

# HOW THE WEST WAS LOST: SPENGLER REVISITED

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In 2014 it will be one hundred years since Oswald Spengler first put pen to paper to produce his two volume *magnum opus*, "The Decline of the West". In this paper I shall be referencing Atkinson's translation of *Volume Two: Perspectives of World History* (Spengler, 1928).

The under-girding assumption presented by Spengler is that history repeats itself, that the decline of the West shows congruence with the decline of prior civilizations. One of my interests will be to see whether the empirical realities of the twentieth century have confirmed this thesis. In particular, I shall focus on three of Spengler's propositions: (1) that the 'failing authority of science' was a major contributor to decline in the West (op cit, p.48); (2) that 'Caesarism grows in the soil of democracy' (ibid p.464); and (3) the final battle is between 'the forces of dictatorial money-economics and the purely political will-to-order of the Caesars' (ibid (p.465). In making this assessment I shall be interested to see where the West is located in relation to Spengler's predictions as to where the West might be heading. I will argue that, despite the chaos and loss the West is presently experiencing, there are innate human attributes (highlighted by Spengler) that give hope that some human agents will always find a way either to adapt for survival in a hostile world or find some way of fending off hostilities from the 'rhythm of actual life' (ibid, p.465)

## THE DEVELOPMENT OF THE POST MODERNIST IDEOLOGY

A dominant feature of current Western culture is the loss of external standards and the development of what philosophers have called 'post-modernism'. Spengler saw a loss in the 'authority of science' as a major contributing cause to such a trend. We assume by this he was referring to discoveries in physical science in the early 1900's, because there was no diminution in the growing authority of Darwinism in the biological science at the time. And it was the latter, by substantially releasing men from Deism that permitted a significant extension of the egalitarian project during the 20<sup>th</sup> Century. This encourages me to argue that the development of post-modernism can be attributed to the three factors (scientific uncertainty, Darwinism and the pursuit of freedom) working in concert towards a prescribed end.

### The Late 1800s

The last half of the nineteenth century was marked by a distinct euphoria in the West. Scientists, building on the work of Copernicus, Galileo and Newton, had defined what they thought to be the irrefutable Laws of the Natural World and James Clerk Maxwell had

shown mathematically that magnetism, electricity and light were outcomes of one electro-magnetic force system – each traveling in a wave motion at the speed of light. Science had penetrated the mysteries of the *cosmos*; Western man was supreme – nothing was withheld from his agency! Sadly, euphoria is often a motivation for callous actions. We see this in the case of the Israeli army at the time of Asa (The Bible, II Chronicles 14: 14-15); and in the late 19th Century it was evident in the 'Scramble for Africa' (Pakenham, T. 1991).

To the West's eternal disgrace, the willful subjugation of African and other primal peoples, and the plundering of their goods and lands, was justified by referencing social-Darwinism, an ideology that permitted the West to declare dark skinned races to be inferior types. (It has taken a century and considerable effort to put such a notion even partially 'to bed'; sadly there are still Westerners to be found who are willing to argue that African are a cross between humans and animals, and some anthropological researchers are still at work measuring the thickness of human skulls to demonstrate that dark skinned people, as precursors of 'whites', i.e. lower in the evolutionary chain, are dispensable). In Spengler's time, the Malthusian population controllers were in full cry, arguing from a social-Darwinist position the case for human sterilization, especially the poor and the dark skinned races. Svante Arrhenius, who earned a Nobel Prize for his paper connecting temperature to concentrations of carbon dioxide in the atmosphere (Arrhenius 1896), headed up a Eugenics Laboratory for the Swedish Society for Racial Hygiene whose aim was to develop a scientific basis for compulsory sterilization of (in particular) inferior humans. It was short step to the elimination of cripples and Jews by Hitler's forces during World War II. All of which suggests that in the late 1800s the West developed an inflated opinion of its own powers, became impossibly arrogant and adopted values that grossly offend concepts of reasonable human compassion and decency.

### The Uncertainty Principle

Just when Western science reached its highest point of certainty in its own abilities fresh research began to demonstrate that this confidence was unfounded. In 1899, the German Jewish physicist Max Planck demonstrated that classical physics was unable to adequately describe matter, light and the senses due to the intrinsic limitation that no experiment can measure an action smaller than  $h$  (Planck's constant quantum of action). The 'quantum theory' that developed argued that concepts like wave motion were naïve and wrong.

Then, in the early 1900s, the New Zealand physicist, Ernest Rutherford and his colleague Frederick Soddy observed that radioactive substances spontaneously transmute to other elements and that half of any sample disintegrates in a set time, the 'half life'. But what they could not say was which atom would

disintegrate next, evidencing an ‘uncertainty principle’.

Albert Einstein added to the general confusion by showing that time and length were relative measurements dependent on the velocity that a person was moving relative to the speed of light.

And to these developments may be added major problems that developed for physics during the 20<sup>th</sup> Century in relation to the size of the universe and the nature of matter. The most recent physics (Permutter et al, 2011) suggests that the boundaries of the universe are constantly expanding at an accelerated rate due to dark energy, and as light takes eons of time to reach us we are *incapable* of saying anything about the size of the universe other than what it universe might have been at some eons ago. But even this must be impossible if we cannot propose what the end of the universe might look like. What would constitute the end of space and what would lie beyond it?

Similarly, the initial euphoria produced by the work of Rutherford and others in relation to the structure of matter fell by the way side over the next fifty years when Rutherford’s protons and neutrons were shown to themselves consist of smaller particles (quarks) which proved difficult to find let alone measure. The result was that some theoretical physicists were content to assume that there is ‘nothing there’, essentially agreeing with the writer to the Hebrews ‘that things which are seen were not made of things which appear’ (The Bible, Hebrews 11:3).

Science has made valiant efforts through the 20<sup>th</sup> century to maintain its authority but the uncertainty principle set up conditions for a major re-think, especially with regard to the capacity of humans to judge the physical world with finality, even humans with a Western education!

### **Positivism - Bypassing Deism**

Early positivists (Thales et al) in the 5<sup>th</sup> Century BC developed their position in a pro-active attempt to escape from fanciful explanations of commonly encountered realities in their day. In the 19<sup>th</sup> Century AD, Charles Darwin, working out of Malthusian population theory (see Potter 2009) worked in harness with the egalitarian project to throw off the yoke of Deism and the standards it necessarily imposed on human behaviour.

It is noteworthy that Darwin’s theory of evolution by natural selection is in direct opposition to the Second Law of Thermodynamics but the newly discovered ‘uncertainty principle’ allowed this – science could be wrong! The lack of empirical evidence for evolutionary theory, e.g. the complete absence of intermediate types, was also a problem but Darwin threw this aside with the assurance that ‘these would be found’. A century later they have still not been found despite valiant efforts on the part of evolutionary scientists. Darwin’s ultimate conclusion

was that ‘if a Superior being created the cosmos we can safely say that he has not interfered with it since the beginning... (and) we can confidently expect all things to go on to perfection’ (Darwin 1873). Here Darwin was denying history, especially the ubiquitous accounts of a massive hydrological event (The Flood) that have come to us from primal times, and the record of the origin and spread of nations around the world.

Despite the lack of empirical evidence for Darwin’s position, the 20<sup>th</sup> Century has seen positivist ideas taking precedence in a number of scientific and social disciplines. Most importantly, it has been successful in promoting a reductive account of: *human ontology* - humans are not different from other animals, they have no soul, only bone, flesh and blood and nerve impulses. This led Freud to reject any account of an ‘oceanic experience’ (Freud 1991) and this in turn led to the development of the standard *reductive psychological theory* which is dominant in Western thought at this time.

Darwinism quickly assumed dominance as the major pre-supposition in disciplines like biology and geology. In the 20<sup>th</sup> Century, post-Darwinian geologists (who dated the strata by the fossils and the fossils by the strata prior to isotope dating methods being introduced) have doubled their working estimate of the age of the earth every fifteen years or so and maintained a savage denial as to the empirical reality of a world wide Flood; their prime objective being to prescribe a sufficient length of time to accommodate Darwinism. Unquestionably, the motivation behind all of this has been the need to escape from standards imposed from ‘on high’.

### **Freedom**

If there is no certainty with regard to the physical world and no Deity, then there are no external standards by which men should live. The uncertainty principle and acceptance of Darwinism left 20<sup>th</sup> Century humanity with a Nietzschean critique which argued that standards are man-made; and this exalted and entrenched an anthropocentrism which left the individual agent with ‘a sense of untrammelled power and freedom... ready to enjoy “free play” or to indulge in the aesthetics of the self’ (Taylor 1991). This in turn led to the *central premise of a post-modernist world*, Herder’s notion that each of us has an original way of being human, that ‘there is a certain way of being human that is my way. I am called to live my life in this way, and not in imitation of anyone else.... If I am not (true to myself) I miss the point of life, I miss what being human is for me’ (ibid). But, while there remains ‘a considerable moral force behind the emancipatory possibilities of a free will, an account of freedom which demands that we break the hold of all external impositions and decide for ourselves alone necessarily precipitates a degraded, absurd and trivialized form of authenticity’ (ibid). In Taylor’s opinion, the end-point of post-modernism is a society suffering under chronic malaises, with profound implications for education in

particular (see Potter 1995, 2010).

## Summary

Time has shown Spengler's identification of a loss of authority in the scientific world has been a key contributor to decline in the West. Along with Darwinism, which has prescribed a degraded account of human ontology, it has permitted the egalitarian project to proceed to a point of absurdity – an account of individuality that discounts social support, places an impossible instrumental requirement on human agents (we must work hard to procure economic wealth which is impossible to achieve) and dictates that self improvement is impossible because we are limited entirely by our genes. All in all a considerable ideological loss from the arrogant, self opinionated, over-confident West of the late 19<sup>th</sup> Century!

## THE ADVENT OF "CAESARISM"

Spengler's insistence that 'Caesarism grows on the soil of democracy' (Book II, p.464) may surprise the uninitiated but it is evident in history and has proved prophetic in our time. The Patriarch Shem (= the 'Renowned One') is credited with being the first to set up a participatory democracy and it is clear that Tammuz (the Biblical Nimrod) rose out of that social construct to proclaim his Kingship over Assyria. In later times, the Athenian Ecclesia (510 BC) and the *Senatus Populus Que Romanus* (SPQR – 509BC) were significant democratic structures, but, as Spengler has been at pains to describe, the murder of Julius did not prevent Augustus declaring himself Emperor in 30 BC. In 1918 Spengler saw the same pattern: 'the great political form of the (Western) Culture... (was) irremediably in ruin... (that the) mighty ones of the future may possess the earth as their private property' (ibid).

Spengler saw three significant social constructs in cultural history: the Estate, Democracy and "Caesarism".

## Estates

By Estate, the translator means the German *Stand*, for which there is no direct equivalent. It was explained this way by Spengler: 'all nations of the West are of dynastic origins' (ibid, p.180). Their basic social constructs spring from that aspect of race which recognises the significance of a genealogical connection and a common set of inherited values. A common sense view develops that the clan and its traditions need to be preserved and this generates an opportunity for certain individuals to take office to that end – both kings and priests. Significantly, in time such officers become a ruling elite which develops 'its aims and methods independently of the "people"... work(ing) with and within an unwritten constitution of which the refinements... are to the uninitiated as opaque as they are unintelligible' (ibid, p.442).

Notwithstanding, Estates may be wholly beneficial, as

in the case of Aelfred in Wessex who developed the King's moot and translated Latin books into the vernacular around the camp fires of an army in running conflict with the Danes (see Green 1884). At other times Estates have proved partially beneficial as in cases where a tyrannical Feudal Lord is tolerated as long as he demonstrates his preparedness to protect the peasantry from external marauders. On the other hand, Estates may be totally non-beneficial to the common man, as in the case of Hinduism and the Untouchables and the populace under African Paramount Chiefs like Shaka the Zulu or Mutessa of the Buganda. At its best, the Estate provides a sense of origins and traditions which guide human agency, and give an assurance of who and what "we are as a people" – all of which is demonstrably important to the human psyche, particularly in teenagers.

Estates are commonly found amongst primal peoples so we might say that the social construct of the Estate is the predictable outcome of simple family life, the natural outworking of innate understandings of the good life. Along with Giddens (1987), we would suggest that Estates are not "macro-social entities", on the contrary they are very much involved with an individual agency, even in tyrannical situations. But the structure clearly has a ubiquitous common sense appeal to groups of people with a common ancestry.

Important in any Estate is the concept of 'higher ideals': what is of value, what is good. Spengler spends a great deal of time and space speaking of the "inner battle" that every human experiences, and he is not here speaking of the Freudian Super-Ego. Rather he is speaking of the innate need of some humans to seek out 'whatsoever is true, whatsoever is honest... just... pure... (and) of good report' (The Bible, Philippians 4:8). Problems arise, of course, in the definition of such attributes. Spengler sees the danger for an Estate, and the aristocracy that leads it, as 'being conservative in its means', i.e. not moving sensibly with the times. For this attribute may result in its power and proclamations being seen as domination, and alternative power mongers may institute a movement of protest within its borders.

On a personal note, I was born in South Australia in the 1930s. The vast majority of people around me were British stock out of the Wesleyan Revival. We had a common belief system and common values with regard to social structure and process. We trusted our leaders; our Premier held office for 27 years. On "his beat" the State was developed for the common good; gambling was outlawed and the drinking of alcohol strictly controlled. Political conflict was avoided by the Premier and the Leader of the Opposition meeting over a cup of tea each Friday to discuss and come to consensus with regard to coming legislation. We knew who we were, what an Australian looked like and how he/she behaved. Eighty five percent of us were in the Wesleyan Chapel on Sunday mornings and the teen aged girls had a new overcoat and hat every two years for Sunday best. We were far from perfect but we were innocent of the depravity and confusion that was soon to be thrust upon us. Crime

was minimal. As a general rule, men and women lived together only after they were married and children grew up in the safety and order of a stable home. In short, we enjoyed 'the contented moderation of the ancient manners' (Trogius Pomerius as quoted by Justin).

## Democracy

It is not my present project to give a definitive account of democracy but I refer the reader to Spengler's discourse as it rings as true in our time as it apparently did in his. Spengler is at his least philosophical and most pragmatic when he lists the characteristics of a Western representative democracy. I shall give a few snippets to encourage the reader to read his Chapter on the Philosophy of Politics in Book II.

Spengler notes that 'in the early politics of all Cultures the governing powers are pre-established and unquestioned... The connections with the mother soil are strong, the feudal tie is self-evident to the life held in their spell.... The problems of the State are not yet awakened. The sovereignty... in the entire early form-world, is God-given and it is on such premises that the minorities fight their battles'. (Book II, p.448). He sees the object of such minorities, not to change the order, but to win for itself status, power or possessions within the established order. (A fact that was surely obvious in Paris in 1789, South Africa in the 1990s and more recently in Egypt, Libya and Syria).

Real change only sets in 'when the Non-Estate, the bourgeoisie take the leading role'. The first task is to write a constitution but it is truism that 'the writers of popular constitutions never have any idea of the actual workings of their schemes – neither the "Servian" constitution in Rome nor the National Assembly in Paris'; nor we may add in Africa where clauses are inserted in Constitutions to protect human rights but action is seldom taken in this regard because under the old order the main ingredient that motivates action is power. The other concern is that 'constitutions deal with thoughts and principles and this opens a gulf between the intellectual side of laws and the practical habits that silently form under the pressure of them'. Experience shows that 'the rights of people and the influence they have are two entirely different things. 'The more universal a franchise, the less becomes the power of the electorate'! (ibid .465).

It is evident in representative democracies that 'the form of the governing minority develops steadily from that of the Estates, through that of the Party, towards that of the Individual and his/her following'. In time the abstract ideals that characterize all genuine party politics, dissolve and are supplanted by private politics, the unchecked will-to-power of the race-strong few. 'An Estate has instincts, a party has a program but a following has a master' (ibid, p. 452).

The possibility that 'the entire mass of the electorate, actuated by a common impulse should send up men

who are capable of managing their affairs – which is the naïve assumption of all constitutions – is a possibility, only in the first rush'. (The author can confirm this, he voted in the 1994 South Africa election which was marked by a general euphoria of good will; not so the second election!). In Spengler's opinion, genuine party government covered scarcely two centuries and by the end of World War I was already in decline. He saw that 'the program vanishes from memory, the organization works for its own sake alone'; and important in this is 'the thousands of people in every country who live on the party and the offices and functions it distributes' (ibid 452).

Spengler also sees the reality that one can only make use of constitutional rights when one has money: 'on the soil of burgher equality, the possession of money takes the place of genealogical rank' (ibid, p.449 Note). Through money, powerful figures control all the machinery of speech and script - to ensure that they can guide the electors to certain opinions. In this respect Spengler sees "freedom" proving to be a negative for the populous. In his view universal school education is provided for the sole object of ensuring that the electorate can read the press, for it is through the press that an elite leadership controls political thought. Once the public mind is so ordered, 'there is no need now to impose military service liability on the subject – one whips their soul with articles, telegrams and pictures until they clamour for weapons and force their leaders into a conflict to which they willed to be forced. The sentimentalist may beam with contentment when the (press) is constitutionally free but the realist merely asks at whose disposal it is' (ibid, p.447).

The wealthy also use their patronage to 'create within the Caucus sufficient support to influence legislation'. The rest of us are excluded from this process; 'we develop vote-apathy which at the last governments cannot shake off, even in great crises'. Parliamentarians are open to the influence of money because 'it is money that gives them the sense of being freed from the dependence which is implicit in the naïve idea that the elector has of his delegate'!

The end of democracy is that success becomes the dominant attribute, not truth; that success in which one tramples on another. Life has won through but 'dreams of world-improvement have turned out to be but the tools of a master-nature'. Ideal are thrown into the pit; 'the thoughts and actions of the masses are kept under iron pressure... men are permitted to be readers and voters (which is nothing more than a dual form of slavery) while the parties become the obedient retinue of a few as the shades of coming "Caesarism" touches them'!

## "Caesarism"

As noted above, Nimrod manifested out of Sumerian democracy and Augustus emerged from the SPQR. In Spengler's time it was not long before Germany would accept Adolf Hitler as its supreme Fuehrer. And more recently we have seen Robert Mugabe use

democracy in Zimbabwe for his own purposes. Spengler was right, "Caesarism" does seem to 'grow in the soil of democracy', at least much of the time.

But our time shows a distinct change in pace; the money powers have moved from national interests to social manipulation on a grand scale, a One World Government project no less. A recent publication by New Zealander Dr Kerry Bolton provides definitive proof of the existence of such a project and the methods being used to bring about 'a World State based on Mammon' (Bolton 2011). [See BOOK REVIEW in this issue – Ed.]

Bolton argues that an elite group of bankers has been operating over time to transform Western society to a state more amenable to their financial and power interests. He sees their program of social change operating on three fronts: (1) a revolution from above; (2) a revolution by stealth; and (3) a revolution by degeneracy. He gives evidence of a revolution from above by tracing long term USA involvements in foreign affairs promulgated by the US Council for Foreign Relations and the CIA. In his chapter highlighting a revolution by stealth Bolton references the formation of the Fabian Society by a coterie of international bankers and identifies their front as the London School of Economics and Political Science. He also notes the development of the Frankfurt School of Critical Theory and the work of German theorists who immigrated to the USA prior to World War II.

In 'revolution by degeneracy' Bolton deals with sexual politics and the 'psychedelic revolution' of the 1960s, both of which were promoted and funded by the Ford and Rockefeller Foundations. And in a further chapter he explores the rise of the New Left; the manufacturing of the tertiary student revolt in the 1960s by the Rockefeller funded Student League for Industrial Democracy and the promotion of feminism by people like Gloria Steinem (recruited by the CIA and funded by the Ford Foundation). He also discovers direct links between the self styled World Controllers and the politics of population control, and notes the support for such policy by the Good Club, an ad hoc society of US billionaires. The 'Climate change dogma' he sees as part of the outworking of 'permanent crisis' policies promoted by Aldous Huxley and the Club of Rome.

Common to all of these agendas has been a concerted attack on the nuclear family structure, a strategy Bolton sees common to Marxism and the banking fraternity, who both see the family as the primary obstacle to tyranny.

## **OUTCOMES**

That the banking plutocracy has been successful in its political objectives cannot be denied. The recent involvement of the USA and NATO in Middle Eastern Wars clearly has something to do with control of energy supplies. And the sudden push for democratic government in Islamic countries (Egypt,

Libya and Syria) seems to be coordinated, probably by the economic elite who are aware, *à la* Spengler, that democracy is the necessary pre-cursor to tyrannical rule (Caesar).

## **Trade and Money**

The push for free trade has been around since the last of the Venetian merchants moved to London in the 1750s to assist in the establishment of the British East India Company. But the free trade project has been advanced considerably in recent times; free trade agreements between nations are being signed almost daily. The result is a burgeoning number of multinational companies operating outside of national laws, buying and selling goods in a frenzy of unequal competition with national producers and traders. The result is a total disruption of production in higher economies in the West with serious consequences for food producers in particular. Numerous cases are being reported in which multinational supermarket chains cancel orders at the last moment for food crops which have taken a year to grow and required considerable cost input, simply because the super market can obtain the "same goods" more cheaply off-shore. I have put "same goods" in quotation marks because (e.g.) vegetables in most Western countries (certainly in Australia) are grown under regulated health requirements while off-shore products are not. The recent discovery that a Chinese company was putting Melomine in export milk and killing babies is a case in point. Free trade is a common sense idea that appeals to the plutocracy but it has serious consequences for traditional food suppliers in the West.

Free trade requires sovereign countries to find goods that can be marketed into the international economy at competitive prices. In the case of Australia, the only commodities that fit the bill are minerals (iron, gold, uranium, etc.) and fossil gas supplies. This has resulted in a frenzy of mining activity, taking over (and, some would argue, destroying) good agricultural land for short term cash gains. Thirteen hundred mining leases have been granted in the Darling Down, an important food bowl in Queensland; it is expected that the whole area will be under coal and coal-stream gas operations within the next five years. The question is, where will Australia get its food from if this continues? Unfortunately, the populace is so dissociated from reality that it does not know where food comes from and is apathetic towards those who complain that there is a problem looming. It is predictable that food shortages will be widespread, not only within Australia but across the world in the foreseeable future.

## **Social Change**

The promotion of feminism has served the hierarchy well; a high proportion of Western women are now in employment. As Kirsten Birkett (2000) laments, this only benefits capitalism; 80% of women interviewed in Australia said they would prefer not to work but have to, to keep 'bread on the table'. (In the 1960s

one salary was sufficient to fund house repayments/rent, now two salaries are most definitely required). Financial pressures are causing women to breed relatively late in life, markedly increasing the chance of Downs Syndrome babies and other natal abnormalities.

Changes in sexual ethics over the past forty years have been nothing short of monumental. Thanks to more convenient contraceptives, premarital sex has become normative. Most young people, if they bother with marriage at all, see it as a short term arrangement. What the long term impact of this will be on children remains to be seen but in Australia mental health problems are developing at an alarming rate; currently 4 million people in a population of 22 million (18%) are showing symptoms of severe to chronic mental health problems.

The push for acceptance of homosexual practices and marriage rights for same sex partners has become universal in the West. Of course, for this to happen it has been declared to be politically incorrect for commentators to ask questions about homo-sexual practices. For instance, parents and teachers are not allowed to tell boys that repeated anal sex requires regular anal reconstruction and that in Australia 95% of people with HIV/AIDS are male homosexuals. Equal rights advocates are sufficiently politically strong to ensure that same-sex partners will get marriage rights, with important implications for human breeding levels; a population that does not breed is a population on the way to extinction.

The push for acceptance of psychedelic drug taking has had less success at a policy level than some other measures promoted by the elite banking fraternity, but it is still a fact that a large number of people continue to become addicted to habit forming drugs, and drug cartels are still making huge fortunes marketing their products. The violence and criminality associated with this trade is a matter of regret for governments and citizens alike.

The decline in standards of music and art, also a project of the plutocracy according to Bolton, is depressing. Augustine saw that

‘the impact of the notes on the ear does not make the *Deus Creator Omnium*, much less give understanding of its meaning. One impact succeeds another but it is the soul which makes sense of it, giving of its substance to the works formation’ (Augustine in *De Alusia*”, VI v.9).

Now that we know that the soul is an allusion we only have baser instincts to render music intelligible – it is now established practice to play music at sound levels that do permanent damage to our ears and use drugs and alcohol to ensure that we enjoy ourselves. As Nietzsche said, ‘we used to think that the Sanctus from Bach’s B minor Mass was the most beautiful music every written but now that we know that we do not have a soul we need to reassess what this means’ (Nietzsche 1996). Art has degenerated to the stage

that an artist who threw paint randomly across the room at a canvas gained a major prize in Australia recently. We mourn our loss!

Darwinism continues to influence thinking in the West; not the least important outcome being the push for legalised euthanasia and the greatly increased numbers of people taking their own life. The latter is particularly rife in Eastern Europe and increasing at an alarming rate in all other Western countries. The justification for both is simple: if we are just flesh and blood and nerve impulses and there is no after life, why continue in this life when it becomes unbearable?

### **Degraded Science**

The success of the Climate Change Dogma introduced by Maurice Strong and his cohorts in the IPCC is another example of the impact of the uncertainty principle in science. There is clearly no evidence that carbon dioxide is affecting temperature nor that there is a hot spot in the troposphere to justify the hypothesis of a glass house effect, but facts do not stop the Climate Change people promoting their wares. For instance, the quantity of ice in the Greenland and Antarctic ice sheets is such that, if it all melted (which is most unlikely seeing its average temperature is -30°C) the calculated rise in sea level would be in the order of millimetres, not metres as some have proposed. It is a sad end for science in our time that scientists are prepared to propagate untruths in order to gain power, position and funding.

### **Politics**

On the political front, it is of concern that parliamentarians are confirming Spengler’s analysis that success tends to become more important than truth. The parties are in full control. We vote occasionally but we do not feel empowered. And we certainly do not feel confident that people straight out of university who have never participated in, let alone run, a business can run the national economy; nor do we have confidence that they have any intention of representing our interests. Modern Western politics is like other matters in disarray and disrepute.

All in all, developments in recent times in the West show dramatic losses on all fronts. Where, we may ask, are the plutocrats taking us? Are we at the end of depravity or must we expect further social change? Spengler’s proposition is that the final battle will be between the leading forces of dictatorial money-economics and the purely political will-to-order Caesars, who wish to re-conquer their realm. Those familiar with Nietzsche’s views must be asking whether there is a Superman in the wings, a single Caesar who will emerge to “save us” from the money men. The world of money is looking extremely shaky at the present time. Who is behind all of this?! Were the arrangements for the disastrous debt economy developed at Bretton Woods<sup>1</sup> part of the new Caesar’s plan for world domination? (How ridiculous it was to build a world economy on the premise that every

country in the world could have a positive trade balance!) Was this Caesar behind the Nixon Shock in 1971, when the dollar replaced gold and currencies were floated on the world financial markets? The implications of Spengler's thesis are intriguing!

## THE FUTURE

Depravity breeds depravity and chaos precipitates chaos. We can expect the current attack on family life to continue for the simple reason that the products of broken family life will outwork their lives in accordance to the values they learned or did not learn at their mother's knee. Same-sex couples will want the laws changed to give them greater opportunities to "have children". What they will teach these children about sexual practices can only be guessed at but one might predict that homo-sexual practices will become more normative. In the long run, in a society that accepts the right of people to do anything they want to do, it is possible that pedophilia will become less stigmatised and consenting sex between adults and juveniles will be given the "green light" – especially if "Caesar" makes an appearance for such practices were normative in the Caliphates and other dictatorships over time.

On the other hand, there may be hope in Spengler's conviction that there are distinct traits bedded deep in the human consciousness that will go on governing our agency, despite political correctness; that these "natural" tendencies will over-ride external influences. A case in point, contrary to current feminist ideology that they are social constructs, is "maleness" and "femaleness". Spengler is convinced that these are always distinct and always at war with one another. He puts it this way: 'the male makes history, the woman is history; the female is primary, eternal and material, the male is political, freer and more agitated. The end result is that policy for the women is eternally the conquest of the man through whom she can become the mother of children, through whom she can *become history*, i.e. have a destiny and a future' (ibid p.327. This proposition bears thinking about because it is absolutely true<sup>2</sup>. It is like Newton's inertia, once you see it you wonder why you did not see it before. It remains a main hope in my view that in the end the natural order will triumph. When I go to the shopping centre I make a point of giving thanks for every young woman I see pushing a pram. Her instincts may yet save us from the depraved social disruption that we currently experiencing.

Spengler saw 'men (eventually getting) tired to disgust with the money-economy' (ibid, p.464) in his time. How much more so today?! We watch the current financial woes in Europe with resignation, hoping for 'the re-emergence of some thing of honour and chivalry, of inward selflessness and duty'. Could, as Spengler predicted, economic collapse see 'the old nobility suddenly come into focus in immense life-forms'? (ibid, p.464). Hopefully so, because Spengler's alternative is not encouraging: 'If election was originally revolution in a legitimate form, when

the politics of money becomes intolerable mankind "elects" its Destiny again by the primitive method of bloody violence' (ibid p.464).

I have not said anything about spirituality in the Western consciousness. Certainly there has been a distinct demise of Christianity, the religion of the West, in recent times. This does not mean, of course, that Western man is no longer spiritual – the fastest growing religion in Australia over the past ten years has been paganism – a mix of English Wicca and Eco-feminism. In public the adherents of paganism present a show of conformity with anti-religious thought, but secretly they can be found dancing the "Wheel of the Year" and worshipping Sophia the Great Woman from which we all come. Spengler sees a "Second Religiousness" coming, a

'genuine young religiousness which starts when Rationalism fades out in helplessness, a time when the forms of the Spring-time become viable, when the whole world of the primitive religion which had receded before the grand forms of the early faith returns to the fore-ground, powerful in the guise of the popular syncretism that is to found in every Culture' (ibid, p.310).

Can we expect that in place of the current desolation, 'even now (we may see) the seed of a new resigned piety, springing from a tortured conscience and spiritual hunger, whose task will be to found a new Hither-side that looks for secrets instead of steel-bight concepts' (ibid, p.455)?

In the last analysis, maybe we may have to take hope from the history of Egypt where

'a patient, docile race of red-brown men have century after century accepted new masters, such as men in the course of life might acquire a number of different hats... While changes have been going on at the top, the common people... have continued to lift water to a few miles of desert on each side of the river and have continued to plough the dark soil and to harvest green crops. They are the same red-brown men, whether their masters wore a pleated white robe or had a pink face and spoke with an Oxford accent' (Morton 1941).

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## NOTES

<sup>1</sup>See (e.g.) Bretton Woods, [wikipedia.org](http://wikipedia.org)

<sup>2</sup>It may help the reader to hear what my eighteen year old grand-daughter told me: 'girls are looking for an identity; boys are looking for a purpose'.

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