the use of language for conceptual purposes, for thought, and its use for the other purpose, nearly overlooked, ridiculed as arbitrary: for naming things.

3

This nearly lost distinction between *concept or word and name* is parallel to the paradox of Ka and Ego.

What is the distinction between a word and a name?

The name is the state of speech in which we do not speak *of* people or things or values, but in which we speak *to* people, things, and values. The words "forget" "me" "not" are three words of the English grammar. However, "*Forget-me-Not*" is the name with which man addressed this plant. They are the right words for the plant.

4

The right word is that word under which the thing so named will *move and obey and come forth and be a part* of the realm created by my linguistic influence.

When Orpheus invoked the walls of Thebai to go up under the tones of his music, he moved people or stones to do that what he wanted to do.

All perusal of language in the form of names has exactly this intention. To speak of the Committee of Industrial Organization is to use words. To speak of the CIO, is to speak of it politically, making use of all its associations with feelings of *antipathy and sympathy, with emotions and motions*. Names today are hidden in letters like AAA, CCC, NYA.

I deem this significant for the philosophy of our era.

II

1

For centuries our philosophy has been exclusively concerned with words on one hand, and concepts on the other. The social life of language, however, is that of names which have power to move people and things. And since words were denied this quality in our era of reason, the power of names crept back into our lives through the back door of letters which read so similarly to the formulas of chemistry.

In chemistry, at least, we all admitted the step from analysis to synthesis, and in chemistry, the analytical formula served the technician *to produce, to resuscitate, to commandeer* the substance thus labeled.

2

Now, in a carry-over of this scientific process from word ("Oxygen"), to "O" = 16, to recipe ("take two units of O and mix them in such and such a way") we today are recognizing the power of the CIO over millions of people. The CIO is, so to speak, the Ka that gives *life, glory, dignity*, to unskilled workers all over this country.

It is quite obvious that CIO is not a word which they use but a name under which they are addressed and which they recognize as being their address. And "CIO" is the right way of addressing them as far as the CIO is successful.

3

The name is the right address of a person under which he or she will respond. The original meaning of language was this very fact that it could be used to make people respond.

The very word "responsiveness" today is less popular than its often invoked variation - "responsibility". I am responsible for something objective. The complaint

is heard often that people are not responsible enough. However, may it not be true that we cannot be responsible when we are not allowed to be responsive first?

If no soul calls upon our name, we perhaps are too weak to shoulder responsibilities. As long as we are only taught and addressed in the mass, our name never falls upon us as the power that *dresses our wounds, lifts our hearts, and makes us rise and walk.*

4

The right words, *id est* "names", guarantee responsiveness. Responsiveness is the lying open for being empowered.

We have long spoken of an open mind. But the mind is open for conceptual understanding of the things outside. The other openness of any human being is to an appeal made to him in the power of his name. "*As an American, as a human being, as a Christian, as a believer, as a child of God, you must listen,*" this appeal might say. "All members of the CIO do so and so", is another form which this appeal may take.

We, too, have not just one Ka under which we are moved.

*The first name,
the family name,
our professional title as a doctor,
or scholar,
or a farmer,
as a native of this state,
a resident of another,*

may be listed as so many Ka's which bestow on us responsiveness.

III

1

Now, the power of a name lies in the fact that it eases our conscience. The simple fact, that the mother calls the child by the right name, makes the child smile. The cry, which is the first utterance of the child when it enters the world, is transformed into the smile of response through the intermediary of the name. The name pacifies the child and gives it ease in this new and cold world which it did not enjoy before.

Names give orientation.

As long as we are addressed with a name that has power we feel that we are led. We may smile, because, even when an enemy calls our name, we still are not confused. We know where we are.

In as far as our society is imperiled today it is because people are not addressed in the powerful manner which might give them orientation.

2

All religion tried to give orientation. All religion is out for the right word in the right place and time. All superstitions arose because religions wanted eternal recipes for giving names.

The true life of human speech defies all recipes. The names under which the parts of the world must be made to move, change with the times. But that does not mean that the appeal must not be made. The fact that no one name lasts forever in its power over an open heart only means that our minds do transform constantly powerful names into mere words and concepts.

And once a word is definitely analyzed and conceptualized, it has lost its quality of name. Any definition cuts the umbilical cord between the use of an element of speech as a name and the use of the same element as a mere word.

Because we need orientation, we wait that our soul calls upon our name.

3

This fact leads to one other difference between words and name.

All words can be used by everybody and can be carried over to any number of things and objects either by definition or metaphorically. But the same element of speech when used as a name, is neither a metaphor nor a classification. It is exclusively used between you and me.

If the child was not sure that the mother meant him, Johnny, only, and nobody else, the child would not smile. The name is personal, or it is no name.

Personifications are possible only as long as language is name-giving.

4

Because name is personification. The word is generic, the name is specific (this is essential for the solution of the dispute over the "*universalia*". It cannot be understood without dealing with the "names" of God).

Names are exclusive speech between a person and somebody whom he tries to make into a person by calling him with the right name. Whereas a description of the outer

world may be given in words, the orientation of you or me in the world can only be given us by a specific name giving process to which we then respond.

IV

1

Orientation and response are two aspects of one and the same process. The child which hears itself called by the same name again and again, responds and thereby gains orientation.

“Orientation” is the objective aspect and “response” is the subjective aspect of one and the same social process of giving or using the right name.

2

*Words classify,
but names orient.*

*Words generalize,
but names personify.*

*Words dismiss living subjects into the realm of objectivity.
Names pick up the little baby or the flower or the Sun, and incorporate them into one society of communication.*

Without names, communication would be impossible. For before two individuals may talk to each other in words about things, they must be mutually responsive, they must recognize each other as persons. Each must make more and more of a person out of his interlocutor by giving each other names.

Even abusive name-calling is better than nothing. Because, although negative reaction, it is a condition for the person in the individual who is “called names”.

3

Our present day discussions about communication usually stress the Babylonian confusion in terminology. As many people, as many definitions of democracy. But communication will not improve on the objective front of definitions as long as we do not make sure in whose name we speak to each other.

Whose name do we carry when we speak to each other about the weather, or about *the true, the beautiful and the good?*

The great problem of our days is whether man speaks to man anonymously or only as an incognito slowly to become known as a person. Communication can take place between people who are eager to personify their interlocutor more and more.

Communication dies down between people who wish to remain anonymous to each other forever.

4

The linguistic elements in their name-giving phase are the "word" with a capital W; as words they are mere words, and used in vain. As concepts, they are purified and wait for their resurrection.

And this constant process from name to word to concept to name again, is the life of the Word.

Whenever any one phase is omitted, society disintegrates because its members lose orientation.

CHAPTER THREE: ORIENTATION IN EGYPT

I

1

The Egyptian Ka oriented the king. It authorized him to govern in *wisdom, knowledge, in right perception and insight, glory, permanence*, as Horus, the reborn son of the ever dying, ever resurrecting Osiris.

It is not difficult to trace the development of the Ka from the gods to the king and only much later to the individual Egyptian for his life after death. Without pretending to say the final word here, we may however mention some indisputable facts.

2

Before the Nile and its inundations created the unity of work and law in Egypt, the life in Egypt did not differ from that in the Libyan oasis and other parts of Africa. (Wainwright, G. A., *The Sky-Religion in Egypt*, p. 8ff., 1938, Cambridge) The chieftain of any tribe, in this hot climate, was responsible for the rainfall. And he gave way to a successor every seventh or ninth year because the magical power of rain-making had to be regenerated regularly.

When Osiris discovered the possibilities of the Nile valley, and the regular flow of the fertile mud between July and October, the Egyptians gave up the universal fear of primitive men against the low land of the valleys, and closed the new "city" ("*nwt*") of Egypt against Northerners, Westerners, Easterners and Southerners (James H. Breasted, *Development of Religion and Thought in Egypt*, New York, 1912, pp. 13 and 14), rejected the God of Libya, Seth and turned their new temples to the service of the two gods that did not simply represent the unruly *wind, rain, and clouds of the sky* – as Seth – but who did represent the unbroken order of this sky as horizon and sun, Horus and Ra.

3

The sun, a curse in this hot climate so far, now became a blessing because he could set a unified law and order for the thousands of miles of Egypt's length. The pyramid stone on the Obelisk in Heliopolis became "the great occasion for chaining a cosmic power to a definite and specific place of worship." (Herman Kees, *Totenglauben und Jenseitsvorstellungen der alten Ägypten*, Lpzg. 1926, p. 35). Here, the Sun cut out a definite place, a temple on earth that reflected the recurrent order of the sky.

A temple is the mirror of heaven. As long as the sky god Seth governed, no “temple”, but altars only, had been possible.

The Egyptian temple reflects eternity (Kees, p. 7). The chieftain of old, the rain sorcerer, now became the owner of the magical mirror of heaven on earth.

The Pharaoh was not a king in our modern sense of the word. He was the owner of the first revealing and sacred house of man on earth, of the “city of Egypt” given by the gods to man in the sacred order of the year that from eternity to eternity guaranteed the fertility of the land through the inundation of the Nile.

4

The word Nile now became the word for rain, too. And instead of seven or nine years of government, pharaoh shared the eternity of the celestial order. When he built his pyramid in imitation of the *benben* stone in On (Heliopolis), he thereby became the undying Sun-god himself, Ra.

II

1

So Pharaoh was lifted up from a rain sorcerer of Libyan days to the steward of God’s house on earth, the Sun God.

The sun was lifted every morning by the god Nun up to heaven with two outstretched arms. (Kurt Sethe, *Altägyptische Vorstellungen vom Lauf der Sonne*, Preußische Akademie der Wiss. phil.-hist. Klasse, SB, 1928, 259ff.) We find pictures showing the God lifting the fiery ball over his head. (Sethe, p. 262, our picture no. 6)

Then we find two outstretched arms based on the two signs for eternity (“*ded*”), and life, and again these arms throw up the ball of the sun (Sethe, 271f., our picture no. 9).

In other pictures the celestial god reaches out with his two arms for the sun, when the night gives way to the morning (Sethe 268 and 276, our picture no. 8).

The gesture of the two arms that lift up the sun every morning, signalizes the central problem of the new faith that was the “Constitution” of Egypt.

Now, if the sun, Ra, the model of every pharaoh, had to be lifted by the god of the source waters up to the horizon every morning, pharaoh too had to be lifted up to his throne by the Ka.

2

On the other hand, the individual Egyptian had nothing to do with the sun in the beginning except to worship him – certainly he could not think of identifying his own life on earth with that of Ra.

It took fifteen hundred years before every Egyptian saw his own life finally end in an atonement with the course and orbit of the Sun in after life. His first great model of the eternal, undying, recurrent life, with *Ded*, permanency, in the houses of “millions of years”, as the temples were called (A. Moret, *Le Nil et La Civilisation Aegyptienne*, 1926, p. 148), was not Horus, the god of the celestial horizon, or Ra, the sun, directly; his model was his king who, by entering the City of Egypt, the “Settlements made in the name of Horus” (Breasted, p. 14), had been lifted from a mere chieftain and medicine man into the pharaoh, the surveyor (Pharao surveyed the orientation of every temple), of the divine house that reflected heaven on earth and forced heaven down to earth.

The king's Ka or majesty consisted in the fact that his raiment no longer was a barbaric tattoo or mask, but the cosmic house and temple itself.

The King of Egypt was the first human being who dropped all tribal masquerading and went clean shaven, unmasked and untattooed.

For this king had donned the garment of celestial order. It is too weak a word to say that Pharao “inhabited” the cosmic gates. His whole life was transplanted upon the celestial wheels, and followed the cosmic calendar *hourly and daily and annually* in the house.

3

The Egyptian king was the link between heaven and earth, and in the king's “name” the forces of the cosmos and the recognition by society coincided. The radiations of the Ka range from alimentation to glory. But his, though it has puzzled many an Egyptologist (see especially von Bissing, p. 1ff. and Moret's famous book of 1902), will always result from a happy intersection of the cosmic and the social.

We all crave for a necessary role in nature to be recognized by society. We all wish to yield a reasonable, necessary and, that is, natural function under the official sanction of society.

The doctor can function as a force in nature only through the power which he wields over real processes of life and death: he *operates, feeds, and treats* and these are real interventions with the cosmos. On the other hand, he is called a doctor, hands out prescriptions which go to the pharmacist, and talks to the patient's family and nurse, and all these are social processes of being named and recognized by organized society.

In the same manner, the pharaoh who reconciles Egypt with the life of heaven, who is lifted up by eternal alimentation to the millions of years of the stature of the Sun, is lifted up before his people by his name and authority and glory.

Both cosmic reality and social recognition, are two aspects of one and the same thing.

We all crave for this unity between our cosmic and our social role. No wonder, then, that both are covered by the gesture, the process, the divine event which is called "ka".

4

In Abydos, Pharaoh Seti the First sits before his table of offerings; behind him, his "ka" walks as a bearded man, carrying on his head the Ka-sign, the two uplifted arms with the name of the God-King "Horus Ra". That is, the name by which he is lifted up to the millions of years of the run of the celestial orb. Besides, the Ka-carrier has in his right hand the sign of eternal life, and in the left arm he lifts a pole like the one on which the Romans carried their eagles. But, instead of the eagle, the Ka sign is on this pole.

Above the hieroglyph for the god-king and inside the two outstretched arms of the Ka sign balances the sign "sa" = protection. (Picture in A. Moret, *Le Nil et La Civilisation Egyptienne*, p. 193, Fig. 47; our picture no. 5). To be lifted up as the sun rises every morning, means to be protected, to have both a necessary role in the cosmos and an established name in society.

To have one's Ka - who would not wish that his nature and his society could agree in so perfect harmony as the Ka of Pharaoh?

The Ka was held up above the king so that he might feel that he only had to respond.

Names unburden our soul immeasurably from our own choices. They tell us what our destiny is. The Egyptian Ka is an eternal category because it unifies the meaning of the name and of the orientation of a person.

Persons are oriented individuals.

CHAPTER FOUR: DISINTEGRATION AND ORIENTATION

I

1

A person is not an individual that can think.

But a person is an individual whose soul has *called upon his name* and thereby determined the direction of his life.

A person is a man who has been given direction.

2

When a scientist follows his logical analysis, his laboratory experiments, his die is cast. He has responded to the direction of his life; he has acknowledged the imperative written over his own life: there shall be science and you shall be the servant of science.

Nothing that this scientist thinks or writes or publishes within his scientific field makes sense outside this decision that he had made long before. He responded to the call of science long before he knew what he would do during his life as a scientist. He got his orientation by moving along on the wave length that had appealed to him when he dialed his reception apparatus.

Descartes is the founder of modern science because he made a decision in 1620 that his life would be oriented solely by the idea of a progressive scientific research program. You do not share the answer given by Descartes, the scientist, but you share the response given by Descartes, the man.

3

The response to science precedes any scientific statement in particular.

Man is called upon by other vocations of a non-scientific character just as well. And any science of society must penetrate behind the decision made by the scientist, must see that the scientist is not the normal type of human being but just one among others, in order to discover the essential composition of the good society.

The notion of persons in a society and the notion of scientists must never be allowed to coincide. The orientation of an individual that makes him become President or scientist or baker is a decision that makes president and scientist and baker equals as

responsive and oriented persons long before their various ideals of presidency, scholarship, and bakership begin to operate upon them.

4

The democracy of a scientific age can only be retained and saved when the scientist willingly remains a part of the people in this democracy. How can this be done?

The scientist must hold to the faith that every person that decides to become a scientist does so not as a scientist but as a human being who harkens to his deepest calling. Then he will realize that his own decision unites him with all people who grow into *responsive, named, oriented* persons.

The scientist is a personality as a member of humanity, not as a member of the academic class.

II

1

The Egyptian world, literally in the childhood of humanity, explored the one and uppermost experience of the child's mind: that of being addressed, of having been loved and called upon and directed by elders who did not run away as animals do when they have fed their fledglings, but who stood by the young, the children, the grandchildren, the great and great-great grandchildren forever.

The Ka, the name giving character of speech became the aspect of all logical processes that was realized and revered and fructified to the extreme.

2

Our era has suppressed the very notion of this mental situation. Descartes complained that for twenty years his brain had been corrupted by confused and wrong notions. He complained that Descartes the man had been anteceded by Descartes the child. The confidence between his father's religion and his own science was destroyed. He thought that the name-giving relations in society were sheer waste.

He and his followers have destroyed the cement that connects the living bricks of our social temple, called persons.

This cement is the right name.

3

Neither Descartes nor Egypt are wholly right. The name which a man is given binds him to two achievements equally difficult:

*to go forward as a specialist
and to remain a human being as the perfect men before him.*

The essence of the era in which we live is that man as a specialist shall progress and have an open mind. But this era will end in catastrophe if it forgets that, as a human being, man must have the same open heart that made the first fully human being the heart of the world.

4

The mind listens to words for objects; the heart listens for its clue for personal orientation, its proper name on the stage of history.

*The open mind that understands words
and the responsive heart that is called by its name*

represent the polarity of human mentality which we must uphold.

The Ego and the Ka are both real sources of our personal life.

III

1

We now can form certain conclusions from the fact that the Ego who uses words to manipulate things and the Ka that calls me by my name to move me, have opposite principles of political economy. When I use words, I always try to get a maximum result with a minimum effort.

If I can say something in three lines, I shall not waste four paragraphs.

He would be a fool who would waste his energy on a task for which he need not spend more than five minutes with the right tools.

2

Do as much as you can with as little effort as possible, is the motto of the anonymous, impersonal, objective, scientific mind.

This Cartesian mind has successfully discovered how to use fewer and fewer means for bigger and bigger results. A modern factory is the ideal display of this economizing in words, in organization.

This economy, however, cannot apply to man himself. He must still find some incentive for an "all-out" attitude. Man must still feel called forth as being good for something. He would be a rascal who, out of sheer indolence, would not use his full energy.

Cartesian logic reduces man's responses to minimum responses.

3

For every individual or particular task this reductionism is valuable. But when it means that these savings in time or effort reduce man's stature, when it means that because I only have to work three hours for my daily bread in the future, I also will only be fully alive three hours of my day, then the person is thwarted.

For a person is a man who responds with his whole heart to his calling. (For this basis of all social science see the details in "*Out of Revolution, Autobiography of Western Man*", New York 1938, Third Part, "*The Metanomics of Society*". The first discussion is found in the author's "*Angewandte Seelenkunde*", Darmstadt, 1924). And any element of the universe that whispers to a human being: "*Respond lest I die*", calls forth this man personally to his human destiny.

4

"*All out*" is the attitude of the man who has heard his calling and who knows that he can only become a person in the process of responding to his calling.

Man must be both indolent and all out. When his mind can find a shorter way, a better tool, he may save energy. The mind is our saver of energy; this is what we call the Ego.

But the soul is *our investor, our spendthrift, our savior* when life seems to die from *inertia and indifference and lack of orientation*.

IV

1

The "you" is not a figure of speech, but a corollary to the "Ego". When the concept of the Ka in Egypt hardened and when the concept of the Ego as conceived by Descartes become the only motive in the life of the mind then both obstruct the

mental process. Egypt went fossil because Ka, name, was every word. No name could die.

2

Our society disintegrates because no name is allowed to authorize and to call forth persons.

The Ka of Egypt and the mind of Descartes each alone obstruct the constant flow of creative speech through individuals that must guarantee the orientation of society.

(insert p. 13, pictures 1-6, 5: Sėti I devant la table d'offrandes; derrière le roi, son Ka, sa protection (sa) et porte son nom d'Horus-Ra. (Abydos)

(insert p. 14, pictures 7-12)

(insert p. 15, pictures 13-16,

13: hieroglyphs to KAU, L.D.III, 194, 13, the 14 kau of Ra = (figure) , word of power; (figure) light, (figure) strength; (figure) power; (figure) vigour; (figure) abundance; (figure) majesty; (figure) burial; (figure) preparedness; (figure) stability; (figure) sight; (figure) hearing; (figure) feeling, perception; (figure) taste. The Ombos list (I, 186-188) is as follows: (12 signs)

*14: The Egyptian Universe; to the left the Sun on the Celestial river, the sky like an iron ceiling, its earthward fence sprinkled with lamps, is supported by four forked trunks, as the primitive Egyptian house, Maspero, *Mystery of Egypt* I, 22)*

*15: Horus, God of the Horizon, as a Falcon with two arms, makes Pharaoh rise, Al Gayet, *Louxor*, Fig. 203)*

PART FOUR: ISRAEL

TWENTYFIRST LETTER: ISRAEL

February 25, 1944

Dear Cynthia,

Of our Egyptian horizon, we have not finished the description in writing.

However, I told you the story of *Horus-Sopdu*, the key to the evolution of Egypt's sky-world from *Horus-Hathor* to *Ra-Nut* to *Osiris-Isis* when you were at Four Wells; and you looked at the adorant in front of the zodiac light, in the picture from Soft el Reunah, the most Eastern *nome* of Egypt.

Also, you listened to the first sketch of the chapter on *Greeks*; we spoke of Homer's humanity, transcending tribes and temples by his respect for the pluralism of the cities of man and by his deference to the enemy of the Greeks. Hektor was Homers' great innovation, we said.

Later, I shall send you the written chapters on *Sopdu*, on the phases of Egypt's sky-world, on the "Houses" around which the civilizations "proceeded", on Homer, on Greece, as I finish them. And they should help you to focus attention on these tremendous questions in any province of history whether it deals with China or Mexico or the Eskimo: the Sopdu's lesson seems to be that any established horizon unfolds in a necessary sequence; with this phenomenon Spengler has operated very freely, but we, too, have to contemplate it as a very far reaching law.

Then we came to the *church* which is the purest and most perfect re-creation and self-realization of the human soul, we shall for that reason, go beyond Spengler's millennia and recognize definite phases in the two thousand year old life of the Church, more clearly even than in Egypt or Greece. In the light of the slow shift with which the Church revolved before the eyes of the world during the last 1900 years, the necessary evolutions of other horizons may even become more transparent.

The cone of rays by which Church history is flooded, is so bright that it would be foolish not to have it shed light on older developments which were less perfect because they were less universal.

You remember that the great events are more easily understood than the small ones.

The two World Wars from 1914 to 1944 make more sense as one great event than the bonus paid under the American Legion pressure in the thirties or the landing on Leros by the British in September of 1943. Although this *Holism* as Smuts calls it, is the basis of all thought, it is denied by the historians. Only instinctively the "world" knows this; even the historical atomist who hankers for a construction built-up out of

atoms, who ridicules the fact that the whole precedes all the little facts of mechanical explanation, speaks of "modern times" with naïve conviction.

That is a good Holism, nevertheless.

Now, we are all "worldly" trained to stand too close to the murals of history and to study the paint brush's simple strokes microscopically instead of the painting. Only the whole mural can give us orientation and give us our own place in the procession.

Therefore, we ourselves have to cultivate the microscopical view of the whole of history, in these letters, and as you suggested in your demand for the chapter on Israel, I shall now tear myself away from the luscious research and the fleshpots of Egypt and try to fit the existence of Israel into the whole history of our race.

CHAPTER ONE: MOSES AND ABRAHAM

I

1

Everything under the sun could be made visible in Egypt.

The sky-world was engraved in the earth by the image-makers, the "*mesen*", (*figure*) The mesen accompanied Horus on his regular trips through all Egypt (Neville, *Myth 7*, and Brugsch, *Sage vom Sonnenaufgang*, passim) and "gave birth" to the innumerable statues of the gods which the priests brought to life in their ritual of "opening the mouth" in the Het Nub or Per Nub chamber.

(*figure*)

2

For Egypt, maps may be drawn, one of its religious geography in the sky and on the ground, another map for its fortification lines, a third of its trade routes, a fourth for its system of irrigation and cultivation.

And these would lay open the soul of Egypt.

And similar maps of the United States should be designed, one an economical of capital and goods, the other cultural, the third military, the list of population, and they would all show the pattern once established under the horizon of the Pharaohs.

3

Only, the four maps of Egypt would all cover the same area, maps of the American soul would include widely different parts of the globe. Rome and Paris, for instance, would be on the cultural map, China on the economic map, Trinidad on the military map etc. etc. But the principle quadrilateral would be present.

4

And by it, we may realize first that we are the heirs of Egypt and second that it can be harmful to man.

II

1

And as modern man likes maps and geopolitics and sightseeing, so does he dislike to be reminded that graven images may do harm in an overdose and the “the opening of the mouth” of such facts by the high priests are tainted by idolatry.

The belief that any of these maps is the definite answer to America’s political or cultural or economic development, would be idolatry.

2

Maps depict; never must they prejudice.

But in Egypt, the map of the 36 districts in the sky and on the land was idolized as the external prediction of Egypt’s future. And this image of the divine order petrified into an idol.

Americans love their predictions and dislike Jehovah’s Witnesses to an end of this world. The gentiles loved their prejudices even more and disliked anybody who pointed out the end of their sky-world.

3

But he, who appeared to Moses in the burning bush saying: *I am with you right here and now*, and who is the Mediator between God and man, encouraged a group to carry disfavor with the Egyptians as well as with all the other Gentiles.

Israel took upon herself to be disliked.

*Israel left the fleshpots of Egypt and challenged the abominations of all civilizations.
She rejected the fiction that priests could make a recurrent sky-world vocal,
that star-gazers and heavens could make sense.*

*Israel placed her truth outside any specific land or sky and any specific period or era.
Israel went for the invisible.*

4

To the God of Israel you must harken. No maps can show us the kingdom of God.

When I drew up an atlas of pictures and maps for my course in universal history, I could find no illustrations for the chapter on the Jews. In this booklet, then, after many pages for Egypt and before the catacombs and monasteries of the church are depicted, I had four white pages inserted.

The soul of Israel cannot be projected into space. That is her honor.

III

1

About 1500 B.C. the Egyptian Pharaoh of the 18. dynasty seems to have become restive about the contradictions of their way of life. The mythical frontier of Horus had been at the first cataract. Now Nubia had been conquered far to the south. Trade relations showed the immensities of the Mediterranean, of Britains and Africa – divine rulers in Asia minor and Babylonia could not be ignored.

The primordial identity of the universe seemed to break down utterly. Horus, the Nile, the pyramids mirroring the morning horizon – how narrow it all became in a wider world.

King Amenophis II tried to purify his creed. The sun-disk alone was sent, the differentiating Egyptian mythology silenced.

2

This however was a pure abstraction. To worship the sun-disk without the elaborate code of conduct, without deriving Pharaoh's authority from the mediating daily ascent of Falcon Horus – which was meaningless; Horus created and measured and so to speak jointed heaven and earth into one Universe for the sun.

It is not a mere simplification that men's astropolitical tendencies are overcome. They re-constitute themselves daily to the overwhelming influence of *climate, language, landscape, food, drink*, in short by the diverse experiences of mankind's branches. In as far as we live differently, we became different, and we shall, for this reason, always try to construct a universe which corresponds to our own experience more than to the whole truth.

The Horus world was much more to the point than this distillation which is achieved by the modern abstract mind of many Egyptologists.

3

The reforms of Echnaton broke down. A king "Horus" headed the reaction as though to demonstrate that no local Egyptian power could get out from under the skyworld by which *Egypt, name, order, area* and all, had been produced and was sustained daily. After Echnaton, Egypt abandoned all efforts of reform, we may say, forever.

4

The new horizon which was to surmount the horizon of Egypt, had to surmount not its earth only – this Echnaton tried – but its mental heaven, too. The sky-world itself had to be abandoned. *Atom*, the sundisk, and Horus, the sky conqueror, were inter-dependant. As one went, so would the others have to go.

IV

1

This the Exodus of Israel did. The Exodus from Egypt was not an exodus from the earth but from the sky-world of Egypt. All the modern attempts to reduce the Exodus to a movement from Egypt to Palestine, miss the point of Israel's very existence down to this day.

2

Israel's history begins with a *No* spoken to the deathless Egyptian fortresses around human mortality. No deified king, a stammering man of God who dies before his people enter the promised land, Moses is a new type of man, a man to whom God can speak without making him either into a shaman or into a God.

Moses to whom God spoke in the burning bush, opened the ears of all men to his immediate appearance as "I am here".

This is the name which God puts on Moses' lips as the true name of God: "*Jahve, I am right here.*"

3

And this God is the same as the God of Abraham, the God of Isaac, and the God of Jacob. In the very moment in which Moses negated the statues of the Egyptian temples, he took care to affirm that the living God had spoken before, that God was not the God of Moses, but Moses the man of God. (This title, then, is dialectically opposed to any possible "God of Moses").

4

The new man of God by his epithet barred any misunderstanding of his being the diviner of a new sky-world.

He did identify himself with Abraham who had centuries earlier defied the “spirit”-world of tribes. What had Abraham done?

He had left one of the great temple kingdoms, which at that time had overrun the grazing grounds of many Semitic tribes. But, furthermore, Abraham had left his tribal friends and kindred and felt that a new way of life was before him.

CHAPTER TWO: SHADDAJ, ELOHIM, JAVEH

I

1

In this sentiment, he first interpreted his own destiny as the founding of a new tribe. And he decided to inaugurate it by the greatest act by which, in human society, the political bond is tied.

2

When soldiers go to war for their country, they still obey partly this order that the fathers may determine where and when the sons shall give battle and meet death. In those days, the obedience was not restricted to the giving to the ordeal of war but also to being the victim for the salvation of the tribe.

When Achilles called for Troy, Ephigenia was sacrificed by the commander-in-chief, her own father, for the salvation of Greece.

3

Abraham, in trying to execute this first step for constituting a political entity of his own, paused. Did he intend to found just another tribe, multiplying the law of the son's being the victim of his father's spirit? Or had he come away from his friendship in Ur, because he should testify to a more universal spirit, a spirit which would lead his son directly, without the father's interposition?

Abraham did not sacrifice Isaac. And for this reason, God became the God of *Abraham, Isaac, and Jacob*: in this triad, all tribal sacrifice of son by father was abandoned and one God spoke at various times to various men even though they were of one political group.

4

When Israel looks backward, it sees two great renunciations: tribal ancestral worship and astropoliticis, human sacrifice and graven images, both were renounced for political purpose. Hence, neither a tribe nor a state could result.

Abraham and Moses founded a people.

II

1

Much fun is poked today at the idea of a chosen people. I have never understood why. All the modern nations, in their nationalism after 1800, have considered themselves as chosen people. The difference between a tribe or state and a people is to be found in the very function of choice.

2

Neither the simple tribe nor the simple temple state be it Tibet or Egypt, have a constitutional relation to the rest of mankind. The other tribes are kept at arm's length. The tribe's name is kept a secret.

Egyptian Pharaohs never allowed a princess to marry outside Egypt, before Echnaton. The chosen people has such a relation. It has been chosen for a role inside the universal drama of History.

3

How then can it help being the chosen people?

Israel is a messianic nation; it waitsd for a messianic kingdom of peace, in which no sky-worlds separate and no totems masks man from man. The coming of the messiah is the expectation by which Israel acquires a new quality, that of a people.

Other groups bestirred themselves in antiquity but never achieved this character of a people destined for a universal role and kept together by the device of this universal role.

But after 1789, it is true, Israel grew weary as the clergy did, of their perpetual role in church and synagogue, and then many a nation went wild with messianism.

4

Democracy, the government of grace and manifest destiny, distinctly carried the messianic features of Israel into every nationality and state, Israel during the 19th century imparted so much of its "chosenness" to all the Gentiles that it is now difficult to realize how utterly isolationist the tribes and states were in the days of Abraham and Moses. The gist of the matter is that messianic features have spread and make us all partakers of "one people", that is of one common expectation and destiny.

III

1

The partaking for a long time was the matter of device. Our sects, especially the Puritans, represented the voluntary emphasis of such choice. After those two world wars, it may not be any longer a matter of device. We all too obviously hang together, perish together, prosper together.

And for this reason, the community of Israel is disintegrating.

They are nearly victorious; hence, their role may be more evenly distributed among all men.

This is the great change with regard to the Jewish Question, in our times.

2

On the other hand, the naïve idea of “an American century” or of a Far Eastern Co-prosperity and similar vorships of climate certainly are by no means undone.

The Nazis are the best example of such conscious pre-Israelitic theory. To them, but also to most intellectuals the Jews are one terrifying, horrid mistake – the very existence of a Jewish and a Christian history to them is either bedlam or abomination.

Our modern historical literature on the Jews is even more radical than that on the Middle Ages or the Roman Empire. Gibbon and Seekt disliked the Christians. Mommsen said that he did not understand the coming of the church. But at least, Gibbon and Seekt wrote against the Christians, and Mommsen did not compose the fourth volume of his *History of Rome* because Jesus Christ would have to be born and crucified then.

3

But of Israel the history has been either kept to the theologians, or when secular history touched on it, the Jews became Semitic tribes, and to western man the Jews appeared to be orientals, in Palestine.

Of course, it was the essence of Abraham's and Moses' acts that the Jews ceased to be a Semitic tribe and undertook to play a part in the drama of universal history. Of course it was of the essence that Israel should hide in the lime-light of the Western world, right in the middle between *Mesopotamia, Greece, Egypt, Arabia, India, Asia minor*.

The Jews wished to be locally right in the jaws of living history and temporarily right at the end of the story.

4

Accordingly, three names for God occur in the book of Genesis: *Shaddaj*, *Elohim*, *Javeh*.

Shaddaj is the ubiquitous, who is *one* in Egypt, Mesopotamia, on land and sea and in the sky. While in Homer, Poseidon still can proclaim that three worlds are inhabited by the three gods Zeus, Hades, himself, and only the earth they have in common, *Shaddaj* is one everywhere.

Elohim is a plural. It means the sum of all living spirits, of all inspirations. It is the merger of all tribal revelations as *Shaddaj* binds together the local divinities. Both these names transcend the previous situation by replacing a list of many by a unity of all; they singularize a plurality but let us still fathom the plurality out of which unity now is constituted.

IV

1

These names delineate Israel's faith against the outside plurality of civilizations. But *Jehoveh* is an inner confession of faith. Of *Jahveh* Israel speaks when it is outside the world of the Gentiles, when it dwells in God's country and when *Jahveh* speaks to him and they sing to *Jahveh* their songs. The pure "hereness" of God *fully revealed*, *fully expected*, *fully obeyed*, that is the power of the name of *Jahveh*.

Again, this power is difficult to reclaim for ears which have been filled with fear and fun of "Jehovah" as a particular "Jewish" institution.

2

If the end is the coming of the messiah, and the beginning is the exodus from tribe and country, the inner and outer existence of Israel was changed accordingly into a dynamic situation.

All Jews are priests. Democracy is made absolute. Classes can never become castes as in India.

3

The one tribute to antiquity is in the treatment of the women. The Jewish man thanks God that he is not created a woman, because he can now articulate his praise of God aloud and speak of the law of the Lord day and night like a tree planted at the rivers of water.

4

Great Jewish women, however, appear in all eras of Israel's history, like Miriam, Rachael, Deborah, Judith; only when you recall the relation between names and pronouns, can you do justice to the problem of womanhood in antiquity and especially in Israel.

And it deserves consideration because our own longing to integrate group life, to participate intensively in social living, makes it imperative that we should distinguish clearly that which Israel did reveal on the question of womanhood, and that which is left to our own times to be fulfilled.

CHAPTER THREE: THE FENCE OF THE LAW

I

1

Let me begin with a comparison which, in the days of Marxism, is in itself important for the Jewish role in history. In doing so I may seem to digress from the "suffragette" problem, but I am not.

2

In Genesis the famous law is placed over the human race: that man shall eat his bread in the sweat of his brow. And this is said to man as a curse. The grief and hardship of work, the resistance of the soil, is considered the very negation of paradise.

In Marx's message to the proletariat, Jewish prophetism found a way of transforming the curse. The word once spoken remains true, but it may lead us beyond itself: if labor is a curse, it becomes a blessing when we do the work together. And when all men finally cooperate, the blessing will have conquered the curse.

3

Here you see how truth itself has its growth.

The idealists may praise all drudgery as wholesome. The housewives may curse their daily afflictions. The historical truth is one and the other, it is a story of agonies overcome, curses becoming bliss.

4

In the second chapter of Genesis, it also is said that a man shall leave his parents and cleave unto the woman of his desiring.

This broke up the great clan where the daughters-in-law often were at the mercy of the head of the group. It emancipated the wife from her mother-in-law's influence over her son, the wife's husband. It entitled the wife to her sacramental place in her own generation, united to her husband; neither the parents nor the children could prevail against her.

II

1

Man was challenged to real courtship as Jacob courted Rachael; outside his parents' home, from outside the bride was to be chosen for he was meant to "leave". In this case, however, courtship presupposed that the bride was not wandering around herself.

In Egypt when brother married sister no "leaving" by the man was involved.

In Babylon, on the other hand, the girls were prostituted to the gods, before they were married. And such is the case to this day in Japan.

In Israel, the man was expected to leave and to choose. The girl was expected not to leave and choose as a Geisha, but to stay and wait.

2

Through all antiquity, leaving and choosing for a girl meant Hierodoulie, religious prostitution, and participation in ecstatic rites as "Helachai", Dionysius' nurses and maidens or as of Adonis and Osiris; they were expected to be *beside themselves*, in such a situation, and to jerk in spasms, foam at the mouth, and utter cries as the "professional mourners" still do in certain religions.

This power of passion was prevalently woman's share in speech because articulated speech as you will remember began between men who took one language home to their wives and cubs. The prehistorical group is the female animal and her cub. They need and use pre-articulate, pronominal speech among themselves.

Our diminutives: *Johnny, lullabye, snooty, daddy, mommie* testify to this special trend in the "common sense" group. Title and official names are dropped. You there and you here is all that is needed here right now on the spot. Women, therefore, did not in all tribes enter into the full nominal realms simply because this did not add to the aim to be achieved by speech or names, which is peace. The women could be at peace with their family brood at lesser political expense.

3

When women, however, were invited to experience the superhuman inspiration of the body politic, fertility was the great desire and driving force behind their being drafted.

In the myth of the Amazons, the feminine nation, a feature of this epoch is preserved.

Amazons, means one of their breasts cut off. This cutting of the breast by the young women in honor of Kybele, the goddess of procreation, corresponded to the castration of men; both eunuchs and amazons were expected to fertilize the universe by their sacrifice.

4

The "Cleaving to the wife of his desiring" in Genesis, then, contained a whole proclamation of faith in a woman's right and duty to be courted and to be considered the one consort of one man, normally.

Against this background, her official absence from the temple and the Jew's prayer must be evaluated. When the church superseded the synagogue, women entered the reasonable service of God. But added was the peculiar word *taceat mulier in ecclesia*. Her *cries, outburst, complaints, sobbing*, were not acceptable but since this had been woman's way of religion heretofore, the new privilege of a common service for men and women alike and together, this unheard of "coeducational" worship without sexual orgies, had to be safeguarded by the silence of the women who in other cults were asked to play the part of hysterics.

III

1

We may venture to read the law of Genesis today in a grown form. Any child of God will have to leave his or her father and mother and cleave to the partner of her choosing, she as much as he. In this sense, the law has become much more universalized and both partners to a marriage may be the full image of man, male and female, or at least, may reconstitute it together in an infinite variety of feminine and masculine features of every one of them.

2

But this does not mean that Israel's solution was "behind the times". To the contrary, it made our times possible, it backed them, just as hard work in the sweat of the brow for thousands of years preceded the dawn of an era of universal cooperation, and was necessary as the moving force behind and towards this era.

So much on the universal priesthood among all Jews, their inner democracy, the first of its kind.

3

Being a people, independent of tribe or country for their promise and destiny, the external situation of Israel had to be fixed in an abstruse manner.

When the tribes actually held Palestine, the cultural influence of Egypt and Assur, of Sidon and the Philistines was quite overwhelming. Assimilation and imitation will break up a minority everywhere after a while. Jews spoke and wrote the languages of their neighbors, had dresses and temples and pictures like the Egyptians and in a synagogue of 200 A.D.

In Doura-Europus, excavated by Yale University recently, great murals were discovered showing the laxity of that period.

And who could argue with people who knucle under the pressures of environment? The miracle is not that we should find murals in a synagogue but that Israel survived these contagions through the centuries. It did this by "*the fence of the law*", this collection of strict rules which made it impossible for any Jew to forget himself for 24 hours; because he could not have his meals with the Gentiles, he oppressed them with his presence as a strange element.

4

And whether it was the tiny mountain republic of David's days, or the Synagogue in the Middle Ages, this the fence of the law has done for Israel, it has impressed on all its neighbors indelibly that Jews are something by themselves.

From *Christ killer* to *dirty Jew*, from the people of God to the unknown temple, praise and slander may vary. But this people has become something distinct by this readiness to be disliked; to be not identified with the powers that be, in tribe or state, to expect restively a progressive ultimate day, was the choice of Israel.

And the fence of the law sealed it into the future since in the present state it had only the discriminations in behavior where other groups use military might.

Where Egypt and U. S. have fortifications and bases, where a tribe puts on his tattoo, and goes on the war path, Israel victimizes herself, by *the fence of the law*, against a hostile world, in disarmament and smallness.

The weakness as strength -

the absurd fence as reasonable,
the universal priesthood as arrogance of the chosen people,
the exodus, the leaving as the basis of existence,

everything seems to unite to deny such a group any prospects of survival.

However, there they are, inexplicable to the Gentiles, but representing the goal, the final unity of mankind.

IV

1

Prophetic Judaism, Jeremiah, Isaiah and especially the "ethical" Amos (*seek good and not evil that ye may live*) are often thought of as more or less Christian; and Abraham, who, in his fear let Pharaoh have his sister and wife Sara, or David who wrote the letter which killed Uriah, are thought of as more or less "pagan".

2

In this manner the units of the adventure of Israel is denied; three fourths are given to ancient history and one fourth is appended to Christianity. But although the words of the prophet may sound more intelligible than the deeds of kings and judges before them, any such "choosiness" among the chosen people's history is against the historical facts.

Jesus is compared with the same weakling Abraham because of Abraham's pure faith, in a classical place of the New Testament.

Moses who gave the law is on equal terms with the prophets in the formulation of the third article in the Holy Spirit.

And every priest of the Church is expected to pray the psalms weekly.

And the kings of Israel, not the prophets are entitled to be thought of as the sponsors of these eternal prayers of the church.

*Abraham Isaac Jacob
Moses and the judges
David and the kings
the prophets*

form a cycle. And at each stage, the inspiration took on the proper shape.

3

But God spoke to Israel each time with the same messianic intensity. He asked them to endure, for his glory, the tribulations by the political powers of race and land all hating or ignoring the Jews as the proclaimers of a final state in which no divided loyalties would bewitch men into *Greek and Syran, Scyth and Sioux, Hindoo and Moor*.

When the Jew goes to heaven, the legend says, he is asked the question and one only: *Have you waited and hoped for Messiah?* In this one relation to the future, he is redeemed.

For while ancestors tie us to the past, and buildings to the present, Israel lives in the living God's last and ultimate fire of hope and burning heat of faith and thereby Israel balanced the world of the heathen, by letting the magnet of the future attract one after the other of those creations of shorter breath (i. e. Persia).

4

Of the identity of Moses and the prophets more shall be said when the lawful evolution of all the horizons is under consideration. And other aspects of Israel, undoubtedly, will need to be mentioned later on.

CHAPTER FOUR: SABBATH AND DOMINICA

I

1

The Jews have established an equilibrium of the time senses in man by giving out wholeheartedly towards the future. To this, they sacrificed past (*exodus*) and present (*fence of law*) in a manner which deeply shocks the Gentiles (*exile*).

Without this destination, Israel collapses, and Jews cease to be Jews. Physically, they may still appear to be Jewish long after the religious tie is lost. But this does not make the Jews into a race like yellow or black people.

2

By their "Methodism", their cultivation of future, the Jews have stayed in the potential center of the whole human race. They are not a race but that which remains, when all races are subtracted.

Negroes and Jews are often mentioned together, in U. S. as offering similar problems, This is utterly silly. The Negroes never built their Egypt even. But the Jews left Egypt behind.

*The black man doses on the fifth day of creation,
the average Gentile toils on the sixth day,
the Israelite rejoices in the anticipated Sabbath of the Nations.*

3

The Jews became a people beyond being twelve tribes and inhabiting the promised land, by being created teleologically, from the future into a world of constant fragmentary beginning.

4

Of course, there is considerable confusion today in the use of the term Jew. And before going further, we might state clearly three usages for the term Jew.

I. *Before the coming of Christ*, in a world of tribes and Gentiles, Israel is alone among the Gentiles. That is the period of Israel 1500 to 0, of which we now are talking.

II. *In the era of the Christian Church*, Jews face gentiles, and Christians face Gentiles. Jews and Christians don't face each other.

III. *After 1789*, Israel became indebted to Christianity, and Christianity to Israel. The nations have become messianized and the Jews are being nationalized. Nobody any longer can claim to be totally Christian or totally Jewish or totally pagan.

Of II and III, we shall not speak now.

II

1

The Jews are not of one race. They defy racial definition. From Negro to Nordic, all features are found in them. The latitude of the features seems enormous - probably the central stream of life is represented by them. They can turn in all directions.

However, they do show one thing often when they enter the world of the Gentiles: *exaggeration*. In *good and bad, insight and stupidity, nobility and villainy*, the extremes inside of them seem to be farer apart. *Being too much*, being too radical seems to be their one significant feature in an otherwise infinite diversity of traits. They are not one race, but are kept in the white heat out of which anything might burst forth, but as long as Israel is Israel, nothing must be lived except this very heat of the heart.

2

For, the jealousy of the future has engraved its passionate feature on their faces. They are intense and tense and make these Gentiles which are not Christians, *id est*, who have not inherited from Israel one drop of Messianic hope.

On the other hand, in societies of hopeful growth, like 19th century industrialism, their messianism and the general utopianism can be temporarily confused and one be for the other mistaken, by Jews and Gentiles, both.

3

The Jews, then from 1800 B.C. or so to 1800 A.D. or so, have lived under the horizon of the future. Each day they have waited for God to go on with his creation. Each day, they have accused their own obduracy or their enemies' tremblings of delaying the coming of Messiah.

The words which God spoke on the days of creation, enlighten the sabbathical week of Israel; in six days and one, the week is divided and rolls on over the seam between the years without astrology.

Early in history, this 7 day week opposed the horoscopolical and astral weeks of the Gentiles. When in the centuries before Christ, Judaism became attractive to many

mediterraneans, and when the institution of their secondary week spread, the opposition invented the planetary week in the last centuries before Christ, showed the ill will against Israel by putting Saturday, the day of the most evil planet, on the Jewish Sabbath.

4

Hence this planetary week which we still use, is an act of vengeance of Egypt's Greco astropolitics against Israel.

It is an imitation by contrast, as Mr. Hitler's attempt to celebrate "his" labor policy on the 1. of May of communist invention.

Although the late invention of this planetary week is now definitely known, the books still shroud its origin in mystery. Its dependence on the Jewish model must not be mentioned.

The church officially never accepted the planetary week. Sunday or Saturday do not belong in the nomenclature of a Church calendar; the week begins, for the Church, with Easter day; and the first day of the Christian week too. The only change is that this first day is called Lord's day, *dominica*. The other days are numbered, Monday is the second, Tuesday the third day etc. And the Sabbath has kept its name of Sabbath in the Church, and still is the seventh day of the week.

Charlemagne attempted to annihilate the planetary names of the days of the week all over Europe - including Britain - because they seemed to him "pagan", but he failed. Hence our week is a compromise of Jewish, Christian, Egyptian elements. We have *Wednesday, Friday, Saturday*, in Egyptian fashion. But the Latins do not speak of the day of the Sun, but of the Day of the Lord, *dominica*. And Puritans speak of the Sabbath.

III

1

Wherever the Jews found an Egyptian sky myth, they opposed it themselves by a unique historical narrative. The Great Flood of Noah's days should be read with this in mind.

The annual New Year of Egypt depended on the inundation period. But Noah is promised the return of "seed time and harvest", "neither shall there any more be a flood". The dates given in Genesis 7,11 and 8,4 seem to have been chosen with regard to the New Year in Egypt. Only the flood lasted 150 days instead of 120 as in Egypt. But the 17th day of the seventh month is universally important. The cases could

perhaps be multiplied in history in which a *single, irreversible, unrepeatable* event was put in the place of eternal recurrences.

Israel, by establishing themselves at the end of History, opened the way to historical lasting changes. Cycles and endless relapses into history could, by the richness of Israel, become steps in an opening and widening of history.

2

If you yourself now analyze the Old Testament, the anti-tribal and anti-sky-world features will be manifest.

For instance, every cult of graves is studiously avoided. See what is said of *Abraham's, Joseph's, Moses' burial*.

3

On the other hand, man must live. The present is a great part of the divine. Hence, all the compromises and concessions to a people which cannot "be" Abraham or Moses, in all their faith. So, those two men have more perfect faith than the later ones who need kings, temples etc. But the concessions are not meant as compromises. A numerous people cannot help needing more "presentations" than a small group of founders.

Finally, the great prophets represent the fundamental truth for which Israel stands nearly alone in their time. The Ten Commandments may not sound as prophetic as Jeremiah, but Jeremiah meant to renew Moses' covenant with God. And so hoped David to do. *The heavens declare the glory of God, says the 19. Psalm. And the firmament sheweth his handywork. Day unto day uttereth speech and night unto night shareth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth; and their words to the end of the world. In them hath he set a tabernacle for the song which is, as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race...*

4

The law of the Lord is perfect conversing the soul; the testimony of the Lord is sure, making wise and simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes ... Let the words of my mouth and the meditation of my heart, be acceptable in thy sight, o Lord my strength, my redeemer."

IV

1

And Egypt's miracles of the sky-world are boldly reinserted into the new creation, Job 38,

*"Gird up now thy loins like a man;
for I will demand of thee and answer thou me.
Where wast thou when I laid the foundations of the earth?
Declare if thou hast understanding,
who hath laid the measures thereof if thou knowest
or who has stretched the line upon it?
Who hath laid the foundations thereof fastened?
or who laid the cornerstone thereof;
when the morning stars sang together
and all the sons of God shouted for joy?*

*Or who shut up the sea with doors when it brake forth
as if it had issued out of the womb?
When I made the cloud the garment thereof
and thick darkness a swaddling band for it
and ... said hitherto shalt thou come, but no further,
and here shall thy proud waves be stayed?"*

Man has ceased to lay the measures and stretch the line on the foundations of the earth or shut up nature with doors as all temple-builders so fanatically tried. Pharaoh's palace and pyramid is superseded by the ordinances of heaven (Job 38,33) of which "no dominion can be set" "in the earth".

"For these nations which thou shalt possess, hearkened unto observers of times and unto diviners, but as for thee the Lord Thy God hath not suffered thee so to do." (5. Moses 19)

2

*For this commandment which I command thee this day,
it is not hidden from thee, neither is it far off.
It is not in heaven that thou shouldst say,
who shall go up for us to heaven,
and bring it unto us, that we may hear it, and do it?
Neither is it beyond the sea, that thou shouldst say
who shall go over the sea for us, and bring it unto us,
that we may hear it and do it?
But the word is very nigh unto thee in thy mouth
and in thy heart that thou mayest do it. (Deuter. 30)*

3

And as to the end of this intimate life with the God in process, the creating God (Isaiah 60):

*“ Arise, shine, for thy light is come,
and the glory of the Lord is risen upon thee ...
and the Gentiles shall come to the light,
and kings to the brightness of thy rising.
Lift up thine eyes round about and see:
all they gather themselves together,
they come to thee:
Thy sons shall come from far,
and thy daughters shall be nursed at thy side.
Then thou shalt see and flow together
and thine heart shall fear and be enlarged,
because the abundance of the sea shall be converted unto Thee,
the forces of the Gentiles shall come unto thee.*

4

(Is. 61):

*The Spirit of the Lord is upon me
because the Lord hath anointed me to preach good tidings unto the weak;
he hath sent me to bind up the broken-hearted,
to proclaim liberty to the captives,
and the opening of the prison to them that are bound;*

to proclaim the acceptable year of the Lord.

*For as the earth bringeth forth her end
and as the garden causes the things that are sown it to spring forth;
so the God Lord will cause righteousness
and praise to spring forth before all nations.”*

CHAPTER FIVE: THE CORNERSTONES

I

1

Now step backward from the specific Jewish way of life amidst the Gentiles and their *internecine wars and idolatries, human sacrifice, class wars, deification of rulers, myth of their particular land, confusion of tongues*; see how the history of the world as we traced it compares to the Biblical story.

2

After the model of Moses, who was learned in all the sciences of the Egyptians but exchanged for the certainties of their sky-world the awe inspiring nearness and hereness of the God in the burning bush who gives commands for a man's conduct and direction – after this model perhaps – the past, too, appeared to Israel as the story of the men of God. Adam, Cain and Abel, Noe, Sem, Ham and Japhet, Abraham, Isaac, Jacob, Joseph are the faithful men through whom history takes its progress in the midst of all abominations.

3

From the platform on which Israel could hear the One God speak, the quest of the Gentiles became transparent. Take an example:

In Egypt the tribal incest laws were suspended for the Pharaohs, agriculture was instituted and slow moving oxen executed the slow movements of the stars on earth.

In the Bible, Noe is facing the same problems we saw the Pharaohs facing, or the rulers of any sky-world.

The Bible is far from pretending that God ever deserted man in the past. The deep joy of Israel to have hearkened to the living God included the joy that God had always ruled the world.

4

Parts of the political creations which preceded Israel were simply good.

Noah is saved from the historical – not mythical – flood, he grows the vine which needs more than any other plant steady uninterrupted cultivation. And the rainbow is made the token of the new covenant. The rainbow is the one definitely incalculable

event in the sky, the one token by which the living God really speaks today and cannot be tied down by any astrological prediction.

So, Noah is the righteous contemporary of the Menes of Egypt, one of the "Christians" and Believers who have lived on earth at all times as Hugo of St. Victor said. The true story of the lasting progress then made, is in Noe, not in Egypt, and civilisation appears in the Bible in the simple narratives of this one man and his offspring out of which all "settlers", all people who cultivate the soil, came (King James version.: *Of them was the whole earth overspread.*) ("Noah began now as the man of the ploughland, and Noah began to be a husbandman", in the King James version.)

II

1

In the story of Noah, then, the true and lasting progress made in his days, is clearly stated without any of the humdrum of the sky-world. Even the weakening of the incest rules through the new way of life, when Pharaoh's sisters and daughters became the ruler's spouses, is reflected in the stories of Abraham's and of Lot's daughter.

But again, it is human frailty and the emergency which results in these extraordinary acts.

The Bible's immoral stories are mentioned not rarely with a chuckle. Of course, the whole intent of the Bible was to show that God alone is holy and that man is weak. But if a way is unholy it may be made holy, today. (I. Samuel, verse 6, chapter 21)

2

The will of God declares what is right time and again.

That men do terrible things *from fear, in danger, under pressure, and from pride*, is a daily fact and to be surprised that this common truth is duly respected in the Bible and recorded, is the achievement of true religion. The stories of real men can only be told if they are not treated as moral heroes or demi-gods.

The Bible is Israel's testimony to the truth that we people cannot be perfect by any cosmic and astral order or by any obedience to our ancestor's will.

In this testimony, you can realize that Israel's hatred goes against all myth.

3

The myth is some shred of truth proclaimed to be the whole mantle of truth and worn as a uniform by a group.

All the tribes and countries ended as myth worshippers, for their partial truth imprisoned them.

What induced them to stay put?

The comfort of a *predictable, calculable* religion. Any of these myths became repetitive, and therefore seemed calculable and predictable.

4

You know from the naïve attempt of scientists that these mythologists who promise us to predict history and life and love are right among us. They are an eternal group of childish or adolescent minds, and many sects in the history of the church – not all – were tainted by this myth-fever.

The Mormons with their indescribable “Book” are a recent example.

But before Israel established itself as the citadel of “*I Am Here*” and hearkened to the only I of history as his obedient listener “*I am the Lord, Thy God who led thee out of the Land of Egypt*”, before, then, the interlocutors of the eternal dialogue were newly defined, the founders of men’s “polities” had no exchange with each other.

These heroes, and the Bible literally calls them “*the sons of God*” – whose enthusiasm empowered them to begin a language of their own and to name and place everybody in a body politic, had excluded any parallel or divers divine influence introduced eventually by similar heroes.

The hero remained speechless outside his own creation!

III

1

You will remember the Tohighwame on the Orinoco singing and crying, representing the spirit of his tribe in an ecstasy, a complete self-estrangement; and you saw the hieroglyphes showing Pharaos as the God Horus himself, marching and skipping through the whole expanse of Egypt.

In both cases, the unifying political inspiration remained an isolated process, isolated from similar political processes in neighboring clans or countries. Pagans remained

shut up in the prison of their own spirit, and could not recognize people of another spirit as brothers.

2

Isolation in endless multiplicity of nations resulted from the myth devoted to one partial function. If a part is declared to be the whole, the part can no longer be understood. For, unique things are beyond our understanding. They are what they are and must be accepted without analysis.

Uniqueness resists analysis because analysis compares.

Sex can be compared and psychoanalyzed; Love is incomparable and has to be respected. The unique in any one area of understanding, remains understood.

If you reduce everything to matter, matter itself is still not understood.

If you reduce everything to natural law, natural law is still not understood.

If you reduce everything to science, science still waits to be explained.

Before anything in this world can be understood it must be identified with something else.

3

In our modern special fields, we have this naïve pluralism of values. It is the relatively innocent residue of the original polytheism.

Once the spirit of the tribe *perovaded and named and placed and dominated* all and everybody, but itself remained in mythical uniqueness.

4

Myth is an irreducible base because it must not and therefore cannot be compared to anything else. However, we understand nothing except by comparison. Without a common name, for two things they have no common denominator. Hence the one thing which is left without such common name, remains *super intelligentiam*, unintelligible.

To worship a part of the world, then, will always lead to folly because it excludes one reason from part of its domain, reasons' domain being the whole world.

The true One God remains incomprehensible except in as far as he reveals himself to us. The boundaries between the many deities kept all of them incomprehensible; hence innumerable contradictions between these deities, these cosmic powers and eventuating spirits, had to be tolerated.

In all mythologies of all ancient peoples are contradictions without end, for this reason.

IV

1

Only when God was definitely distinguished by Israel as extramundane, as creator of all matter and not matter himself, any *part of the times or spaces, of the generations or sexes of men*, the fog of the myth dissolved.

2

And now, you live under such a clear sky that at first sight the Tohigwame of the Orinoco and the Pharaoh of Egypt could hardly be recognized by you in Adam and Noah, their Biblical anti-mythical cousins.

Adam is the namegiver of every living creature. But the name of God is "he who speaketh" (our word for God is derived from a root "*guth*", to speak) to Adam (and Adam means "man") and this speaking God maketh man give names to the things of the world (Genesis 2, 19) and a man speaketh to another man because if we cannot speak to a being, we are afraid or ashamed.

3

So, Genesis 2 and 3 discovered the "*code de la pudeur*" (an expression of Saint-Simon, 1760-1825), as the special human situation between God and man. The power to name and place man, people, is superhuman, because super individual, divine.

Things are talked of. They are nominable. And human is the situation in which we speak to each other unashamed and confidently. Because we are made in the image of God, we, too, speak as he speaks to us.

4

The myth throws together the things named, the spirit which made man name them, and the speaking human priests or kings, so that we do not know at the end, *what is divine, what is human, what is object*.

The creation of those three irreducible cornerstones of reality is the attainment of Israel.

CHAPTER SIX: THE STAR OF REDEMPTION

I

1

The world of things is called into existence by God the creator and reshaped by our constant research after its elementary composition. Man is renaming all things all the time lest the creation of all things by God remains unravelled.

Men are beleaguered by the things of the world and cannot master them unless they recognize that God created man as one singular *singing, God praising and God revealing* humankind.

God is invisible, silent, unapproachable unless he is loved with all our heart and can enter into us by his imperative: *Listen, love me and my creatures and by our wholehearted response.*

2

The myth leaves the world as once named, It cannot tolerate genuine re-search of better names. New names are added all the time because the fire of human hearts cannot be quenched, but the accretion is confusing because the old inspiration is not allowed to die. *Easter* does not exist.

The myth leaves man without his recognition of his brother. The new tongue cannot befall new groups in the spirit of *Pentecost*. Man cannot speak to man since masks and temples segregate the mythical and the real man.

The myth leaves God without the power to redeem the world. God is not allowed to die and to rise again except in cosmic and physical processes (of which the cult of Osiris is the highest and most satisfactory example.)

3

The mythical peoples felt that the God who speaketh and therefore has to die to his older incarnations, was imprisoned;

they felt that man was victimized by the separation of priest and layman, by the confusion of tongues.

They thirdly all felt that their magical treatment of the things of this world was doing them an injustice.

All mythical peoples felt uneasy under their myth; all tried to remedy it.

4

Israel did not try to remedy any particular myth; the Jews are the non-mythical people waiting for the final humanity, for a humankind conversion inside themselves, listening to God as he speaketh, renaming the things of the world as God brings them before us.

GOD

Men

WORLD

MAN

Their balancing on the point of the needle, on the messianic hope, allowed the Israelites to base their existence on a non-mythical universe of a world called into being by God's word, a God speaking to all who recognize his *future, present, and past* majesty, a mankind waiting for the continuous acts of *creating, revealing, redeeming*.

II

1

Hermann Cohen, the leading German teacher of Kantianism from 1876 to 1916 in Marburg (head of the Neokantians) in 1917 wrote an esoteric Jewish volume: "*The Religion of Reason from the Writings of Judaism*" in which he discovered the special place of man as fellowman and as therefore neither God nor world.

2

Much more powerful was the triangle stressed by Franz Rosenzweig.

THE STORY OF "THE STAR OF REDEMPTION"

Incensed by my orthodox Christian faith, he wrote his "*Star of Redemption*", 1920, where the eternal movements are symbolized in the Star of David

(figure)

of God's creation the world's unfolding, man's consciousness.

However, his work, mostly misunderstood as an esoteric Jewish work, he himself considered as a general contribution to all humankind for those moments in which any one must hold to his same messianic faith.

3

Rosenzweig's "*Stern der Erlösung*" makes the central Jewish position – this taking refuge in the moment of the messianic advent – accessible to all men of all creeds who know that the everlasting man is made over by his destiny.

"Father" Abraham when he and all his offspring bound themselves to the end of all times, took themselves outside the pale of divided loyalties, of political pluralism, sacrificed present and past to the future.

The Gentiles were converted later by the "Son" of man. The "Fathers", the patriarchs of Israel remained inexplicable to a world of divided loyalties. Israel established themselves as *history changers outside history*; the new Israel, the Church returned into the world, from the vantage point created and represented by Israel.

4

The natural mind could see the sons of man returning into natural mankind from the messianic end of the world: it never can reconcile itself to the group hidden at this messianic point outside the temporal flux.

III

1

Hence, Israel lives behind a curtain.

Yet, the Jews are there. Against the eternal layman pride in man's eternal youth and for the fresh dawn of his latest creations, this Jewish anticipation and expectation represents another eternal position.

2

May it not be that only in the light of the ultimate future of all mankind,

*heroes could become the Adam of the Bible,
the Pharaohs simple Noahs,
the Giants (Genesis 6, 4) "men of God"?*

3

We have forgotten it, but the normal stature of man indeed was created by Abraham and Moses, and as all men now formed one leaven inside an evolving world and yet in their maker's hands, they began to reveal the truth about God.

The chosen people revealed God.

4

You may now be in a better position to ask questions than under the former horizons because as long as wars rend mankind, the messianic hope of Israel still is needed as an element of our universe.

Hence, I shall not continue now before you have had an opportunity to reply.

Prejectively yours,

Eugen

TWENTYSECOND LETTER: HITLER AND ISRAEL, OR: ON PRAYER

"I have never really prayed and I don't actually know what prayer is or is supposed to do."
(An undergraduate in his examination paper)

October 1944

Dear Cynthia,

In the last letter, we spoke of Israel's contribution to antiquity. We refuted the modern attempts to classify its origins with paganism, its prophetic stage with Christianity. Abraham, Moses and the Prophets proved themselves of one mettle, neither pagan nor Christian, but specific.

The effort of the 19th century criticism to write the history of Israel as though its first three quarters were pagan and the last quarter Christian proved untenable. Abraham and Mary belong to one and the same people.

And this people had said "No" to their pagan environment, tribal as well as territorial, to Edom as well as to Egypt.

CHAPTER ONE: GOD'S NO

I

1

In our argument, we have not made much use of the Bible as such, nor of the Psalms of David. We did not need them for our argument since we could prove our points by identifying the very first and the last day of Israel.

But Israel is not a history of the past only. Our letters are only written on the past in as far as it still speaks to us today.

Israel is a questionmark in our own future as much as a fact of the past.

2

While as a fact of history, Israel is best recognized in Abraham and Moses, as a power of our won times, she speaks to us most immediately through the psalms of David. If we wish to do full justice to Israel, we must make a second start.

The unique historical creature called Israel wrote the Bible. Can we do without it? What was created by Israel which must go on forever? Why is Hitler wrong?

3

The simplest way to answer these questions might be to look at the kind of language created by the Jews.

No language which has not been revitalized by a translation of the Bible distinguishes clearly between

the acts of God,
the properties of nature,
the roles of man.

The Shaman in the tribe ecstatically spoke for the whole tribe. The Egyptians (and all other temple states) inscribed the cosmic laws upon stone and Papyri. Israel's Bibel has added a new dimension of language to tribal and templar speech.

And since we know already that man is man when he speaks or listens, Israel would not be unique in human history if speech had not taken on a new ring, when spoken from her mouth.

4

We can re-conceive of this new ring, thanks to Hitler.

Hitlerism is a plunge into the pagan world of tribes and temples which existed before Judaism arose.

II

1

Now what is lacking in Hitler's linguistic equipment? If he actually does (as he boasts) belong to another solar constellation, he belongs to the pre-Israelitic world; if this is so, he must be unable to say something that the Bible says on every page.

And so it is indeed. This letter deals with the element absent from Hitler's mighty speeches.

2

By speech we recognize and orient ourselves and others.

The tribes recognized themselves and their clannish order in animals and stones, trees and mountains. They called themselves *lions and foxes, crows and eagles*, because a man must somewhere get orientation for his bewildering freedom.

The temples depicted the sky world. In the stars, men recognized their own proceedings.

3

But Israel recognized herself in the Divine "NO" spoken over man's naive pretenses. Majestically, the Bible is based on three Divine "No's".

The first is *Man's Fall*, called his Fall, made into his Fall by God's judgement.

The second is the *Great Flood* judging the world of tribes.

And the third is the *Exodus*, the leaving of the temples and the fleshpots of Egypt, and the condemnation of everybody connected with the witchcraft of Egypt; since he used sorcery once, even Moses could not enter the Promised Land (1. Moses 4, 20).

4

In listening to God's "NO", Israel recognized herself as God's servant, as Mortal Man in the face of God's majesty. In this "No" all merely human desires are burned out, and God's will is cleansed. "Revelation" is a knowledge of God's will, after his "No" to our will has become known.

III

1

Only then is God pure future, pure act – only when all His former creations stand exposed as non-gods, as mere artefacts.

To have revealed what is not God is the condition for all our understanding of God.

2

On this basis the Jews became prayer. Israel is neither a nation nor a state nor a race, but is IS prayer.

What are the prayers of Egypt or Rome, to Apollo or to Osiris, compared with the 150 Psalms? The universal priesthood of all the Christian Churches prays these psalms to this day.

Isn't that strange? Why should there be something insuperable in these psalms? Why is it correct to say that the Psalms embody Israel as much as Abraham, Moses or the Prophets?

Because all Israel is in prayer. The whole word repeats the Hebrew word "*amen*". (read the magnificent chapter on "*Amen*" in Ernest Hello. "*Paroles de Dieu*" 1877, pp. 481-503).

3

This prayer of true faith, of "*Amen*", was separated from spellbinding, from magic, by Israel's faith.

As you will remember, the slowly growing division of plainchant into music and speech happened before, in the temple city. But speech was still spell. And it remains spell in Hitler. He is a spellbinder.

Things which merely exist – "*Germany*" as he longed for it in 1914, his own "*blood*", the invincible German nature of Siegfried – all are naively mixed in his speeches with the powers which direct the world.

4

The Jews, the stab in the back, capitalism, the department stores, bolshevism, the Jesuits, the Free Masons, Jehovah's Witnesses, the Confessional Church, Democracy, he hates them all with the same intensity because they all admit God's "No" as a vital element of history.

A spellbinder does want his spell to work and that prevents him from admitting God's "No". Hitler's Will and his God's will are nauseatingly one.

The great art of speech has made Hitler crazy. Since he has the privilege of speaking, of inflaming the masses, he spellbinds. And so he hovers as a ghost from the abyss of paganism, a ghost of the days before God touched Israel's lips with his fiery coal: *My will, o mortal, not thine, be done.*

IV

1

The specific character of Biblical prayer explains the uniqueness of the Bible. We can't forget the Bible because the Divine "No" was created in our speech, during those thousand years of Jewish prayer.

And all the other departments of our linguistic faculty rest on this clear distinction between prayer, on the one side, and *science, poetry, fiction, law*, on the other. If we do not pray with Israel, we cannot retain our Greek mathematics, our Roman law.

2

This will sound arbitrary or exaggerated at first reading. But it is simple truth.

As long as spells bound the material world of sky and earth together, astrology and magic could not become astronomy and techniques. Every arithmetical problem remained a religious task, to be executed by priests ceremoniously, and with exultation. The Pharaoh had to build temples by spells.

3

We state today that 2 and 2 are 4, and 4 and 4, 8, without raising our voices. The essence of mathematical symbolism is the fact that the voice is not raised for stating the truths of mathematics. *Figures, graphs, triangles*, are designed to be conceived unemotionally. We master the secrets of mathematics best when we do not raise our voices.

But this is tremendous news. Never before had speech been used without real excitement. The shaman foamed at the mouth. The priests in the temples lay prostrate.

4

Israel taught the Gentiles to distinguish. The world which is under man's care, must be elucidated by a divine clarity, by a mind acting with God's *superior, dispassionate, penetration*. "2 and 2 are 4", although very wonderful, may be jotted down unexcitedly.

CHAPTER TWO: PRAYER OR BLASPHEMY

I

1

But this is impossible unless man's passion is allowed to express itself in the realm where we are not in God's place, as we are with regard to matter. Prayer is speech which is spoken in the highest excitement because an act is extremely important, and because at the same time we ourselves are relatively powerless.

In such a crisis, everything we say is either prayer or blasphemy.

Tertium non datur.

2

Israel hoped to provide the coming of the messiah. But this provision lay outside her powers. But by their very existence the Jews did and do express this prayer, because they have staked their all on their faith that God is in process of creating Man, not men.

The earthly crafts which required mathematics and passionless speech, the Hebrews left to the Greeks, the Egyptians, the Gentiles. But they made possible for the Gentiles a better use of speech, because prayer and science were divided by the Divine "No".

3

The terror and glory of the prayer in the psalm, in Job, lies in this incessant abandonment of man's self-will to God's will. That true prayer is, then, we know only from the Bible, just as we owe the arts and sciences to the Greeks.

Homer is our universal humanist. But his gods are poetical; they are not our gods. But God becomes universal by true prayer.

Mathematics are true for all when we don't have to raise our voices. God is true for all when we praise him at the top of our voices. Then God is one, and not imprisoned in local and previous acts of His.

4

The Jews have universalized prayer. Their prayer is the true knowledge of God.

II

1

This is nearly forgotten.

You do know, however, what science is from its style, its manner of speech, its dispassionate rendering of the words. The majority of people today think that this poiseless, unemotional conduct is comprehensible enough. Hence that is all language means to them - a kind of toneless reporting and reasoning.

But science collapses without its opposite pole, prayer.

2

No wonder that in an era of mere science, spellbinder Hitler won out. Because theirs is the way of speaking of absent or deaf things, these scientists may talk noiselessly. Science speaks of 2 and 4 and 8 in its cold manner because 2 and 4 and 8 are not people who listen. They have no names; they do not resent being called scientific names. It is in our power to name THINGS as we please.

But can you call a person "*No Luck*" or "*Idiot*" without getting into trouble?

3

The mathematical ideal of the modern logicians is "thing-faced". The clannishness of this same logician or scientist is of no concern to his theory of speech. When someone drafts him and gives him orders: *Turn about*, *Double time*, he wonders over this new use of language. And while a spellbinder comes, the scientist obediently makes bombs, fighter planes, V-1 and V-2 weapons.

The emotional strain on the whole community in war time should refute the scientist's philosophy of language. He, the scientist, suddenly thins and toils not for science, but for victory. He has fallen into the network of quite another type of speech.

4

At this moment, our scientists might well study the true pedigree of our power *to speak and to write and to listen*. Then, they would know why Hitler was the answer to the arrogance of science. They should perceive that if "2 and 2 are 4" and "the horse is black" were all we need of speech, the spellbinder Hitler would not have won out.

III

1

But he knew the fallacy of this rational reduction of language to description. His instincts and his experience advised him to plunge back to the time before this era of noiseless speech. His speech was demagogic, he did not think of things but talked to people.

We think of mute and deaf things; but, equally, we are spoken to and speak to resentful and excitable people. The function of speech, through which people speak to each other, precedes science.

2

In the days of Egypt and of the tribe, spell had not separated into mathematics and prayer, into Greeks and Jews.

The Greeks in our midst today, *id est* the scientists, proclaimed that mathematics sufficed; but the permanent need of people to be spoken to, called for some counteraction to scientific logic.

3

Two ways were open. Either the spellbinder could be called for, or the true twin of mathematics, *prayer*, could be reinstated. The spellbinder identifies his audience's will and the divine will, while true prayer separates these two.

4

Now, what will a nation to whose scientists have poked fun at prayer, and have destroyed people's faith in prayer? For we cannot live through great calamity by mathematics alone. Prayer, with its "No" to our will, was pooh-poohed; mathematics had to do only with things; people had to fall for the charmer.

IV

1

Hitler became the mouthpiece of all their wish-thinking; he won out when the clergy of God had been squeezed out by the clergy of mathematics. And he will win out everywhere for the same reason. For speech is three-fold:

*it is used for things,
it is used to address people,
it is used when we are spoken to.*

It must be one and the same speech by which these three procedures are fulfilled.

2

Since speech is indivisible, demagogues will reduce God's will to your and my desire, as long as the educated people officially treat speech as pure mathematics.

But true speech is the alternation between *prayer, mathematics, and conversio*. If a man is only a man-about-town, he may converse, but he cannot tell the truth to anyone. For we only know of the truth by distinguishing between our will and God's will.

Our assumption of a man who can be only conversations, proves untenable.

3

Similarly, if a man were to pray in mystical ecstasy only, there would soon be no man to pray.

And if we spoke or wrote mathematics only, the division of labor would separate us in murderous disintegration, as it separated Cain and Abel.

4

No, in one and the same language must I say: "The lord is my shepherd", "two and two are four", and "How do you do?", and my sanity depends on my ability to alternate between them.

CHAPTER THREE: "FOR GOD'S SAKE"

I

1

The logicians must enlarge their concept of truth. That two and two are four is only one aspect of the truth. For what about a man's obstinacy when he knows that he is wrong and will not admit it?

And, on the other hand, what about a man's endurance who is right, but who is constantly reproached by others for his views?

2

Any truth, for instance that "the earth revolves around the sun" lies between the two millstones of one person who upholds it against resistance and danger, and another person who denies it against the evidence and reasons. The objective "truth" that the earth revolves does not come into existence unless two people fight it out.

But in this fight, prayer is the only power which can hearten Galileo and discourage his opponents.

Since neither are absolutely sure of scientific truth yet, both must be steeped in a much more absolute relation to truth. Out of their prayers, the power of their prayers, scientific truth finally emerges! "The earth revolves" is the external result of a battle between false and genuine prayer.

3

For this reason, we need *science, prayer, conversational talk*, all three, lest the people perish. And today they perish from too much mathematics, from the bombs made by science.

Many a scientific mind hates to admit its polarity to the spirit of prayer. But hate blinds; and science sees its nice a-cosmic world shaken by spellbinders.

Theoretically the scientific minds and semanticists as symbolic logicians and all other shades of rationalism abhor spellbinders. But practically, science has called for Hitler because science has no true philosophy any more, knows no longer of its limitations.

4

SCIENTISTS SHOULD CRAVE THEIR OPPOSITE: that the white heat of speech, during which man's will is separated from God's will, men come to know God's will as differing from their own wishes.

II

1

The Germans all knew in 1918 that the World War had been lost deservedly. Faith accepted the defeat. But it takes faith in God to accept defeat. If there is no Divine Will, then our will must reign supreme.

Naturally the whisperers came - those who cannot be named but who are always quoted - these who said "It was a stab in the back", "it was this or that", "it was unnecessary" and so forth. The reaction was inevitable: "We shall make the defeat undone."

2

Whispering is unauthorized speech. The devil is the person who does not wish to be quoted; and so he never attains the rank of a person. For a person accepts God's judgement over what he has said or done.

Thus can he come to know the truth. The devil never receives his verdict because he whispered only, and never spoke truly and verily.

3

So far, this German whisper was but natural. General Boulanger in France and the Ku Klux Klan in the South reacted similarly to defeat.

But the inspired speech which restrained the unauthorized whisper was too weak.

THE STORY OF ROSENSTOCK-HUESSY'S VOICE 1918-1933

Some of us said: "Our defeat was no accident. It was the transformation of Germany for a new task", but we were too recent voices. The people who had believed in science now fell for the stamspeaker, and could not distinguish between spellbinding magic and prayer.

4

We have witnessed Hitler's Wagnerian "spell", we may not see prayer in crisis when everything depends on the distinction of your will and God's will. We will appreciate the new language instituted in the words: "Though he slay me, yet will I trust him."⁹

III

1

Perpetually the whole gamut of tones from the outcry of prayer to the toneless thought of mathematics, must be trained into a man and a nation. Or the very vanity and arrogance of the logician will cause the relapse into *magic, sorcery, astrology and witchcraft*.

2

Invariably the scientist who claims for science the primate of speech, lands us with the primates, the apes. But in the agony and white heat of prayer man's mind is reborn. When we simply exclaim: "For God's sake", our hearts leap into a new frame of mind. We accept a new fact of God's government of this world.

In the same manner, when Archimedes shouted his *Eureka*, he was divine, and he shouted and did not use mathematical logic to express his elation.

3

All scientists rejoice in their findings. If they didn't their discoveries would not be worthwhile. You have to throw yourself into the unknown, in fear and trembling and yet in the white heat of faith if you wish to hear God's answers to your prayers.

4

To pray then means to be at the opposite pole from "2 and 2 are 4". It means to have accepted the fact that the whole security of past conventions is no match for God's will with us, at this moment. True prayer supposes that "anything might happen", and that "with God nothing is impossible".

⁹ Job 13, 15

IV

1

True prayer could not exist inside tribal or temple worship. It was created by the Creators of the Future.

2

And hence it came that God spoke through Moses and the Prophets, and that the Messiah was born in Israel.

And therefore, once more, *pre-jectively*,

Eugen

APPENDIX

CHAPTER ONE: THE DAY OF ATONEMENT

I

1

True prayer breaks spells.

This may best be understood by looking at the prayer of prayers in Israel, the prayer on the Day of Atonement. This prayer explains all the prayers of Israel.

2

You will remember the feat of the Egyptian calendar which rhythmicized this whole people's behavior through the year. Their calendar identified two behaviors: that of the Nile and that of the people. This calendar was not "scientific", therefore, since it did not deal with the facts of "nature" outside our human will. The calendar was the spell cast by the cosmos upon the human will.

A calendar, we said, was the score by which the nation in antiquity moved rhythmically in harmony with the *sun, moon and stars*. The calendar was the order of behavior, for the community.

The very word "calendar" as we use is, is derived from the first day of the new year, the *calendae* in Rome, but that is suggestive enough, for it meant that he who said A must say B and C too. By entering the first day of the year, the whole year was upon us. We were ineluctably immersed in its rhythm.

3

The Jews fought this subservience to the calendar's spell. Their own calendar replaced the events in nature by events in history.

Easter ceased to be "spring" festival; *Sukkot* was not a harvest festival. And the climax of their fight against the calendar of Egypt became their highest holiday, the *Day of Atonement*.

It was celebrated as the Day of Emancipation from all vows, promises, preconceptions. Israel prayed on the Day of Atonement for the cancellation of all *vows, promises, devotional of ascetic offerings* entered upon by a Jew during the year.

Every year, every 7 years, every seven times seven years, Israel stripped herself of all obligations which might interfere with God's will.

4

These obligations might degrade the year to an Egyptian: because the Egyptian said A on the first day of the year, he found no freedom from the year's magic for the rest of the year, aye for the rest of his life. The individual Sabbath once a week is a mere reflection of this Sabbath of Sabbaths once a year.

The character of Israel centers in the *Day of Atonement* when all its self-will is annihilated.

II

1

For this reason, the Jewish prayer for the annihilation of vows and obligations on this Day of *Kippur* became the great divide between Jews and Gentiles.

Anti-semitism centered on a violent resentment of this Jewish presumption. How could law and order subsist on earth, asked the Gentiles, if a man could offer them to God every year as mere pretense and could ask God for a new order? Was this not to bridge *rebellion, insecurity, anarchy*, for the relations between men?

2

Through the Middle Ages, down to 1800 any Jew in Europe who entered upon a contract with a Gentile, had to take a gruesome oath; by this oath he abandoned his rights or claims that might result from the prayer on the Day of Atonement.

It was an intentional misunderstanding since contracts between two men were not involved in the Prayer of Prayers. But it was significant. The naïve pagan principle that my will is my God and the Jewish principle that in God's "No" we should recognize ourselves, came to blows in the violent curses of this oath imposed on the Jews by their Gentile neighbors.

When we read those curses today, they make us recoil by their refined cruelty. They dramatically illustrate the absolute and ineluctable contradiction between the sky-world of external spells and the new world of purified prayer.

3

In 1800, one great element of this Jewish prayer finally entered the laws of the Gentiles. Nobody could sell himself into slavery any longer. And a worker's contract cannot be enforced on land by force. The employer may sue a man for breach of contract, but he cannot ask the police to drag the man in chains to his place at the lathe. If the man does not appear "in person", the boss may sue for damages.

This means that the "personality" of the worker has conquered freedom from any obligation. His property is liable; but his soul may obey higher orders.

Also, a contract involving personal services cannot be entered for more than a short number of years. Obligations of this kind cannot fetter a man for a life time.

4

These legal invocations on the part of the Gentiles were the baptism of civilian law by Jewish messianism.

It cannot have been an accident that they came at a time when Jewish emancipation became a fact. The rigor of pagan self-surrender to a man's own will had to be softened before the Prayer of Mankind (Israel's spirit) and the mathematics of mankind (Greek genius) could found a commonwealth.

The covenant of Greeks and Jews, in our times, rests on the common victory over the pre-Jewish and pre-Greek spellbinding humanity of "Egypt" and all it stands for.

III

1

We have spoken throughout this letter of true prayer. All times and places have heard sincere prayers. The Bible herself as well as the Fathers of the Church have always taught that genuine prayers have been offered to God from the beginning of history.

True prayer, then, is not the monopoly of the Jews. But it is true, just the same, that the Jews have sacrificed their very existence for the establishment of true prayer as an ineluctable rock against a relapse into ghosts and spells.

2

This is a hard lesson to accept. The modern mind is unwilling to make this admission between the mere happening of the right act and its perpetual historical establishment as a permanent element of reality.

When, for instance, more than twenty years ago, Heiler wrote his great volume on "Prayer" which made him leave the Roman Church, he was overwhelmed by the worldwide flow of prayer. *Believers and unbelievers, Gentiles and Jews, savages and civilized men*, all pray. And Heiler showed impressively the universality of adoration. The volume made this universal spread of prayer its foremost concern.

And it certainly created an indelible impression. He told how desperately all human being before our own days prayed; the differences then, between true and false prayer though not at all denied by Heiler himself, did become of secondary importance in the mind of many of his readers.

4

And his book was a truly academic book: it declined to take sides between false and true prayers. It analyzed only.

True prayer, however, if seen against *spells and charms, magic and witchcraft*, is not to be taken academically and catalogued away. False prayer has no future, must have no future. True prayer must go on.

The intellectual pride of our reason, made purposes, must be dissolved. A "No" must be invoked over the makeshifts of our past or the accidental ideals of our present being. It is prayer, true prayer.

IV

1

All true prayer begins with establishing distance between two poles: one, the sacrifice of a mortal's own ideas and ideals, *id est* his self-will, thus making room for God's will by repentance; the other a majesty of *light, future, creativity*.

Prayer is the act by which the potential between the two poles God and man is enhanced or enlarged; the hollowness of man and the glory of God both are increased.

2

Any analysis of the 150 psalms and the groping inside of them, or the order of service in every Church since the days of the Apostles, will prove that a definite sequence of true prayer is indispensable.

The soul must become able to receive her order of the day. Therefore, the underbrush or weeds of her own preconceived routines must be cleared away. Therefore the "No" spoken over these weeds of our wills must precede the creative "yes" out of which we shall live tomorrow.

3

Now, in the pre-Jewish world people certainly did and do pray as desperately as in any world. But in the worship of clan and temples, God's "No" is not yet established one and for ever, in its true place. The faithful are led to believe that *rites and customs, calendar dates and sky-appearitions* will reveal to them who they are and who God is. Instead of their own will, some visible victim is sacrificed.

It is, therefore, not at all contradictory to retain the two assertions which to the last generation seemed mutually exclusive:

first, that all men of all times genuinely pray.

Second, that mankind would have destroyed themselves by pseudo-prayers as the result of their own ideas if true prayer had not been established as the historical contribution, the perpetual intercession of Israel.

4

You may ask: But is there any need for this representation of true prayer in our own day?

In some form, certainly. If true prayer is not represented in a fashion which excludes any relapse into *prayer mills, incantations, charms and sorcery*, we shall invite disaster.

The most imminent danger comes from psychology. To this day our psychologists hang on to a pre-Jewish theory of man because they ascribe to him *will, intellect and feeling*. In this pagan theory or idea of man, his power to love, his "Eros", is made into a desire, a form of his will. And his intellect is considered a part of himself.

CHAPTER TWO: MODERN PSYCHOLOGY

I

1

Israel and Christianity both scorn such a psychology.

True prayer teaches the soul who prays that this intellect is given him not as a tool of his self but as a power to judge himself.

And true prayer further proves that human will and the love of God have nothing whatever in common. Any psychology fails which confuses *appetite and love, will and charity*.

2

Rightly, the Swedish book on the difference between the Platonis *Eros* and the Biblical *Agape* has made a deep impression upon theologians.

The only thing one could wish were that the professional theologians would not have made this newly discovered "*agape*" into "religious" or specifically Christian notion. That Platos *Eros* is a fiction, and *Agape* is a fact of our nature is everybody's daily experience. His loves emancipate a man from his self-will, and his intellect illuminates him so that he can rise above himself.

3

Prayer being a universal fact of historical man, is the key to his psychology. It proves that man has intellect to seek connection with a truth more valid than his own existence and that man has love lest his self imprison his soul. True prayer must be considered a fact of history before psychologists can claim that their inventory of the human faculties makes sense.

4

We are far from that. Modern psychology goes so far as

*to call God, in truth the only "I" of the intellectual process and the creativity of love,
by the term, Id,
to call love, sex,
to call charity, faith and hope forms of willpower,
to call the intellect a tool in the service of enlightened self-interest.*

II

1

Modern psychology denies the existence of the possibility of prayer. It has therefore made it quite impossible for the world of Gentiles to understand the services rendered by Israel.

If Israel has never rendered a service, it can be classified with the Negro problem. And this is actually done today.

2

Israel, by her very existence, saved the world from the endless spells of Egypt and of the Spanish Inquisition; today she is lumped together with Negroes as an "inferior" race.

Freud and Hitler might well shake hands; both have tried hard to disestablish Israel and true prayer.

3

And immediately we see the rise of dictatorships and superstates which unrepentingly identify their will and God's will, their world and the real world.

Pre-Homeric and pre-Jewish men are rising who are immune against both, science and prayer. Greeks and Jews are both ousted from their seats because they have divorced.

4

We are thrown by a new power into an uncertain future. All our history has to be reconquered.

You know already that this is the reason why I sign myself neither subjectively nor objectively, but

prejectively yours,

Eugen

PART FIVE: CHRISTIANITY

TWENTYTHIRD LETTER: SUPERBODY, SUPERMIND, SUPERSOUL

Dear Cynthia,

You say that you are impatient to see us continue into our own era.

And indeed, a turningpoint seems to have been reached. *Man can sing, man can count and measure the world, man can pray.* The three great mountain ridges of ancient humanity stand established in the innumerable clans, in the separate empires of the great valleys of the earth and in peoples in the midst of all these gentiles who pray truly and verily to the living God, with Israel the center of this prayer for atonement.

All this went on before and outside our era. Man was called upon incessantly to change, and to discover himself better and better.

Man's "nature" is always ahead of him!

CHAPTER ONE: THE SOUL

I

1

Man's frailty compelled him to be original. Man's nativity as of the weakest, the most incomplete animated being forced him to create a new organization of his communal life in every age; simply to keep alive man had to listen to new calls in perpetuity.

2

We discovered that man's "nature" condemned him to destruction unless he put his faith into new forms of social existence. Man is lost if he does not listen to new dangers and responds to the challenge of these dangers by new answers.

Man gave new answers to the question how he should live, by throwing himself body and soul into the fray of battle. Man has never been able to stop at the retrospective question *Why?* for himself.

Because the answer always was foregone: you are impossible, you must change.

3

Theoretically, man is untenable, doomed. Thus he always had to shy away from mere explanations and advance to transformations instead.

We may note, in this review, that man when he looks back, sees himself as an animated body, and the product of his environment, but that the very minute he does so, his environment stands condemned as obsolete. When therefore he wishes to survive, he must seek some change in environment for his whole group.

4

And in this capacity, he acts as a soul.

Accordingly, man is constituted as body and soul, and some definition of soul and body now is advisable.

II

1

A man when considered as an animated body, is definite, and has a certain *tribal, civilized, religious* nature.

As mere nature, he is Irish or Chinese, modern or oldfashioned, Jew or Gentile.

When considered as a living soul, he is uncertain and initial. He starts a new form of existence for the race by every decision which he makes at the full risk of his life. The man who decided to marry decided to renew his family at his own risk.

The man who goes to war for his city, decided to renew his country at the risk of death.

The man who experiences that God's ways differ from man's will, risks his peace of mind.

2

In this country, the idea of an oversoul for whole groups or for a whole nation, is viewed with violent apprehension. It is repulsive to hear people talk of the Russian or the Chinese souls.

The soul is a man's power to survive change, *change of his body, change of his mentality, change of his social organization*. And without this power, man cannot live. He is unfit to live in one *physical, or mental, or social* form. He must have this sense of initiating new forms which makes him creative.

And he must have it himself, as this Mr. John Doe. The soul is personal.

3

However, I am not sure that many Americans who reject like myself the oversoul, are aware of the corollary to their apprehension.

The soul of a man – this is the corollary – is an initiating power for the whole race; vested in every one of us though it is, the soul responds to calls to Man as One Being through time.

Marriage, war, sacrifice, and all our ensouled acts make man establish a new order of social relations.

4

We then invite others to share the insight which dictates our conscience. Man's soul is forgetful of man's self because it reorganizes the life of society.

"I" do not have a soul as I have railroad bonds, for myself.

III

1

The soul speaks to others and induces them to share the new way of life towards which it knows to be called. How could a soldier lead the way to battle, how could a husband abandon his roaming ways to his wife and children, if the soul was not the agent of the future community which we are about to found?

The rejection of the oversoul would land us in a zoo of mere selves, mere bodies of self-interest, unless we inject into this zoo the powers of all living souls to harken to the call of new dangers as founders of new societies?

2

*The soul of the Tohigwame initiated the **tribe** and kept it alive through the ages.*

*The souls of the Egyptian Kings made them learn to recognize **Horus** first, Ra second, Osiris third as the central sponsors of their lands.*

*The souls of the Israelites made them listen when God called the Patriarchs, when he spoke to **Moses** in the burning bush, when he allowed the Jews to have things and to build the temple.*

Each time the body politic was founded or refounded in acts of faith.

3

The idealists and the practical men of our days try to live without these acts of faith. They deny their existence. The idealists worship their nice ideas. The practical men follow their enlightened self-interest. Both waste their heritage.

Ideas and self-interest are quite impotent for an action of faith. For, any act of faith changes my ideas as well as myself.

The soldier is killed in action, and his country lives.

The victim is sacrificed, and the people flourish.

Both, soldier and victim have the power denied to the idealist's mind as well as to the practical man. Their ways of life become a name of history.

4

And why can they found an epoch?

Because they are not caused by natural factors of their environment but voices responding to a challenge from outside their environment. They become household words, *Prometheus, George Washington, Paul and Peter*, because they are answers to a word addressed to all men, through their ears. They have heard first, before others, but for the others.

IV

1

These souls have made their bodies into instruments of conveying their new message.

Oversouls may be rejected by people who understand the initiating power called soul, but those who reject oversoul as well as soul - and this is the majority -, waste and destroy the foundations of their social existence.

2

Every foundation of any social order is laid down by the initiating power of a soul who speaks with conviction. And nobody can speak with conviction who has not heard

*of a truth bigger than himself,
of a life better than his environment,
of a way newer than the ways of old,*

at one certain hour in his life.

3

This new appeal comes to us at a historical moment, "*once for every man and nation*"¹⁰, as the hymn rightly says. It is not an idea outside the real pressures of life. And it therefore has the quality of an event which breaks into us with power.

4

It is in contradiction to our common existence and to our established routines and to our predilections. It is different.

Hence, a boy will stammer to his girl: "*you are so unusual*" because through her, he experiences his first glimpse of a re-ordered universe, re-ordered command of the soul.

¹⁰ James Russell Lowell (1819-1891), written 1845 (Note by E.W.)

CHAPTER TWO: THE CAGE OF SUPERBODY

I

1

The word which makes man into a founder, breaks time up into the past which ends right here, and the future which begins in our first act of obedience to this voice which penetrates our conscience. The soul of man is the gateway through which new life can enter the group.

“Group Mentality” is conquered by this initial *small, still voice*¹¹.

2

Why can it make a new start?

Because it has heard a *No longer*, and as believed in the power of this *No longer* to start us on a new road, to organize the bodies of man into a new body politic, a greater fellowship.

The soul is the ignition through which God says *No longer* to the past, and the power which dissolves an old mentality; the body is the substance to be recast and remoulded.

3

In between the two, the mind is the logic of the existing pattern of society. The mind thinks out that which is, to its logical conclusions. It is the *social aggregate*, neither physical body nor inspired soul. It is not body because the mind deals with generalities and abstractions. It is not soul because it is incarcerated in the historical premises of its historical environment.

4

The soul and the mind are constantly mistaken for each other. And people acquiesce in speaking of mind and body only. The soul is denied existence because our intellect ignores the fact that man comes to his wit’s end and has to change his mind.

Great souls lose their mind.

¹¹ I. Kings, 19, 12 (Note by E.W.)

II

1

The clearest difference between the mind's cogitations and the soul's expression is overlooked by this modern mentality, that the mind's logic thinks out that on which people have agreed.

But the soul begins a new melody of which nobody ever heard before and on which, for this reason, there can be no possible agreement.

That which the soul now says, cannot be deduced by logic from anything said before. Because it speaks up when and because the arguments heard before, no longer work, no longer fetter the soul.

2

Also the soul cannot think only but must speak. Her *raison d'être* is her being the voice of a future body.

When boy proposes to girl, he has ceased to be a member of his parents' home, he proposes to form a new body politic. He proposes not to become party to a contract but to become partner of a new unit.

The words exchanged between man and woman, at this moment, are already spoken inside the new unit; they are the founding words of their marriage bond. They have this initial and instituting character of which the soul in us alone is capable, because they are spoken

*in forgetting ourselves,
in leaving our old selves behind,
in entering upon a new state.*

3

A cagey, fraudulent mind may abuse the phrases of a genuine proposal and may calculate in advance the specific purposes of marriages. In such a mind, this somebody's self interest is not jettisoned, and this somebody's soul is not awakened.

What is the result?

This mind must use stock phrases! He cannot speak really. The mind is not the fountainhead of speech, but the reservoir of thought.

In our mind, we cannot help exploiting the existing linguistic resources. As real people we add to these resources by a new flowering of speech which burst forth when the whole person backs up what he says.

4

Since the history of man is the story of our reorganization we have established the necessary framework of universal history when we have told how man discovered the eternal elements of his potential organization.

In trying out *tribe, city, people* as forms of existence, he found himself *as bodies, as minds, as souls*.

III

1

What we called the three mountain ridges of tribes, civilizations and peoples,

*shaped the body politic,
built the common consciousness of a country's sky-world, a cosmic order,
and unleashed hopes of heading for new destinies.*

For, a people consists of souls who listen to the same hopes from the future, a tribe, on the other hand, consists of bodies organized from one root and origin; in the middle stand the temple cities and sky-empires who orient a multitude of minds by one timeless knowledge of the world's space around them.

2

We now also may understand why the three great institutions *tribe, temple, people* were created in succession: the tribe is a closely knit *body*; every Red Indian when he spoke at all, tried to let the spirit of the tribe speak through him. The prisoner at his stake, among Red Men, will sing the tribal song as though his body were the harp on which the spirits of his tribe play; by acting the harp he could stoically overcome his physical pains.

As a larger body's cell, the warrior wears tattoo. The whole physical man is impregnated skin and bone, flesh and blood, with his political role. Hence the body of the tribe functioned well; the integration of any member of the tribe was perfect. The masks worn at tribal dances are unexcelled.

3

We found the law that artistic perfection exists at any time and in any society.

Of such perfection is the tribal order capable that it is difficult for us to find its equivalent among us.

A very well bred family of many children still working in one household may give us an inkling of the perfection and solidarity of primitives. *All for one and one for all*, is the simple rule there.

4

But integration is a relative blessing. The tribe's perfection also was its undoing. The tribal superboddy, whose members were carved into the same totem-pole, was limited in size. *Meeting, dancing, singing, eating, mating*, in one spirit was his life blood.

This can be done by groups of less than 5000 or 10.000 people only.

IV

1

The Superbody faced other Supermen soon. And because of their very excellency and cohesion internally, the clash with any other Superbody was the conflict of spirits.

On the warpath, demonic passions are aroused since the spirits which possess the natural bodies of the warriors, are fighting. (All wars are religious wars.) Endless *vendetta* whittled down the tribe's size.

And the sacrifices made in the service of Superman, annihilated lives in endless sequence.

2

This was not all. Superbody, tribe, was (and is) man's enlarged super-self. And therefore, it had to close the individual mind to any aspect of the world which clashed with the clan's fictions.

The laws of nature could not be admitted when the taboos of the tribe were against them. Mind's keenness was blocked. And stifled was the soul's renovating power.

The souls' greatness had been needed in the founding hero, as the agent of newness. But this first "ensoulment" choked all the later born; no soul could speak up with fresh resourcefulness.

3

Mind and soul suffered inside the Superbody.

We may surmise that often enough the knowledge acquired outside by any exploring member of the group would not ally with the data on which the tribe was based; *totems, charms, marriage rules* were based on older data.

4

However "Nature", that is the world of things, had to remain an enlarged picture of tribal society. The world was the shadow of the tribe's constitution and therefore remained quite literally *shadowy, fleeting, shiftless, lawless*.

CHAPTER THREE: EGYPT, ISRAEL, GREEK CITIES

I

1

The mind rebelled first.

The founders of Egypt freed the mind to the observation of laws in the universe. That which had been a mere shadow of the tribe's inner organization, heaven and earth, now were made the basis of political existence. Heaven came to earth and absorbed many tribes - as the nominal 100 tribes exemplify out of which China was formed - into one sky-world, one civilization.

2

The mind learned to observe and to measure cosmic processes in their distant grandeur.

The Great Year of 1460 is to this day of sufficient majesty to impress us. The millions of years, thousands of miles, became known to man who knew to locate the sinews of government not in body but in mind.

The wisdom of the Egyptians replaced the spirits of the tribes, Supermind advanced over Superbody.

3

But the Supermind - as much as the body - stifled the soul. The generous souls of the first worshippers of Horus could not be followed up by souls of equal generosity. The sky-worlds *of Babylon, of Peking, of Memphis* were no articles of export. Knowledge was local. And domestic knowledge ran into foreign knowledge.

These Superminds were rooted in worldly phenomena which could not become universal.

4

Now the soul rebelled once more, but now for the sake of the soul itself.

Israel left Egypt and all the sky-worlds forever; she insisted on a supersoul of a people in which the twelve tribes of its members and the temple of its land would remain open to the experiences of a *speaking, living, continuously creating and atoning*

God. Destiny of the soul, superseded the body and pyramids and temples of the mind.

The spell of the hieroglyphs was broken. The Hebrew script consists of mere letters.

II

1

Although all men always had been using mental, soul-, and physical means of recognizing each other as brothers, yet *the tribe, the temple, Israel*, disentangled these three ways of men embracing each other; in the image of *the physical, the mental, the cordial*, one after another, man united.

2

These various energies were telescoped in the beginning, later dissociated themselves consciously in *tribal, civilized, messianic* society.

3

There you have another secret of history: all the energies are given from the stars. Yet they also unfold one after another, in due succession. All the founders of tribes needed substantial qualities of soul and mind. But they imparted to their followers first of all the power to incorporate.

Incorporatedness each tribe achieved, as a body of bodies, superbody. Were the skies incorporated, too?

We found that the Egyptian universe consisted of many sections and pieces. There was no one "heaven" or one earth. To incorporate these multitudes of worlds into one universe, no body of human bodies could be used: the skies are far away: the tribal principle was discarded because the mind alone can fathom the cosmic distance by its patient registering of the observed facts. A priesthood and a literature sprang up as the mind of minds or memory of memories.

4

The tribe incorporated bodies.

The superspace of the temple inscribed one supermind with the sky-world.

Bodies were freed from tattoo – from the full burden of constant incorporatedness.

But now the minds were kept spellbound, inside one world of facts, one irremovable magic square. The soul was not absent from the scene but it had no righteous domain except in Pharaoh's own heart.

The tragedy of temple rule – often wrongly called “oriental” – is in the irremovable center of it; organized supermind dies from its scribes; and a modern state may die from bureaucracy.

III

1

Israel inspired souls. The minds were emancipated from

*the magic square of the temple,
the vicious circle of the calendar,
the sacred cows and evil stars.*

A people is the atonement of souls because it is the merger of true prayers in supertime, in eternity.

*Bodies incorporated,
minds inscribed,
souls atoned –*

this is the history of creation: *Superbodies, Superspaces, Supertimes* were established.

2

Obviously, this is a bare outline of what happened: the varieties of organization are innumerable. Many languages were spoken, many constitutions were evolved.

Since by his speech, man throws himself forward from his impossible warred-at nature into some peace-promising organization, each unit of speech – that is every tongue – was intended to be the lifeblood of one particular body politic. And it is enough to stress the differences of historical life by pointing to the multitude of languages.

3

Something else is lacking as we approach our era: the coexistence of tribes and temples, of Superbodies and Superminds has not been discussed.

Israel reacted against both, by their “Eternalism” of prayer for God's final will and real atonement. But other peoples tried to find the right way of life more directly by

combining the best features of mind and body. Instead of going outside these older Bodies and Worlds, they mixed their features.

4

Through the whole of Africa, the natives live in such mixed patterns. Remnants of Egyptian, Roman, but especially Islamic rule are reported in the midst of the older purely "Superbody" strata of these clans.

Here, the mixtures strike us as accidental of superimposed. Nowhere are they digested.

IV

1

But there was one precious place in the ancient world in which humanity compared and combined the gifts of the Spirit. The Isles and Peninsulas of the Mediterranean, from Asia Minor to Italy, were the scene of this humanistic experiment.

The Mediterranean cities of Hellas and Rome were neither tribes nor empires. The City is an invention of a combination of both, much smaller than Egypt, much bigger than a tribe.

2

The Greek genius created this human order.

Aischylus, one and the same poet could write the Persians against the cocnquered temple-empire of the East, *The Eumenides* against the vanquished tribal deities, *Prometheus*, against the Gods who put obstacles in the way of this light-bearing, Greek humanity.

3

I wished you could insert here, for the time being, the essay on Homer. In the light of this last page, it may now become fraught with meaning. Later, we shall return to the Greeks fulsome manner.

They were in a singular position.

1. *Superbodes*

2. *Superminds*

Greek Cities

3. *Supersoul*

Israel

For this reason through the Greeks, the whole past touches upon us, as it preceded Israel and as it was combined into the best possible aggregate in the Greek city.

4

The Greek leave both primitive man and refined temple-states far behind;

although they nowhere negate them, they clearly come after them as the consummation of pre-Jewish man; they hold up and they hold out, against the shapeless soul of pure prayer. The highest mind and the most beautiful body of ancient man.

CHAPTER FOUR: PREPARING TO UNDERSTAND THE MILLENNIA AFTER CHRIST

I

1

Nevertheless, it would be a mistake, for our journey, to pause for the Greeks, at this point, too long. The old Israel was spelled by the New Zion. The God of Israel himself founded the Church. We cannot swerve from this line of progress from the Old to the New Testament.

2

The next letters will have to be on the Church, the Church of all times; and more in particular the Church of the first thousand years of our era.

3

Today, however, the summing up of the events outside our era moves me to distinguish between the Church and the sum total of our era.

Our era though made possible by the Church, also reflects the total past of man. With the Church as the new Israel of our prayers, we also have created the real world as the new Sky-world or Superspace by Science, by our Supermind, and thirdly, we are challenged to create the Great Family of families, the Great Society, as the new Superbody or tribe of tribes.

4

We who have inherited the powers of *incorporation, of consciousness, of atonement*, from the many *tribes, cities, peoples*, have to atone the peoples, the consciousnesses, the tribes themselves.

II

1

Three realms of speech were created before our era. And they are with us to this day, and we might suppose, forever.

Our names for friend and foe, parents and children, Americans and Europeans, enable us to live in social groups intimately.

Numerals enable us to master nature externally.

Psalms enable us to shed our self-centredness.

All our political life, all our scientific truth, and all our self-control completely depends on these three realms of speech.

2

Yes, indeed, we now are ready to turn to our era, in which these three realms are set in perpetual motion towards each other; in this our era, the self is redeemed by the true revealed will of God, nature is enlightened by the true light of science, and society may be reintegrated by living groups of new fellowship.

Our era does absorb every people's true prayers, every temple states astrophysics, every tribe's names and in this absorbing process our families, states, and churches are constantly revitalized.

3

The secret of our era, then, is not in creating anything beyond *tribes, temples, Israel*, but in redeeming all of them. There is not one detail which has not been in existence before our era. And every detail could come to life again in our era only.

So, why do I not set out right away with the story of the year 1 of our era?

4

The peculiar economy of our era makes this impractical. You will recall that an era is not monotonous. Our era itself is articulate in three millennia; two of them have gone by; the third is upon us because it determines my teaching and your learning already.

The future of our era will differ from the last 1900 years. And the first thousand years of our era were much different from the last 900 of which we are the naïve inhabitants.

III

1

Now our naiveté as natives of these last 900 years makes it necessary to prepare a springboard into the first millennium of our era.

For, as citizens of the world of Giotto and Renoir, Abailard and Newton, Columbus and Edison, we take so many things for granted; your naiveté as an American college student is colossal, much greater than we usually suspect.

2

We see most things still naively through the eyes of the Crusades of the Reformers, of the theologians or the philosophers of our last nine or eight centuries.

And for this reason, I hesitate to narrate the origins of the Church. Your academic eyes would blind you to the way and truth and life of the Church.

How can you be made to look at the story with fresh eyes?

3

Let me refer you back once more to the Egyptian story. I do not wish to do this in a general and summary way. I am going to be quite specific and concrete.

Concentrating on the God Sopdu, the Lord of the zodiacal light in whom the Sun and the great star Sirius-Sothis united at dawn, we may wake up from the peculiar naiveté of our times.

This peculiar naiveté is rooted in the fact that our times in the main are interested *in numerals, in nature, in techniques, in science and art*. Most people are for this reason, without a method for dealing with the origin of the Gods or with Gods, for that matter. They are agnostics.

4

This mentality disqualifies them for any historical understanding of the first thousand years of our era. Those thousand years were as much devoted to a battle of the Gods as our own era is devoted to the wars of the sciences.

Why Jesus was revealed to be a God, must remain a mystery unless one knows who or what a God is.

IV

1

Now, the great majority of our contemporaries certainly do not know how to recognize a God. He who does not believe in Gods, does not believe in God, and vice

versa. If you or they shall take an interest in the history of the Church, Christ must be shown as battling real Gods.

2

In examining the modern theories on the one single god *Sopdu*, you may prepare yourself for the true spectacle of the first millennium. And you will rid yourself of the blinders which shut out these battles from the sight of most of your contemporaries.

And so, in returning for once to the Gods of Egypt, we actually do enter the next thousand years of history, from Mary's son to the Crusades because we re-establish the honor of the very Gods who resisted the true God.

3

We shall prepare a similar "springboard" later when we will move on to the achievement of our scientific period, from 1100 to 1900; then we shall speak of the Greeks of antiquity. The Greeks now seem to be lumped together with all other sky-worlds for the moment. But this is not their whole story.

You know this already from the "*Next Homer*". Similarly when the dictations from the future, from our next thousand years of history beginning under our noses, ask for a "showdown" or an understanding, we shall discuss the clans and families, the names and languages of the tribes once more.

4

This letter, then, is establishing the first of three springboards, which we shall need. And in this sense it is written already on our own history. It is written about the Gods which we conquered in the first millennium, as the second will be written about the Greeks, whom we superseded in the second millennium and the third will be written about the women of old whom a new division of labor is in process of emancipating from clannish subjugation.

CHAPTER FIVE: NO TRUTH IS OF LOCAL ORIGIN

I

1

What is a God?

This question could not be asked in 1890, because no scientist then found in his general environment an understanding of gods. By 1890, gods were superstitions, man-made makeshifts. That man only became a historical being by a common spirit in whose name people will go singing to their death, was forgotten. Not song and prayer but the stomach and prudence had founded empires, was the Credo of 1890.

But whom did the ancients call a god, in God's name?

2

A God is a way of life for his believers, first of all.

If I believe in Bacchus, I drink, I honor drinking, I fight prohibition. I walk in the ways of Bacchus.

Many ways of life, many gods.

The stupendous fact of Egypt is that here the Way of Life literally was a Way. Horus paved the road through the Nile valley.

This Egyptian God is not simply a way of life, but the one and only way.

3

When I reread our Egyptian letters, I am reminded that this knowledge is lost among many of the people who write on and study the beliefs of primitive or exotic man. Perhaps they can be made to see that gods are among us, in a reduced but yet real form; then they would revere in the ancient deities real experiences of God, real theophanies, revelations, and on the other side, understand their shortcomings, their idolatry.

People have bowed in reverence before the wisdom of the Egyptians; or they have ridiculed their superstitions. But when we see that we, too, are in a way between God and world, we shall revere and ridicule, both in one. There is reason for both.

4

The Egyptian way of life is neither the platitude of Adolf Erman nor the mystic of Herodotus.

Erman says in the introduction to his generally acclaimed *Ägypten* (p. 3 of the edition by Ranke): *“Not long ago anybody who heard of Pyramids and obelisks, felt how all our shivers of the most profound mysteries welled up in him ... Today this halo is gone. His “Wisdom” at closer inspection is shown up as an either sober, practical or religious fantastic world of ideas.”*

II

1

This complete irrelevance of Egyptian history cannot be conceded by us. We ourselves after all are in the same boat as the Egyptians on their Nile. We too are struggling for the right way of life.

We recognize that in Egypt, a new way of life has been established, and that we there are at the centre of a network which permeates most of our language and notions, like heaven and earth, like inward and outward.

2

Reverence plus criticism, then, determine our attitude toward them. And for this reason, I now wish to define clearly the one great lesson to be stored away from all our discussions: we now know what a God is.

And the fifty years of positivism did not know this.

Your generation needs apologetic knowledge against these fifty years. You must become aware of the Gods, *the values, the dominions, the spiritual influences* which surround you. And when you may have forgotten the details of the Egyptian sky-world, you still will have to employ the insight into gods gained in its contemplation.

3

For this reason, I now shall concentrate on the treatment of the God Horus in the literature of the last fifty years.

You would not need this discussion in your own nature. However, you are exposed daily to the scientific slang of an academic world, in your whole environment, from lecture hall to movie, from a short story to the Encyclopedia Britannica.

4

One such case history of a god's mistreatment should immunize you against 133 other similar half truths of criticism without reverence.

III

1

The classic summary of modern rational criticism is found in Samuel A. B. Mercer's writings. He is a brilliant philologist who collects every shred of source material and who is completely indifferent to the principles which guide him in their organization. These principles in others he will call philosophy or conviction and will decline to examine the principles which guide him.

2

He ignores the fact that in the face of human sources, we must know before we can interpret.

When I found a church of St. Peter in Rome, I must know - and fortunately I do know - beforehand that St. Peter though in Rome is not of Rome. Peter came to Rome guided by the Spirit and he baptized and sanctified Rome. And his execution outside the pagan city of Rome gave rise to a new city, the city of the popes, on the bank of the river Tiber, opposite imperial and republican dome.

Vatican City is the last result of Peter's coming to Rome.

Hence Peter is not a local god or a local Saint.

And his case proves that the Saints sanctified localities and that it is not true that localities produced saints!

3

In the case of St. Peter, we know this or at least those of us who have a shred of reverence left may know this.

You find plenty of enlightened people in your age who treated the local saint like the upstart of some local cult and who even said that Peter did never come to Rome but was nothing but a glorified Romulus with St. Paul then interpreted as the modernized brother of Romulus, Remus.

4

Now, this is related to Mercer's method with regard to the Gods of Egypt. He does search after the "origin" of the gods, but in purely geographical terms. A god does not originate for him with a way of life which forces his believers to live a new life. The term "origin" by him is used in quite a different level from the level on which we use it.

IV

1

What I shall call the origin of a God, roots him in three realities:

*in truth which by intelligence acknowledges,
in the way of life by which my soul loves to obey him
and in the freedom of action which my reverence compelled me
to allow him and his believers.*

Any God is truth, way, life, to his believers.

We think of him, behave for his sake and revere his power outside our reach. We know this of Jesus who is our Christ and God because he is indeed our truth, our way and our life.

A God's worship is this triad of *thought, behavior and restraint*. And in applying our expert knowledge of that which deserves to be called divinity, to an Egyptian god, we find no explanation of his origin valid which does not show us that he commanded *the intelligence, the behavior and the reverence* of a group of believers.

2

This, however, Mercer would not acknowledge as a task within his jurisdiction. He replaces it by a search for distant local origins.

Horus comes from Asia. The greatest god of Egypt an article of import! Why? - because *hurri* is an Arabian word for falcon.

But what was a god in Arabia? No answer.

3

The intellectual compulsion for Mercer consists in his search for a god's territorial or geographical origin because he knows of no other!

Since no questions about true and false may be asked in this academic science, the only "origin" which can be investigated by Mercer is geographical.

4

In St. Peter's case, nothing in his saintliness would be explained by saying that Peter came to Rome from Antioch.

Horus of Arabia could not mean anything unless he was some truth forever, some way of life, for man, some sacred spot on earth.

Gods, in other words, *reveal, command, and consecrate.*

*They reveal what is divine,
they command human behavior.
They consecrate parts of the world.*

CHAPTER SIX: DIVINITY

I

1

Every divinity points in all three directions: to *himself, to society, to nature.*

2

And that which does not contain these three directive energies, is not divine.

3

Law organizes man; it is human.

Science reveals nature: it is reasonable.

Theology reveals God; it is logical.

All these are far from divine activities since they are doing one thing only.

But a God enables many men and many things to proceed in one order, under him, in his manner.

4

The Gods were powerful. They bound man, *body, mind and soul.* The hero who became stronger than any one and all of them, what else could he be but God himself?

This is our springboard into *God's era, God's man, God's country,* o Cynthia.

Eugen

PART SIX: EPILOGUE

TWENTYFOURTH LETTER: *LETTER TO CAIRO*

February 24, 1946

Dear Cynthia,

You are in Cairo, and there could not be a more wonderful fulfillment of our correspondence. All the concrete *pylons and gates, doors and walls* will now give you ingress to the world of eternity, of gold and everlasting light which was erected by the faith of the followers of Horus.

Their great discoveries of avenues of time through thousands of years and of inner sanctums cut out from chaos which I tried to impress on you, now can make themselves felt immediately.

Sail on the Nile. Only there will you be able to appreciate the immensity of the task which the temple-builders undertook.

Because you are on the spot, my letter today may supply the one thing which is not found there: the law of which the calendar of Egypt is one application. I am going to set down some generalizations to appreciate the colossal achievement and the lasting contribution made by the Pharaohs, second, the specific errors of our own time and land against which they may enlighten us.

CHAPTER ONE: TIMES AND SPACES

I

1

The error to which we are prone, always is the same. Man takes for granted the things which in reality collapse without his active support.

A glaring example of such naïveté is the problem of chastity and incest in the family.

2

That brothers and sisters, parents and children may live in peace, was taken for granted as a part of our natural equipment until psychoanalysis arose. And now poets and sociologists doubt all the rules of the domestic order simply because the

house and its chastity suddenly stands revealed as something to be created by our acts of faith.

For, otherwise Oedipus will murder his father, and Phaedra will tempt Hippolytos.

3

Now, in Egypt, another province of our naiveté is exposed.

Our naiveté about time and space.

This naiveté is represented by a powerful group in the Western World, the Platonists, Stoics, Materialists, Aristotelians, that is by the philosophical mind. Their colossal naiveté about time and space allows everybody who is interested in philosophy to escape from his creative response to the question of time and space.

Philosophers since Plato's Academy have taken it for granted that the philosopher moved in a given universe and in a given time.

4

Most modern men do not even understand that this is queer. They all are philosophically infected and "think" that time and space are always in existence and that later one, "MAN" – the thinker, enters the scene and reflects on time and space.

II

1

This is the same naiveté which the Victorians entertained with regard to "sisters". To them a sister also was a given fact. The phrase, the brotherhood of man, too, was taken to mean a "natural" ideal.

But now fraternization has to mean intercourse with a German *Fräulein*¹².

2

These terms of "brother" and "sister" (and fraternization is nothing but "brotherhood") seem to have an eel-like quality. It is the same with time and space of the philosopher. He has escaped his responsibility for creating them anew daily.

¹² D. H. Lawrence (1885-1930) und Frieda von Richthofen, verh. Weekley, verh. Lawrence (1879-1956)
(Note by E.W.)

But the Egyptians devoted their very existence through thousands of years to nothing but the creation of times and spaces.

II

1

The naïve academic attitude towards space and time comes out in the simple phrase, “time” and “space”. Neither time nor space is ever given in this singular of one space or one time.

We are unable to speak of time and space unless we while speaking find ourselves already in a second space and a second time. Before we may think anything about times and spaces, we already must have established an inner space in which to speak and a greater time under which to subsume the moment in which we speak.

2

And while we speak of times and spaces, we are bound to support the creations of the inner space and the Greater Time to which we owe our faculty to speak. Times and spaces are human creations; they vanish without our acts of faith.

Can this be proved?

It can.

3

Let us take up times and spaces as corollaries.

The Egyptians knew that we could master the universe only from an inside space and under a greater time that existed in the world. And the essential difference between spaces and times is expressed in the two terms, “inner”, and “greater”.

This distinction I find not mentioned by Kant or by any tother philosopher or scientist. And it would seem to me that its neglect vitiates all Renaissance thinking about time and space.

4

THE STORY OF ROSENSTOCK-HUESSY'S DISCOVERY

The new discovery about time and space may seem self-evident to you, and I myself, for the last twenty years, have been shy in proclaiming it as a new and big discovery because I was convinced that everybody knew it.

Now, I know better.

III

1

Although people do know this in their daily life, they decline to know it as professional thinkers. Philosophy and Reason, Commonsense, and Humanism are bent on ignoring it.

By ignoring it, they gain security from religious and political commotions. Therefore, we shall never score our point against them by mere argument. Security is a mighty goddess.

2

But you and myself are not interested in argument but in vision. And the vision of the full truth about times and spaces allows us to live in a wider and truer reality although less secure. We may hope that others, too, will accept willingly insecurity for a fuller participation in the process of living.

Now, the full process of living starts when we become aware of the contrast between spaces and times.

3

Let us state the new truth succinctly:

spaces are made by man as subdivisions of a whole which crushes us unless we subdivide it.

Times are made by us as units out of moments which blind us when left to themselves.

Or:

*spaces subtract from the experience of totality;
times vaulted from the experience of discontinuity.*

Spaces and times start from the opposite experience:

*spaces from an experienced of wholeness,
times with the experience of abruptness.*

4

In our apperception of spaces the universe is one. The child is aware of a universe and learns gradually to space it. Inside the universe, everything is connected with everything.

Sentences like: *All roads lead to Rome*; or, *In our Father's house there are many mansions*, are particular versions of our universal experience of this ubiquity of the universe.

IV

1

Inside of this one experience, we make divisions like *Italy and Alaska, Asia and Europe, inch and mile, foot and gallon*. But they all are historically conditioned and carry into the One Universe human standards.

When the French Revolution created the metrical system, they rightly went to the globe as a whole and deduced the smaller units from the extension of this universe.

2

In the decision to call the forty-millionth part of the earth quadrant a meter, the true relation of our race to space was clearly rediscovered. (For the details see *Out of Revolution*, New York 1936, pp. 201ff.)

This relation consists in the fact that we experience the whole of space long before we perceive smaller units inside of it. We are able to measure and to define and compute small spaces because we are included in one universal space.

"Space" then is singular, and is a universe before historical man develops his powers of definitions and measurements, inside of it.

On the other hand,

we cannot be conscious of space before we have subdivided it.

3

Times, however, are not experienced in this way. We only know of the moment.

Augustine has dramatized man's ineptitude to say anything about time beyond the fleeting moment. There is not the experience of two or three moments for any man's natural of physical experience. All the times beyond the moment are history-rooted, and history-made; *the hour, the month, the year, the decade, the generation, the century,* are man-made units.

Time is approached by us in the opposite order than space.

And since most philosophies ignore this difference, they do not wake up to the facts of human history.

4

Man is obliged constantly to deal with boundaries and frontiers in space because we organize smaller spaces inside of one, since we exist on earth. And man is obliged, on the other hand, to reach out for time units which do not exist in nature, since he began his historical march through time.

We solely become conscious of time after we have pooled our own fleeting moments with the moments of other generations.

There is no time unless it is shared.

CHAPTER TWO: THE LATEST EDITION

I

1

Man's history, then, may be folded by his steps from one space into many and from many times into one.

History is the process by which man establishes lines inside the universe, and eternities beyond the moment.

A year was eternity, a generation was eternity to the Egyptians or to the clans, when they presumed boldly that their words and acts could bind so much time together. In the same emphatic manner, a *temple* was heaven, and a *country* was God's when it could be cut out from the universe in a lasting manner.

2

Historical man experienced the same feeling of awe when he defined spaces as his property and when he vaulted times as his eternities. Man does justice to space when he takes possession of parts of it, and he does justice to time when he ceases to be obsessed by his momentary existence.

When he stands alone in the universe, panic drives him insane; then a man lives from moment to moment. He breaks down.

It is for our survival, then, that we must put a premium on partitions inside of the one space, and on extensions through time, before and after the moment. Men wishes to penetrate beyond and to just get inside of a home of which he is called a member.

3

To postulate an infinity of time and the infinitesimal small atom, in space, are two acts with the same meaning. For the mastery of time consists in the Oneness of all times; but the mastery of space consists in the elementary analysis of tis fractions.

Ask any social order on what times and what spaces it is based. And you will hear it speak to you.

4

The modern world lives by the latest moment, by the worker's hour.

THE STORY OF NOE WEBSTER'S DICITIONARY

On my desk, Noe Webster's famous dictionary lies. What does it carry in huge letters on its back? Literally the flowing absurdity: THE LATEST EDITION.

Obviously, this expression, the latest edition could not have been used in any time except ours. I bought the volume in 1934. It is not the latest edition now in 1946.

But the faith and hope of our times is well expressed in this panting breathless longing for the latest, and the latest and the latest moment. Our times consist of latest events in one uninterrupted stream, *latest news, latest discoveries, latest arrivals, latest figures, latest records.*

II

1

What does this mean?

All the moments of time are grouped around "the latest". Everything must be satisfied once to become or to have been the latest.

The destiny of all things so to speak is as likewise their pride and their ambition to be the latest event, the *dernier cri*. We spoke of "panting", for this breathless chase through the moments. And "*dernier cri*" really expresses literally this panting for the last breath, the last sigh.

2

Vice versa, all our spaces seem to hope for a smaller and smaller size. The atomic energy will be unleashed if we penetrate to the smallest unity of the structure of the universe. And this is not the latest but the "original" unit of space, for science.

It is the obsession of science to split.

3

This scientific atom and this latest press news signify our era.

But obviously, other historical men have divided space and united times in a very different manner. Time boulevards down the river of time, they all had to erect. Squares and Places inside space, they all had to lay out.

4

The Nile on which your sail boat is floating, will suggest to you some of the lengths in times and spaces of the old Empires and Temples.

Fill yourself with them and impart them to your friends. They may not be the "right" ones. But as an antidote to the equally unrighteous ones of our own way of life, they will do us good.

Check times by times and spaces by spaces, atoms by pyramids, moments by eternities.

III

1

Refreshed by this stepping outside the modern time and spaces, you will easily become aware of the momentous consequences of our discovery that spaces are smaller than the experience of any one of us and that *times, ages, centuries* all are larger than our experiences.

2

The people who ignore the fact that we all find ourselves in man-made, history-born spaces, cannot understand the great truth that no man ever may be confined to one part of the universe, to one space that is, without enslavement.

All men live in at least two spaces.

3

THE STORY OF ROLF GARDINER

When my English friend Rolf Gardiner developed his ideas of a modern peasantry without mechanic gadgets, I had to protest that at least he himself could go down to London occasionally and did go down; that he travelled in Egypt and brought home from there his ideas about a new stability of thousands of years for his homeland.

This must be said of Louis Bromfield who writes so charming about his valley, in the Stork Club. I prefer these real men who change and alternate between two milieus to all their visions of a one-environment humanity.

A man who had one single environment, would be imbecile. He no longer could create an inner sanctum.

4

And the rediscovery of man's creative power to define one space inside another worldwide universe, is the biggest task of our times. We cannot live in one world all together unless we at the same time regain the power to reaffirm our own power of drawing the line somewhere for our intimates.

IV

1

The limiting concept of the whole scale of spaces from the smallest to the largest is our splitting in "mind" and "body". Our body then belongs in the vast universe, but the mind joins the inner mental world of scholars and physicists and mathematicians and overreaches this physical space by its assumptions of mental infinity.

The "mind" itself transcends any space with which it deals. But that is true whenever we deal with space. Always we are at the borderline between one space and another; we ourselves, by thinking of any space, always protrude beyond it.

2

There is no other way for us in conceiving of space. Man has no environment in the singular. He has at least two and many more. Even the most rigid effort to include him in one space, will be abortive because any space is a subdivision of the very reality to which man has access.

3

That man's moments are disconnected and innumerable, is a primary sensation. To connect the times, is an act of faith.

All history is an article of faith.

There is little faith today and for this reason we have so much *Spanish, Greek, Portuguese and Bulgarian* histories. Their unit is ill defined and purely geographical.

All territorial histories steal their thunder from the unity of the space called *Portugal or Greece or Bulgaria*.

4

The logical outcome of this mistaken zeal for national histories was geopolitics.

Universal history is a history held together by one faith through all the ages, regardless of geography.

For this reason, we all are embedded in at least two histories, the one accepted in our days already and the one of greater encompassing volume to which our own life contributes. Our own life must try to compel the historians to enlarge on their vision of unity through time.

The history we learn is not the history which should be true after we have lived. You and I, in conquering access to the faith of Egypt, believe in a new unity.

Let us do so.

CHAPTER THREE: OVERLAPPING PAST AND FUTURE

I

1

The consequences for the psychology and philosophy of man from these more truthful analyses of times and spaces are vast, and we only begin to explore them.

2

Let me draw your attention to one of them.

Every human being lives in two times. And these times overlap.

Parts of my past are still in front of me. Parts of my future are already sown.

The fiction that *past, present, future* follow each other as separate segments of time, contradicts all our experience.

3

Because you know very well that on the day on which you decided to throw your lot in with us, mighty chunks of your background still required your loyalty and respect. Only gradually could you untie the knots and outgrow these precious but dying relations.

And of the future it must be said with the same emphasis that we have one term of it at least in our very past, *our name or our baptism or some profound challenge* has occurred already but we had not yet time to realize its meaning.

4

The future could never happen unless it did not happen first inconspicuously and before we ourselves even knew that it had already taken root in us.

II

1

The womb of time expels the old Adam and harbors the new man simultaneously. And because the past to which we owe loyalty is still ahead of us although we know

that it has to be eliminated in favor of new creation, and the future to which our faith is committed, already has entered our soul, therefore the so-called present is a conflict of two ethics, one of loyalty, the other of creative love,

*it is a conflict of two eras,
it is a clash, a welter of emotions,
it is agitated
and it is constant decision.*

2

The present does not exist outside this fact that the death of our past is still ahead of us and the birth of our future lies already behind us.

The expanse which deserves to be called the present, is geometrically or chronometrically defined by the two intersections between which a past already languishing and about to die and a future already embryonically strampling, overlap.

3

Now, the academic mind ignores this philosophy of conflict.

Jesus's concept of time, of the world to come and the era of the law, as well as Paul's dying with Christ and rising with him, are the first descriptions of a process which every grown up person can verify as true by his own experience.

It is common place today.

*Psychoanalysis knows this,
Politics knows this,
sociology knows this,
every housewife knows it
and every daughter of man who has to live between loyalty
to her parental home and love to her new home.*

4

But the academic mind declines even to look at this reality. There are still people who actually debate whether to be Aristotelians or Platonists or materialists.

Mortimer Adler made a speech before a group of psychologists. He proved that Aristotle was right. It was a demonstration of a schoolboy mentality. Any living soul is at times *a materialist, an idealist and a realist* in alternation as William James wonderfully once wrote.

He must be because these philosophies correspond to three different "time" pressures upon us.

III

1

*A boy who is not an idealist,
a man who is not a realist,
and an elder and trustee who is not a materialist,*

have missed their life. The deeper problem is not to get drunk with either one of these three philosophies admitting that *the past, the present, the future* demand for a different ethics and mentality.

And yet, at this very moment, the past and the future overlap in our present.

The so-called natural reason of antiquity or better of the Renaissance does not exist; it is based on a lack of self-observation and on the dogmatic acceptance of certain relics of paganism.

2

The living Greeks of course were better than the manuscripts which seduce Mortimer Adler. Their philosophy was not the whole story of their own consciousness or conscience.

They still performed the rites by which from time immemorial man has created overlapping times beyond the fleeting moment and has built intersecting spaces connected by solemn gates through which man entered the real world. Their worship was enacting the creation of times and spaces; probably for this reason, their theology ignored the duplications of space and the overlapping of times.

3

We moderns do not take part in the establishing of the national time-horizon or the natural space horizon any longer; the civilian mind at least ignores boundaries inside the universe and and time units beyond the last sensation.

The indispensable respect for definite spaces, the academic gentlemen have to the soldiers. The latter are allowed to die for frontiers which the student of philosophy, in his own mind, treats as arbitrary and undesirable. And the soldier is allowed to die for the end or the beginning of a new era.

4

This mind, as George Thomson, a great English classicist, wrote in 1941 in his book on Aischylos (*Aischylos and Athens*, London 1941, p. 2) abuses the Greeks for justifying its own craving for security and stability.

The academic mind stresses the timeless character of Plato or Aristotle, and Thomson feels that this is from simple class prejudice.

IV

1

However this may be, it remains a fact that with the exception of so-called philosophy, the mind has freed itself from the fictions of childhood about "time".

Without the death of one and the birth of another time in our own mind, we could not know of time at all.

And the overlapping of the two is the central problem of man's conscious life; he has his consciousness from no other source and for no other purpose, but to decide what is to be past and what is to be future.

A life lived two thousand years ago, may well prove to be future.

A life still going strong for another three decades, may have to be declared past.

2

At this juncture, the study of primitive cultures comes to our rescue or at least aid.

Egyptians and "savages" devoted their whole conscious life to the construction of times and spaces in the plural. In studying them, we pierce the curtain drawn by the academic mind over the sacrifices of soldiers for their own country and by revolutionaries for their own era.

The unsacrificial character of the academic mind stands revealed as incompetent for the decisions of man between two good things, two good times, two valuable communities.

3

The academic mind knows of good and evil, at best. In real life, we know that the Athenians were right when they condemned Socrates, and Socrates was right; the Jews were right who crucified, and the Lord was right who took his cross upon himself for us.

Children cannot understand this conflict. The history of man begins and centers in this very fact *that the good is the enemy of the better*. And it is the good old past which fights the better new.

And both are right.

4

Any concept of time which shall bring peace to the time-bound existence of man, has to reconcile two or more "good" times, and has to reconcile the death of one and the birth of another as overlapping events in one and the same human heart.

A heart which can fully encompass and embrace birth of the future and death of the past, lives in the presence of God, because this is the way in which God goes on creating the world.

CHAPTER FOUR: METANOIA

I

1

Such a heart has the power to change its mind and its body without trepidation.

For this is the central experience of the Greater Time above the mere sequence of moments, that our mind, our consciousness, is discarded and replaced by a new understanding.

The two times are governed or represented by two minds. And a mind which is obtuse to its own transiency, prevents the soul from entering the presence of God.

2

The academic mind is impotent to deal with biographical experience because at the gates of the Academy it reads: *The mind is Divine*.

On the gates of real life, we read: *Change your mind*, let one mind go and another mind come in.

This is the meaning of METANOIA in the New Testament.

3

Now, this change of mind is a highly risky operation. When we allow one mentality to leave us, we are not yet articulate with regard to the new spirit and we are very unhappy in this intermediary stage.

That the past is buried by us consciously by an act of deliberate elimination from our system, that we have to say one day: *This is dead* (either our parental home, or our hometown or our native religion or irreligion, or our profession) this makes it painful to change one's mind.

For a man who abandons the certainties of a respectable tradition, loses most or all his routines of expression.

4

THE STORY OF A FRIEND

When a friend who was a respectable doctor, saw the dead materialism of medicine and became a psychoanalyst, he had for a long time to struggle before he knew that the new approach opened wells of speech long buried like the wisdom of the confessional to him who had been nursed on an austere protestant diet as a M. D.

II

1

THE STORY OF ROSENSTOCK-HUESSY'S CONVERSION

When I faced about from ultra-orthodoxy and its convenient logical categories, I had no speech for a long time.

Without Margrit and her faith, without her power to believe that this whole world had died indeed, I would have gone insane like Nietzsche.¹³

And without the similar "*metanoias*", changes of mind that is, of the Patmos group (Karl Barth, Hans Ehrenberg, Rudolf Ehrenberg, Werner Picht, Leo Weismantel and myself formed this group in 1919, my essay "*The Suicide of Europe*" was the starting point) I would have been unable to experience the growth of a wholly new language.

2

Now, twenty to thirty years later, the volcanic character of this metanoia has long given way to a very diversified and highly rational ramification of speech.

But this is impossible when the metanoia occurs. Then, a loss of language is inevitable.

3

The great paradigm of this death and birth of whole linguistic realms, is, of course, the *New Testament*.

In it, a new language was born, the language which we all speak, and an old was buried. That two or three souls gather in HIS name, now, and speak as though they lived in One single history of all mankind, from beginning to end, this was the miraculous birth of the Church.

¹³ This sentence was crossed out – nevertheless, after seventy years, it may re-emerge. (Note by E.W.)

This speech was the Church.

4

The Beginner of our era treated spaces and times according to the rules laid down here and it needs no saying that I have learned them from him.

He informed us that spaces had to be made as small as possible, and time as unified as possible.

Therefore he posited the Church as the smallest possible spatial and the largest possible temporal unit: *"Where two or three are gathered in my name, I am in their midst"*, applies to the necessary subdivisions in space.

And *"before the mountains were, I was"*; and *"I am with you all days to the end of times"*, declare his establishment of One Time for all the generations of man.

III

1

Today's new and additional event in the history of the human mind is this: the central truths about times and spaces, for 1800 years the so-called revealed dogma of the Churches, have ceased to be believed by the highpriests of these churches themselves, and have instead been divulged to the men of good will, to the laymen.

2

This seems to be the law of history.

When the Patrician priests of Rome abused the Civil Law, Gnaeus Flavius took the laws from their secret shrines and published them so that all Plebeians could become better experts of the law than the priests.

When Anselm of Canterbury based his new theology on Christ's cry from the cross: *My God, why hast thou forsaken me*, he universalized the mind's experience and made it the cornerstone of a theology open to all. (You find Anselm's words in *"The Christian Future, or The modern Mind Outrun"*, 1946, p. 90).

When Moses had the chosen people circumcise their newborn children he stole the thunder of the the individual tribe. For circumcision was the individual's tribe great weapon of initiation and through the circumcision at puberty, the individual young man was chained to the tribe's taboos and marriage rules. With circumcision after birth, this domination of the tribe over its members lapsed.

3

Similarly, baptism when applied to whole nations, changed its character.

The baptism of John the Baptist had been for the elect who ascended to greater heights than the chosen people. The baptism of the Church is a beginning, a minimum, not the maximum.

Jesus took the maximum secret of the whole religious life of antiquity, and in his church it became the minimum requirement.

4

THE STORY OF THE KINDERGARTEN OF IRRELIGION

A friend of mine teaches at a University of Religion and he jokingly calls it the Kindergarten of irreligion. At the same time he is an expert on Nietzsche. And in this way he realizes that the alleged orthodox centers have become cesspools of unfaith and the so-called "atheist" Nietzsche has stolen the thunder and the lightening of their faith.

IV

1

These are the truths which now are true for everybody and do no longer need any ecclesiastical embroidery.

One universal history of mankind regardless of spaces, should run through all times and it is our rivalry at faith to discover it.

Man commits overt acts of violence against "nature", because he puts ends before beginnings, and his great presence lies between the intersecting points at which we decide that our past may well still have many years to live and yet we declare it dying, and that our future may still be embryonic and invisible, and yet has it been received in the womb of time already.

The end of the world and a world to come, are essential for all group action and all politics.

2

While the high priests of Christianity, from Rome to Kiev and from Edinburgh to Geneva, dealt in Christian ethics and surrendered to Communism, laymen carried

the glowing ember of those secrets to new altars which now burn outside the Churches, in secular fields of experience.

In the Letter to the Hebrews, this perpetual law of secularization is proclaimed.

THE STORY OF ROSENSTOCK-HUESSY'S ONCE INTENDED BOOK

I once intended to write a book "*The Profanation by Christianity*"; profanation means to take outside the temple.

And this was Christ's fundamental act, to go outside the "*fanum*", and his ecclesia therefore was called with a worldly term, "meeting".

3

THE STORY OF ROSENSTOCK-HUESSY'S METANOIA

I have been drawn to these insights very much against my original views and intentions. And because "metanoia" has happened in my own life, I know that the new secular place of Christian truth is irrevocable.

In my study of Augustine ("*Men Must Teach*", Privately Printed 1944. Also see "*Augustine and Das Alter der Kirche III*, Berlin 1928) I have shown that Augustine himself, once at least, came very close to universalizing the experiences of the Church about time. The joining together of father and son in the overlapping hour of teaching and learning, revealed to Augustine the secret of two times, two moments, united into one present when they are made to overlap.

4

And it is a new, secular Augustinianism which sponsors our new sciences of timing and spacing.

CHAPTER FIVE: PERPETUAL DECISION

I

1

But let me now become quite specific.

THE STORY OF A FRIEND INTERESTED IN ROSENSTOCK-HUESSY'S LIFE

The transition from the ecclesiastical and revealed truth to secular and universal truth is the turning point of my own life. And when a minister, a friend of mine, became interested in my life, he asked me for a story of this "turning" point.

The abstract rule that all men who are grown up, must live in two times at once or lose their vitality, has been spread on the preceding pages. An example of how such a dualism enters an individual life, is given in the following letter.

//One might insert here:

AUTOBIOGRAPHICAL NOTES ON HIS BAPTISM

CHAPTER ONE: PARENTS AND SCHOOL

I

1

When I was born, in 1888, my mother was strong enough to prevent my being circumcised as a Jew.

A purely negative situation now was created.

2

Her own flight of thought, at the same time, found expression in a book on Shakespeare's *Tempest*, which was printed under the pseudonym of Paul Rohden, in 1890. So, she must have carried it with her while I was on my way.

She viewed the *Tempest* as the High Song of Religious Toleration and Humanism. And in this interpretation, she expressed her own vision.

3

Ever since, not only was she wide awake intellectually, but with every year that my father became less articulate, she became more profoundly restless in her religious center.

She had borne eight children. By 1900 she was more and more given to religious inspirations. These were equally hostile to Judaism and to Christianity. Her symbol became the globe, the ball. In its rotundity, she found some strange satisfaction and peace, as the symbol of some glorious future.

4

She wrote a very powerful prose. But her complete liberal isolation from any tradition frustrated every one of her ambitious attempts. Her liberal Voltairian traditions made her despise all Revelation as superstitious.

Yet, her deeper forces of telepathy, intuition, etc., were all on the side of this life. She was destroyed by this irreconcilable clash of her ideology thought and yet new religion.

II

1

As late as 1938 I wrote her: Mother, we will try to live with you if you can leave our faith alone and not spit at it in our own house. This she was not willing to concede! She had to proselytize for her private - and "ball" circumscribed, her purely secular, unorientated philosophy.

As faith is the decisive sword which defines new loyalties, we could not take her in - suicide of the spirit is forbidden.

2

But the inevitable catastrophe happened. Staying in Leipzig, she was a witness of the pogroms in November, 1938; at the age of 80, she showed her heroic spirit. She wrote me a letter blessing us, all and sundry and saying:

Ich fühle, daß meine Kräfte dieser entsetzlichen Zeit nicht gewachsen sind.

And took poison.

3

My father had died in great peace in 1927, at 74, with full consciousness, taking his leave from us all, and glad to go, at the right hour. He specially had blessed me in the strange wonderful words:

My son, "Ich denke, daß Du alle Deine Dummheiten zur rechten Zeit gemacht hast."

This always has seemed to me the most subtle of praises. His paternal right to call my acts folly was not abandoned, Yet were they reinstated as meaningful.

4

He had seen us in our congregation in Frankfurt and understood that it was a truly brotherly fellowship and said so in so many words. He never had seen any Christianity in action before but believed in ours.

He also had the great satisfaction to sit in one of my lectures. I had a good day of eloquence. And he was vindicated in his son. As he had been a magnificent speaker without any opportunity to speak or for using this gift, he was gratified that I was not the ordinary bore.

III

1

I first was sent to the ordinary school of the sons of courtiers and bankers. The school was in the Tiergarten and the boys, probably 2/3 Gentiles, 1/3 Jewish. When I was first in class – and the youngest, at 13, some incident happened – a conflict with another school, not gymnasiums but “Volks”-schule.

2

I have forgotten all the details, except that I marched, smallest brat that I was, proudly in front of our crowd, and a boy who led the “people” dumped his books with great ease on my head. I was ascribed a slight concussion, but it was nothing serious.

3

However, the upshot of it all seems to have been that my mother, as well as myself, built this up into a case of anti-Semitism, and in a completely illogical turn, took advantage of the incident to get out of the rich man’s school. Where I had flourished too easily – in my *own* judgment.

I had delivered there a Latin oration on Caesar’s March 15, spontaneously, to everybody’s great surprise.

4

With this action, I walked out and transferred to the Joachimsthalische Gymnasium. This was a 300 year old Public School, founded by the Hohenzollern in 1605, and now located in Berlin, 35 minutes from our home, but still a boarding school for 3/4 of the pupils who usually were ministers’ and manufacturers’ sons from little places in Brandenburg Province.

Boys from Berlin were at a handicap as we were only day students. But as it was considered the best school for Greek and Latin, Wilamowitz, Planck, Harnack, Mackensen, etc. had their boys go there.

IV

1

No, I perhaps should explain that at home we had three holidays: Christmas, Easter, Pentecost. All were celebrated with every Christian ceremony, singing, tree, eggs etc., except churchgoing. As there was much making of music at home, chorals were our daily bread. Christmas was the center of the whole year. (Many of my early opuscula were written for my parents as Christmas presents. The earliest one which I can remember was on Notker of St. Gallen (10th century) and his translations into Old German from the Latin and was written on beautiful quarto sheets of genuine parchment.)

2

This will explain why in the Joachimsthal, where I was the only boy who was registered as Jewish, I took part in the "Christian Religion" course (which with our Established Church, was de rigueur for Christians right down the twelve years of gymnasium!)

3

At 15, I decided to become a Protestant minister and to write the great book: *The Organisation of Mankind*.

I was treated very badly because I was

Jewish

and because I was a day student

and because I was irritatingly young, two years younger than the average.

4

When I was 14, we went to Switzerland for the first time. I fell in love with a Swiss girl of 18 who was very good to me and who received my first poetry. I think that the new school and this love forever decided on my Christian-Gentile future.

Action, however, was not taken before I was 18.

CHAPTER TWO: CONVERSION

I

1

I had gone to study in Zürich at 17.

I was terribly lonely, and the summer term, in 1906, ended with an appendectomy in the Zürich Hospital.

2

A Christian aunt (my mother's sister) and the old Dr. Waldstein, from Vienna, came to Zürich to look after me. We spent a month near the Vierwaldstätter See. They told me that I should regularize the facts of my situation and confess my faith.

3

Because of the operation, I returned to Berlin in the fall and did just this. I joined the Church, with one of my classmates and his mother as my godparents.

This classmate, during the next few years - he was a poor boy wholly supporting himself by tutoring - provided me with many tutorships in rich people's houses, thereby throwing me out of the ruts of my class situation as well.

This already had been the lucky result of the new, frugal school. It carried over now.

4

I did not realize at the time that it was the most definite and permanent implementation of my Joachimsthal school and of my baptism, as it changed my social situation. As a banker's son, one usually at that time in Germany, did not go as a tutor into other people's families.

I mention this, because baptism did not have other startling external results. It regularized my past. And my parents recognized, by their acquiescence to my step, that they had educated me as a Christian in every way except my name.

II

1

I have always felt that my entrance into the Christian Church was terribly unromantic, matter of fact, because it came *so late*. My own positive action with regard to the faith was a perpetual approach to Catholicism for the next ten years.

2

I visited leading Catholics, devoured Chesterton, studied medieval liturgy, and later was very orthodox in my theology. (You have seen the 3 articles on this in the *Journal of Religion??*)

3

But this altogether is a different story and should not be mixed up with my finding myself a Christian, or at least the conscious citizen of a Christian World.

4

If you don't understand this complete lack of action on my part in becoming a Christian, you cannot understand my conversion in 1918/19, which consisted in my not becoming a Roman Catholic fanatic, in obedience to the living voice of God.

III

1

This was my own and personal Christian experience, as a singled out soul! Baptism was what it was meant to be, a basic not a crowning fact! I was not a person but it enabled me to become a person by entering the church.

2

Two generations who were not at home in Israel had preceded me. As their grandchild, I became a Christian.

My friend Rosenzweig always got furious if I dared to mention my Jewish ancestry. "I have been in your parents' home," he would say. "You are a Gentile."

Note: In The Journal of Religion appeared 1945 "Hitler and Israel, or, On Prayer", in Lise van der Molen's Bibliography is noted: Our Faith in Science (prepared for The Journal of Religion, but not published). 1946.) So this autobiographical notes on his baptism might be written (to Cynthia Harris?) between the preparation of the second one and the fact that it was not published.//

2

Let the letter stand as it was written. You will have little difficulty in comparing this letter to you and the letter to the minister.

THE STORY OF WHAT ROSENSTOCK-HUESSY HAD TO DO

Only this let me say: I had to eliminate the mental fame of reference and that is the space, "Germany", and I had to create a new time unit which would reach across the break in continuity made by the world crisis. This was my "*metanoia*", my experience that the naïve and sacred spaces and the naïve and abstract centuries had to be remade by actions in which I left the existing "Germany" and the existing "time-continuum" and entered upon a different era in a different spiritual home.

Time and space as topics of academic discussion and metaoia and history as topic of religion stand revealed as one and the same topic. The neat divisions of theologians and philosopher about their topics have outlasted their usefulness.

Any thinker must embrace his full experience of the tremendous fact that he moves into more and more spaces and in less and less times when he is healthy. And that he moves into less and less spaces and into more and more disparate times when he falls sick.

3

The salvation of man as an individual and as a species depends on a perpetual decision what to do with our experience of times and spaces. We are forced to subdivide space (*a world government is a nightmare of naturalistic thinking, a sheer obsession of inexperienced minds who abhor real living*¹⁴), and we are challenged to unify the times.

Our natural bend is to do the opposite, that is to do nothing. For, "by nature" all times are unconnected and all spaces are one.

4

The nervous and the political diseases of our times follow from a lack of treatment of times and spaces.

Whether you consider the Oedipus complex or the World Revolutions, in both cases, people abuse their situation. In the Oedipus complex, the identification through time is abortive; in the World Revolution, China or India must inherit the blessings of other lands, and hundreds of millions of people may die for such naïve universalism.

¹⁴ Crossed out in the typescript (Note by E.W.)

II

1

The valley of the Nile had its own space.

And we have the privilege of uniting with its spirit through the ages.

3

For this reason, may I remind you, I always sign my letters to you not as a subject nor as an object, but I subscribe myself in the unity of times, past and future,

trajectively and prejectively yours

Eugen.

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NOTE OF THE EDITOR

This is a copy of the Letters to Cynthia, as they are published in the Collected Works CD, 498 pages, typescripts, which are sometimes difficult to read, sometimes illegible, with figures of Egyptian hieroglyphs, and more graphic elements, which – temporarily, I hope – are missing in this copy.

I arranged the text, giving chapters, sections, paragraphs, according to the process of articulation: *I prejective, II subjective, III trajective, IV objective* – on the levels of chapters, sections, often inserting paragraphs. The reader might get at the process of understanding accordingly.

There are 24 letters, with address and salutation at the end, and 4 essays, which give a comprehensive form for the general reader. It is – as far as I know – the first form of Rosenstock-Huessy's Universal History as published in his German book: *Die Vollzahl der Zeiten*, Soziologie II, Stuttgart 1958.

As Rosenstock-Huessy found his doctrine of speech first in his letters to Franz Rosenzweig, so here his universal history in letters to Cynthia Harris.

It is touching to undergo and witness the tender dealing with the question of *When?* to say something and *When-not*. And it might be, that this feature of these pages invite even decades later many readers to come to know what Rosenstock-Huessy has to say.

In the last letter, which is really shaking, I inserted the autobiographical sketch on his baptism, which even might be the very letter mentioned there, in a most touching form.

Cologne, October 3rd, 2016
Eckart Wilkens

NOTE OF THE EDITOR 2

Many thanks to Gottfried Hofman who sent me the “illegibles” and the “missing page”!

Cologne, November 9th, 2016