

Goddard and Gibbons on the Spenglerian Philosophy  
of History.

1. General belief in progress of our culture.
2. All branches, art, science, religion, politics, society, thought etc. must be evaluated to make determination as to progress.
3. Historical evidence shows no steady progress but many ups and downs. Sporadic developments which in every case come inexplicably to an end.
4. Spengler lists nine civilizations: Sumerian Akkadian, Egypt Hittite Assyrian, Chinese, Hindu, Classical, Arabian, Maya Civilisation, West European, Russian.
5. These civilizations are traced by him in a series of governmental developments paralleled in previous civilisations and so far in our own western one.
6. The final stage in each case was one of stagnation after a lapse of 1400 to 1600 years, altho this time factor is not certain in all cases.
7. He traces the same sort of cycles in thought development although this is less clear than in the form of governments.
8. This gives civilisation a form like the periodic table in chemistry.
9. Just as Mendeleeff's law in chemistry gave power to predict discovery of elements of certain general properties Spengler's table would give us the same power re. civilisations if properly understood.
10. Each civilisation rises in a definite geographical area.
11. Each passes from formlessness to height of form thence to formlessness similar to that from which it sprang, but lacking the vitalizing power.
12. Each is the expression or realization of an Idea, in Greek sense, peculiar to it.

Note: The period of 1400 to 1600 years bears a very interesting relationship to the 1500 years given as the average time between incarnations. This would correlate an incarnation with each race. These races might correspond to sub-sub-races of Theosophy

13. Final stages of a civilisation are those of fossilisation and staticisation.

Note: Tendency to regimentation suggests the presence of this force in our own culture.

14. Russian civilisation the latest born (1800) though distorted from its normal tendency by western influence.

15. Evidence is that culture progresses through series of steps.
16. Darwinism in its pure form is loosing favor with scientists as discrete steps in Nature are recognized.
17. Each part of a civilisation does not go through an independent course, but takes up with the civilisation at the point it has already reached.
18. Ethnological unity is not essential to the unity of a civilisation.
19. State develops through feudalism, aristocracy, real states rule of fourth estate with exploitation of great men, then empire and finally a semi-feudal state like the first only without vitality.
20. The final state is capable of keeping going for an indefinite period by its life-inertia. p 28
21. This series of changes is due not to external causes but to the inner being of civilization, as the rose is primarily due to the quality of "rosiness".

Note: This suggests that action of Karma working from within.

22. Each phase of civilisation is important for its cycle.
23. For civilization there are no absolute standards.
24. All ideas to be judged relative to their periods
25. Only vital elements in early culture are priests and nobles who correspond to men of thought and men of action or introverts and extroverts.
26. Same basic feeling in the religion of an area.
27. In India priests practically obliterate nobles, in China nobles dominate as also in Greece; in Arabia they were merged in one, in western Europe they are equal.
28. These two orders in time become hereditary and exclusive. When this happens it seems to take physical violence to obliterate the culture.
29. Our civilisation is now in the Csesarian period approaching the empire state.
- 30 Suggested that if England holds economic/ leadership she will furnish the emperor, otherwise America or Germany.
31. With respect to the course indicated ahead of us; "It may be that we can save ourselves, but not by our technical achievements nor by our science." 45

## Chapter VIII Conclusion.

1. Spengler not popular for the reason that it makes our present stage of culture seem less than the summum bonum.
2. That the book will be accepted is believed on the thesis that of love of truth is driving motive of our culture.
3. The basic idea is that man evolves by a series of civilisations rather than by a continuous growth of one civilisation. The arrangement is in the form of a periodic table.
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4. "The scientist of the future must not refuse to let a vital intuition take the place of a dead intellectualising".
5. Spengler's work would serve to give understanding of men, ages and civilisations.
6. Roman utilitarian civilisation approximates our own most closely of all others.
7. One value of the study is to show the field and direction of activity most likely to be crowned with success.
8. This theory involves the idea of determinism in civilisation and hence that we are bound by it.

Note: Points again to the principle of Yoga Philosophy that freedom can never be realized in external action. The external world stands ever in bondage to form or law. Liberation is to be found only ~~in~~ in the subjective Realization which rises above the limits of form.

9. "We are part of a greater whole which lies within the hands of powers greater than ourselves to raise or cast down". 214

Note; We, as separate personalities are so limited. Realizing ourselves as Spiritual Being we become one with the directing power and hence free.

Note: If we are to prevent the indicated course of our civilisation, we will find the step in Yoga philosophy where ~~consciousness~~ consciousness turns to true Spiritual Sources and looks upon external development as purely peripheral.

- 10 Suggestion made that each culture contributes something to the spiritual advance of the world; that higher powers work out their destiny through these cultures; that we reincarnate in them all.

11. Idea of two principles at work, one instinctive and immediate, working in the noble; the other more liberated and intellectual working in the priest.

*One implication is that there may have been still older cultures in earlier cycles. This would accord with the Theosophical Teaching.*