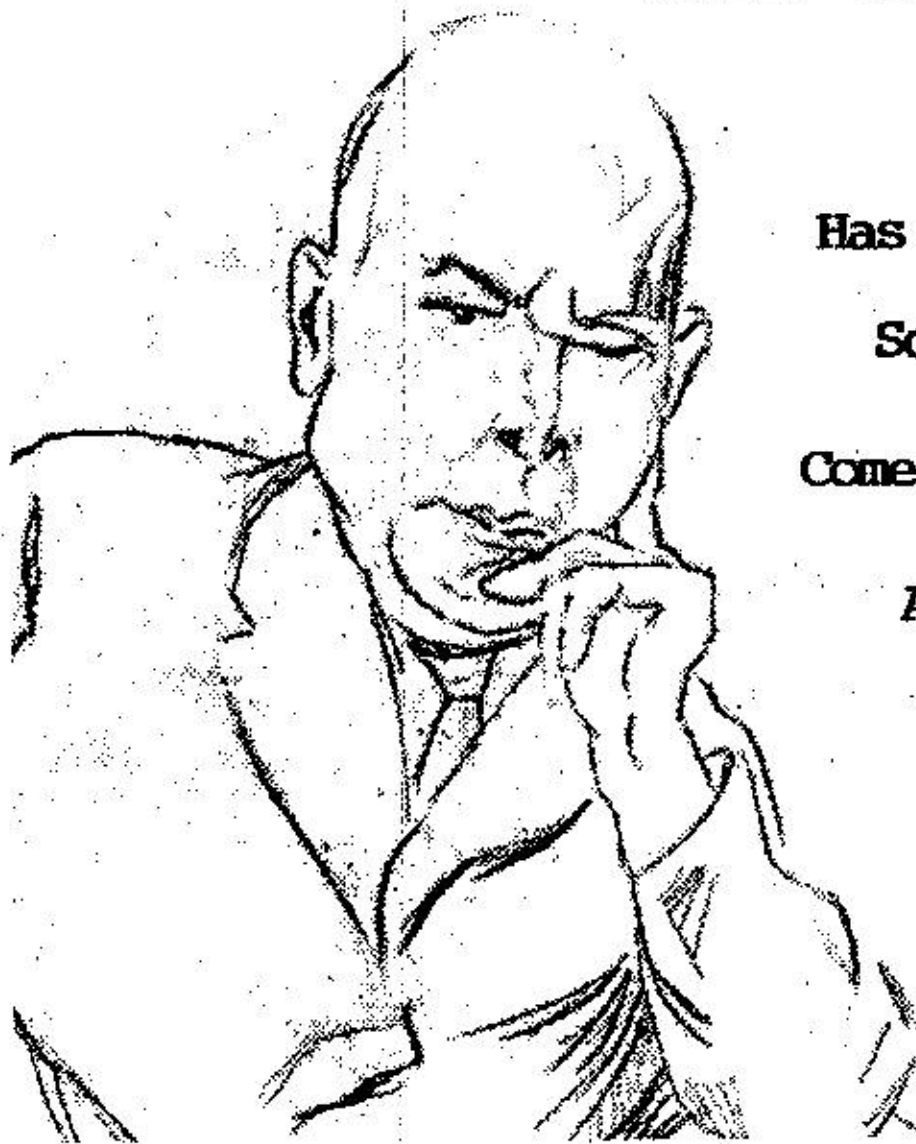

Armstrong Economics TM

"The Decline of the West"

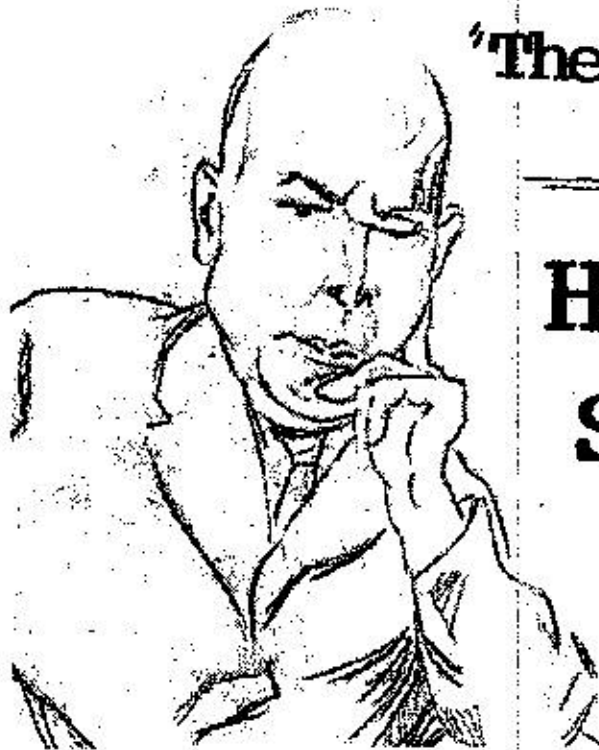


Has Western
Society
Come To
An End?

Spengler, pencil drawing by K.
Grossmann, 1920

Martin A. Armstrong
Former Chairman of Princeton Economics International, Ltd.

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By: Martin A. Armstrong

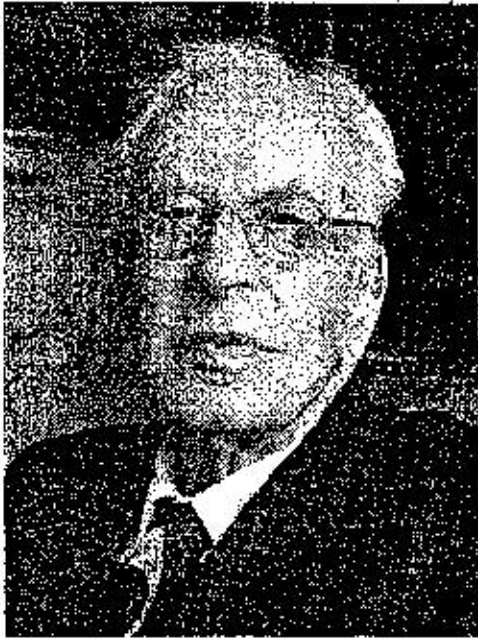
Former Chairman of Princeton Economics International, Ltd.
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THERE was also at the dawn of the 20th Century, a German who was indeed a highly respected philosopher in his early days and wrote a book that became very celebrated as a major contribution to social understanding that he had titled *Der Untergang des Abendlandes* (1918-22); *The Decline of the West* (1926-28) published in 2 volumes. His name was Oswald Spengler (1880-1936). Spengler has been a man time has forgotten. His general philosophy was the observation of history and that the rise and fall of civilizations progressed through a transitional phase or cycle of life that was universal. Despite being highly acclaimed by the public, not the academics, the rise of Nazi Germany has caused him to remain largely overlooked by history. During the Hitler era, he lived in isolation until he died in 1936. Yet, what he saw staring back at him from the abyss of history, was a cyclical pattern to the rise and fall of civilization itself.

Spengler's first volume was published in 1918 and won him immediate acclaim from the general public. The second volume was published in 1922. He then revised the first volume in 1923. From about 1919 onward, Spengler, while being respected, tried in vain to cash in on his reputation and make the transition to a political commentator. But given the turmoil of his time with the hyper-inflation and the unrest that led to the rise of Hitler about 10 years later, Spengler became a man lost in the times and turmoil. Perhaps in another time, he would have shined like a bright star.

Der Untergang is a study in the interesting philosophy of history. Spengler contended that because most civilizations must pass through a life cycle, not only should the historian reconstruct the past but he can predict the future by the cyclical nature of the "spiritual forms, duration, rhythm, meaning and product of the still unaccomplished stages of our Western history" and thus comprehend the evolution process.

Spengler was unlike Arnold Toynbee (1889-1975) who also put forth a cyclical analysis of history and the decline of all



Arnold Toynbee (1889-1975)

civilizations. Both of these fascinating men produced very interesting ideas that formed a cyclical concept of history itself. The primary difference between Spengler and the works of Toynbee, can be reduced to the main distinction that Toynbee later viewed that cultures are usually "apparented" to older cultures, whereas Spengler contended that the spirit of culture can never be transferred to another culture.

Spengler believed that the "West" had already passed through what he defined as the creative stage of culture and was moving the next stage of reflection and material comfort and thus was beginning the period of serious irreversible decline.

Spengler won much acclaim from the very people, while the scholars did not like his ideas of cyclical evolution and scandalized him claiming he employed unorthodox methods adopting a very contemptuous attitude toward him in general. The National Socialist Party was also highly critical of his ideas. There is some scant reference to his work by later scholars such as R.G. Collingwood who also wrote on Spengler's theory of historical cycles in his *Antiquity* published in 1927.

Toynbee was the nephew of the economist Arnold Toynbee, who was educated at Balliol College at Oxford. But he traveled to Athens and studied briefly at the British School in

Athens, and it was this experience that had opened his eyes to the past. His study of the classics in Athens influenced the rest of his life, for it influenced him greatly providing the genesis of his understanding about the cyclical nature of the rise and fall of civilizations.

Toynbee returned and became a fellow at Balliol College in 1912, but with the prospect of war, he began to work for the British Foreign Office. He was even a delegate to the Paris Peace Conference in 1919 and was then appointed professor of Byzantine and modern Greek studies at the University of London. From 1921-1922, he became the actual correspondent for the *Manchester Guardian* during the Greco-Turkish War. This experience led him to publish - *The Western Question in Greece and Turkey* in 1922.

In 1925, Toynbee became a research professor of international history at the London School of Economics and director of studies at the Royal Institute of International Affairs in London. Yet he began to write his *Study of History* in 1922. He was inspired by observing Bulgarian peasants who were wearing fox-skin caps that were the same as described by the ancient historian Herodotus that were worn by the troops of Xerxes, the Babylonian ruler who invaded Greece.

While it might seem silly focusing on fox-skin caps, it sparked dynamic thinking within Toynbee opening his mind's eye to see patterns within history giving rise to his sense of continuity of history. He became a true erudite and developed an acute sense of observation.

In his *Study of History*, the subject matter covered by Toynbee is the rise and fall of 26 civilizations through the course of human history. He concludes that they rose by responding successfully to challenges under leadership that was supplied by creative and dynamic minorities composed of elite leaders. Toynbee postulates that civilizations thus declined when their leadership became very unresponsive creatively. Civilizations would then fall apart sinking due to the sins of nationalism, militarism, and the tyranny of a despotic minority. I would refer to this phase as corruption and the decline in the rule of law that eliminates justice and gives rise to despotism.

Toynbee differed from Spengler insofar as he did not regard death of a civilization as being inevitable. Toynbee believed that the civilization may or may not continue to then respond to successive challenges. He also differed from Karl Marx who saw history as shaped by economic forces and that capitalism would collapse, whereas Toynbee believed that history was shaped by spiritual influences rather than just greed seen by Marx.

Toynbee perhaps became too caught up in the religion that runs through history, such as Constantine seeing the Cross in the sky and leading his army under the Christian God. He remained blind perhaps to the fact that the economic collapse of the 3rd Century AD led to the people searching for a new religion when their prayers went unanswered. I fail to see the actions of Constantine as being very religious when he plundered pagan temples and did not bother to get baptized until on his death bed. His mother was Christian and he was no doubt familiar with Christianity although his father was not really committed to religion.

Toynbee has been severely criticized by other historians who I believe were just not comfortable with the idea of the rise and fall of civilization as being very predictable. He was criticized for his use of myths and also metaphors as being comparable value to facts for his critics obviously were unable to look into the eyes of history as see something beyond mere form. For this, they criticized the soundness of his general argument about the rise and fall of civilizations, which they in turn argued relied too much on views of religion as a regenerative force. To this extent I would agree. Not that there was no cycle driving the rise and fall of civilization throughout history, just that religion I see as a response to events, not the main driving force creating the change in history.

Many of his critics complained that his conclusions were those of a Christian moralist rather than a historian. Nevertheless, his work may not identify the source of the cyclical trends in society, but his work is certainly enlightening even if one does disagree with his view of what causes the cyclical nature of the rise and fall of all civilization throughout history. I would also disagree that the collapse of civilization may not be inevitable.

Robin George Collingwood (1889-1943) was an English historian and philosopher who made a major contribution with his work to reconcile philosophy and history. He was in fact deeply influenced by his father who was a painter and archaeologist. He was educated at home until his was 13 by his father and throughout his life he painted and composed music. He was given the gift of creativity by his father.

He eventually entered Oxford in 1908 and became a tutor in philosophy in 1912 where he remained until his retirement in 1941. However, between 1911 and 1934, he concentrated on archaeological studies that made him the leading authority on Roman Britain in his day. The best known of his works are:

The Archaeology of Roman Britain
(1930)

Roman Britain and the English Settlements

in the *Oxford History of England*
(1936)

While Collingwood wrote several other works, it was his clear progression in his personal knowledge and understanding, from his *Antiquity* published in 1927 touching on the cyclical nature of history, he emerged into a notion of philosophical inquiry that is dependent on the study of history. He then publishes two works, *Essay on Philosophical Method* (1933) and *An Essay on Metaphysics* (1940). Here Collingwood proposed the historical nature of civilization's presuppositions and urged that metaphysical study evaluate these presuppositions as historically defined conceptions rather than merely as eternal verities.

In 1946, Collingwood published his last work entitled *Idea of History*. It is here that he reveals what I often write about that one must truly understand the thinking process to explore history. He proposed that history as a discipline is constructed as one relives the past in one's own mind. He argues that only by immersing oneself in the mental actions behind events, through rethinking the past within the context of one's own experience, can the historian discover the significant patterns and dynamics of cultures and civilizations.

Collingwood has been criticized for being too intellectual in his analysis of the motivating forces in history. This I believe stems from people who lack personal experience and cannot relate the past to personal observations. Nonetheless, it is clear that Collingwood is recognized for his attempt to integrate history and the study of philosophy. He did also publish an Autobiography in 1939.

Each of these men, Spengler, Toynbee, and Collingwood looked into the eyes of our past and saw the rise and fall of mankind's best efforts of civilization. They may have differed on the causes of cycles, but they all agreed that there were cycles.

What we must understand is that we are so damn arrogant. We assume that we are just modern and thus the ancients have nothing to offer. This arrogance is our own seeds of future destruction. Each society assumed it would last forever. None have accomplished that dream. For you see, technology advances. Instead of killing someone with a stone, we invented a club. Then we invented a sword, and this was followed by arrows. We then progressed to catapults and we brought back gun power from China. We invented guns and canons. We progress to atomic bombs and we have advanced to even laser weapons. But what has not changed, is the simple act of killing someone else. We can outlaw guns, but we cannot stop someone from killing another person any more than we can decree that pre-marital sex is a crime.

Technology advances. Human nature does not. A mother still cries for a son who falls in battle be it in Roman times or today. We still have the concept of family and the local store. Anyone who has been to Pompeii can walk down a shopping street and see the ancient stores. You can walk over to the old red light district and visit the brothels. You can walk through tunnels and still see the same graffiti written on walls nearly 2,000 years ago that is no different than we see today. Human nature has not changed. People respond the same today as they did in the distant past. That is what makes history repeat and it provides the foundation for all cyclical aspects to the rise and fall of all civilizations. Spengler saw that once society becomes rich and affluent, it gets lazy and corruption rises with money. That age of all materialism is the prelude to collapse.

Many people simple do not want to ever believe in cycles because it also means that their goals cannot be permanent either. Most socialists do not realize that the very core proposition of Karl Marx, was that he too saw the cyclical nature of civilization. He made the mistake of failing to distinguish between government and the rich. To Marx, a monarch is still the rich.

Marx saw the same cycles, but he saw economics driven by class warfare. Toynbee saw God hiding in every corner, whereas I believe Spengler was at least objective as was Collingwood.

There are plenty of books written about the Great Depression. Most are factually just wrong insofar as they looked for facts that supported a predetermined outcome. Some were determined to lay the blame on capitalists and their corporations. Others tried to just demonize Wall Street. The vast majority of such writings overlook or ignore the external forces whereas Europe and South America went into default. This would not support a very socialist agenda.

We must be careful to be objective and to report what took place, not to report only what they want to support a predetermined outcome.

Based upon my actual experience running around the globe, I disagree with certainly Marx who I believe predicted that capitalism would fall and the socialism would rise as being absurd since there is no responsibility that can be relied upon that would create an exception to history itself.

I fundamentally disagree with Toynbee insofar as I see religion has been just a tool of the state in many cases. I do not see religion as coming first, but is merely the result or effect of the change in the course of events.

Spengler has his historical results in **Spiritual, Culture, and Political** epochs that he provided in tables I-III covering the Egyptian, Classical, Arabian, and then Western history.

What I certainly see is the early stage of coming together with fresh ideas and of course energy. As society develops, it will reach the material phase before the decline.

SPRING

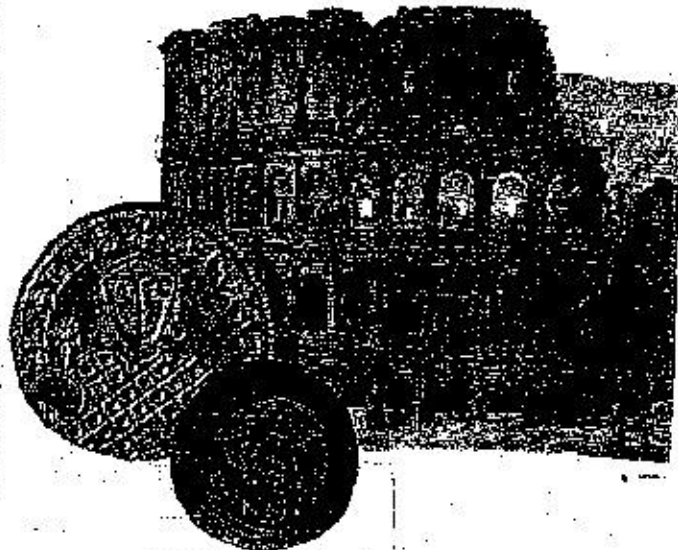
TABLE I. "CONTEMPORARY" SPIRITUAL EPOCHS

	INDIAN (from 1500)	CLASSICAL (from 1100)	HEBREW (from 0)	WESTERN (from 900)
SPRING. I. BIRTH OF A MYTH OF THE GRAND STYLE, EXPRESSING A NEW GOD-FEELING. WORLD-FEAR. WORLD-LONGING				
(Rural-Indian. First creation of the god-worlded dream-idea. First. Superpersonal unity and solace)	1500-1550 Vedic religion	1100-1150 Hellenic-Indian "Demeter" religion of the people	0-100 Primitive Christianity (Moses, Mark, Gospel, Synthesis (Moses, Paul) Gospel. Apocalypse)	900-1100 Gnostic Gnosticism Eckhart (1140) Mystical of Chaucer, Joachim of Flora, French of Saint Francis, Eckhart (1140)
	Arya imitations	Romans and Thomas legends	Christian, Manichaean and pagan legends	Western legends of the Saints
II. EARLIEST MYSTICAL-METAPHYSICAL SHAPING OF THE NEW WORLD-OUTLOOK. ZENITH OF SCHOLASTICISM				
	Preserved in other parts of the Vedas	Origen (180), Origen, Eusebius, Athanasius	Origen (180), Plotinus (200), Basil (330), Irenaeus (180)	Thomas Aquinas (1150), Duns Scotus (1300), Peter (1150) and John (1150) (1150)
		Alexander, Basil, Cosmas	Alexander, Tertullian, Theophilus, Hermas	Aquinas, Scholasticism
SUMMER. III. REFORMATION: INTERNAL POPULAR OPPOSITION TO THE GREAT SPRINGTIME FORMS. OPPOSITION OF IDEALISTIC AND REALISTIC SYSTEMS				
(Rural-urban. German. Western urban and official structure)	Reformation. Oldest parts of Epistles (10th and 11th Century)	Origen, Augustine, Diogenes, religion. "Renaissance" religion (14th Century)	Augustine (350), Martin Luther (1517), Erasmus (1466), Monophysites (about 450), Nestorius (about 430)	Martin Luther (1517), John Calvin (1509), Erasmus, Kant, Luther, Calvin (1517)
IV. BEGINNING OF A PURSIVE PHILOSOPHICAL FORM OF THE WORLD-FEELING. OPPOSITION OF IDEALISTIC AND REALISTIC SYSTEMS				
	Preserved in Upanishads	The great Pre-Socratic (10th and 5th Century)	Pythagoras, Jewish, Indian, Copernicus, Darwin, Huxley, etc. of 19th and 20th Century	Galileo, Bacon, Descartes, Bacon, Bacon, Leibniz, 17th and 18th Century
V. FORMATION OF A NEW MATHEMATIC CONCEPTION OF NUMBER AS COPY AND CONTENT OF WORLD-FORM				
	(100)	Number in Upanishads (pre-1000), Geometry, Arithmetic, Pythagoras (10th-5th)	The infinite number (Algebra), (Arithmetic not yet formalized)	Number in Western (1000-1500), Decartes, Pascal, Fermat (1600), Newton and Leibniz (1600-1700)
VI. PURITANISM. RATIONALISTIC-MYSTIC IMPROVEMENT OF RELIGION				
	(100)	Pythagorean mystery (10th-5th)	Mathematical (100), Pythagoras and Plato (100)	English Puritans (1600-1700), French Jesuits (1600-1700), Pietism
AUTUMN. VII. "ENLIGHTENMENT." BELIEF IN ALMIGHTINESS OF REASON. CULT OF "NATURE." "RATIONAL" RELIGION				
(Growth of the City. Seeds of order, industrial revolution)	Socratic, Hermetic, Buddhist, Jain, Upanishads	Epistles of the 10th Century, Socrates (400), Democritus (400-350)	Methodist, Spinoza, Newton, Leibniz (1600-1700)	English Rationalists (1600-1700), French Encyclopedists (1700-1800), Rousseau
VIII. ZENITH OF MATHEMATICAL THOUGHT. ELUCIDATION OF THE FORM-WORLD OF NUMBERS				
	(100)	Analysis (100), Plato (400), (Greek Section)	(not investigated), (Theory of numbers, spherical trigonometry)	Euler (1700), Lagrange (1700), Laplace (1700), (The Infinitesimal problem)
IX. THE GREAT CONCLUSIVE SYSTEMS				
	Advaita Yoga, Vedanta, Epistemic Vedanta, Raja Yoga	Buddha (100), Aristotle (400)	Ahimsa (400), Avicenna (1000)	Greece, Rome, Schelling, Hegel, Thales
WINTER. X. MATERIALISTIC WORLD-OUTLOOK. CULT OF SCIENCE, UTILITY AND PROSPERITY				
(Growth of Materialistic Civilization. Reduction of order and order, first, 18th-19th becomes predominant. Ethical-idealistic reduction of order, first, 18th-19th becomes predominant)	Socratic, Pythagorean, (Upanishads)	Cyrenaic, Epicurean, Last Sophists (Pyrrhon)	Materialistic, ethical, Epicurean, Stoic, Abolitionist, "Brothers of Humanity"	Bacon, Copernicus, Darwin, Spinoza, Pascal, Marx, Fourier
XI. ETHICAL-SOCIAL IDEALS OF LIFE. EPOCH OF "UNMATHEMATICAL" PHILOSOPHY." SKEPTICISM				
	Tolerance in Buddha's time	Methodist, Epicurean (400), Zeno (400)	Materialism in India	Brownianism, Nietzsche, Schelling, American Hegel, Wagner, Tolstoy
XII. INNER COMPLETION OF THE MATHEMATICAL FORM-WORLD. THE CONCLUDING THOUGHT				
	(100)	Euclid, Apollonius (about 100), Archimedes (about 100)	Achilles (100), The Pythagorean, Aristotle, Aristotle (10th Century)	Cauchy (1800), Cantor (1800), Hilbert (1800)
XIII. DEGRADATION OF ABSTRACT THINKING INTO PROFESSIONAL LECTURE-ROOM PHILOSOPHY. COMPENDIUM LITERATURE				
	The "Six Classical Systems"	Aristotle, Epicurus, Stoic, Epicurean	Schools of Dogmatism and Skepticism	Compendium, "Encyclopedia" and "Psychology"
XIV. SPREAD OF A FINAL WORLD-SENTIMENT				
	Indian Vedanta	Hellenic-Roman, Stoicism	Stoic finalism in Islam after 1000	Finalist Stoicism from 1000

TABLE II. "CONTEMPORARY" CULTURE EPOCHS

	EGYPTIAN	CLASSICAL	ARABIAN	WESTERN
PRE-CULTURAL PERIOD.	CHAOS OF PRIMITIVE EXPRESSION FORMS. MYSTICAL SYMBOLISM AND NAIVE Imitation			
	Thinite Period (3400-3300)	Mycenaean Age (1700-1500) Late-Babylonian (Mesopotamian) Late-Hittite (Asia Minor)	Parthian-Sassanid Period (226-650) Late-Ghazni (Afghanistan) Late-Seljuq (Asia-Minor)	Mesopotamian-Canaanite Era (3000-1000)
CULTURE.	LIFE-HISTORY OF A STYLE FORMATIVE OF THE ENTIRE INNER-BEING. FORM-LANGUAGE OF DEEPEST SYMBOLIC NECESSITY			
I. EARLY PERIOD (Formation of a style as a preliminary preparation of the power world-idea) (The "Prehistoric")	OLD KINGDOM (2600-2200)	IONIC (500-450)	EARLY-ISLAMIC FORM-WORLD. (Sassanid, Byzantine, Armenian, Syrian, Persian, "Late-Classical" and "Early Christian") (400-700)	GOthic (1000-1500)
	<i>1. Birth and Rise. Forms spring from the Land, unconsciously shaped</i>			
	Dynasties IV-V. (2400-2200) Geometrical Temple style Pyramid (sarcophagi) Kamikel plant-culture Lions of Babel Tomb-sarcophagi	Temple building Ionic column Architrave Geometrical (Doric) style Basilica form	Iranian and Sassanid C-S. form Basilica, Cupola (Basilica in Mesopotamia) Cylindrical and arch Broom-stem filling basins Beehive form	Iranian and Gothic Basilica and Gothic Gothic pointed arches Flying buttress Gothic gallery, Cathedral Sculpture
	<i>2. Completion of the early form-language.</i>			
	XII Dynasty (1800-1700) Rationality of pyramid-style and Egyptian relief style Flourishing of artistic monumental plastic	Ionian and Doric End of archaic Greek-Roman style Pseudo-Corinthian-Doric-Aeolic (psychological) vase painting	Exhaustion of possibilities 4-5th Century End of Syrian, Persian, and Gothic plastic art Rise of mosaic-painting and of sculpture	Continuation 4-5th Century Late Gothic and Renaissance Flourishing and ending of Gothic and Romanesque Gothic (Gothic) to Middle- Age style (Romanesque, Gothic, Renaissance, Baroque, Rococo, Neoclassicism, etc.) Flourishing of Gothic Gothic from Van Eyck to Raphael, Caravaggio and Baroque
II. LATE PERIOD (Formation of a style as a preliminary preparation of the power world-idea) (The "Classical")	MIDDLE KINGDOM (1800-1400)	IONIC (450-400)	LATE-ISLAMIC FORM-WORLD. (Persian, Byzantine, Armenian, Islamic-Arabic) (700-1500)	BAROQUE (1600-1750)
	<i>3. Formation of a mature style</i>			
	Rich Dynasty, Delicate and refining art (Amarna period etc.)	Completion of the complete Ionic column The Ionic column Rise of hieroglyphic art Polygons (400)	Completion of the Persian- Iranian (Central dome of Hagia Sophia) Zodiac of artistic painting Completion of the carpet-like mosaic style (Mosaic)	The principal style to architecture from Michelangelo to Bernini (1600-1700) Rise of sculpture from Tintoretto to Bernini (1600- 1700) Rise of music from Orlando Lasso to H. Schütz (1600-1700)
	<i>4. Perfection of an intellectualized form-language</i>			
	XVIII Dynasty (1800-1700) Egyptian, Libyish Characteristically and intellectual artistic	Maturity of Athens (450-400) The Acropolis Sign of classical plastic form Mylon to Phidias End of archaic and classical painting (Zeno)	Classical (Gothic) Complete victory of classical style over architectural art	Rococo Musical architecture ("Rococo") Rise of classical music from Bach to Mozart End of classical oil-painting (Vermeer to Cézanne)
	<i>5. Exhaustion of style-formation. Dissolution of grand form. End of the style. "Classical" and "Renaissance"</i>			
	Decline after about 1700 (The decline)	The age of Alexander The Corinthian column, Frieze and Apollo	"Hellenistic-Basilica" (about 300) "Mosaic Art"	End of Gothic Classical music in architecture Renaissance, Baroque
CIVILIZATION.	EXISTENCE WITHOUT INNER FORM. MEGALOPOLITAN ART AS A COMMON-PLACE: LUXURY, SPORT, NERVE-EXCITEMENT: RAPIDLY-CHANGING FASHIONS IN ART (REVIVALS, ARBITRARY DISCOVERIES, BORROWINGS)			
	<i>1. "Modern Art." "Art problems." Attempts to portray or to realize the megalopolitan consciousness.</i>			
	<i>Transformation of plastic, architectural and painting into mass-art</i>			
	Hyksos Period (Preserved only in Egypt, Museum etc.)	Babylonian Egyptian Art (classicality) Hellenistic painting (Greek, Roman, subject- ive) Architectural display in the cities of the Hellenistic	Islamic synthesis of classical Gothic Prime of Spanish-Gothic art Renaissance	Iranian and Gothic Iran, Berlin, Wagner Impressionism from Courbet to Cézanne and Matisse American architecture
	<i>2. End of form-determination. Meaningless, empty, artificial, pretentious architecture and artistic.</i>			
	XVIII Dynasty (1800-1700) Rise of Egyptian style of Mycenaean-Greek. Art of Greece and Rome	Roman Period (classicality) Imperialistic gilding of all forms under foot, character (Classical), Triumphal arch	Basilica (from 300) "Classical Art" of the Gothic period	Formless
	<i>3. Final. Perfection of a fixed stock of forms. Imperial display by means of material and mass. Practical result-art</i>			
	XIX Dynasty (1800-1700) Dynamic hillside of Rome, Renaissance and Baroque, Rococo (best plastic, decorative, etc.)	Triumph of Baroque Edgewise, classical, column- nades, triumphal arches Roman provincial art (Colum- nades, etc.)	Mosaic (from 300) "Classical Art" of the Gothic period Classical architectural group, etc. (Renaissance)	Formless

THE DECLINE AND FALL OF



VIEWING the history of civilization is impossible to walk away without at least observing the rise and fall of so many collective organizations of mankind. I agree that culture cannot be transposed to another society as Spengler had in fact concluded. There can be a blending as there was in the expansion of Rome. But Rome was smart to allow each province to retain its culture insofar as they were allowed to worship their local gods. The ONLY exception was Israel, but this was also a question of timing. What the Jews were doing from a neutral unbiased perspective, was trying to win their freedom taking advantage that the last of the heirs to Julius Caesar, Nero (54-68AD) was now dead. Rome fell into civil war with several now claiming the throne, Galba, Otho, Vitellius, and the victor Vespasian (69-79AD). Thus, in this atmosphere, the Jews forced Vespasian's hand and he then invaded destroying the main temple in 70AD and besieged Masada. Had he not done so, then he would have encouraged all provinces to follow revolution. This was the same as the American civil war to preserve the union whereas the Romans were preserving the same union.

No matter what civilization one looks at and follows the course of its progress, the inescapable conclusion is that you are observing a collective organism where much unfolds in a mysterious way. Observe a flock of birds in a field. Something spooks one, and without communication, all take flight. There is a collective behavior within our human society that causes panics in markets whereas people react to what they see others doing the same way as a flock of birds.

The best description I believe that has ever emerged is Adam Smith's crisp and clean concept of the "Invisible Hand" that through the complex interaction of individuals, with each pursuing their own self-interest, they collectively create a system we call economy but goes far beyond that and is the true and magnificent cornerstone of civilization. The appearance of the behavior of the whole is cyclical in nature with booms and busts and the rise and fall of civilization.

Look at yourself. There are **TWO** of you. One that presents the image of your person to the world (outward appearance) and then there is the private thought, dreams, and aspirations of the inner person that is kept behind the main facade of the outward person.

Society is the same. There is the whole in a collective sense we call civilization, and yet there is the individual. Merely since there is a cyclical nature to the whole, does not mean that your personal future is in fact pre-determined. There are always two sides to a coin as well as to political thought. One may oppose the trend of the whole and see it for what it is and thus will sell a high at the same precise moment another is buying. Someone must win. That is the nature of the Invisible Hand and it is the massive collective behavior that establishes culture and that way of doing things cannot be transported to another civilization. I learned this from running around the globe myself.

When I was living in London in the mid 1980s, I would become frustrated at times trying to order a phone line to be installed and it would take weeks. When I would dare complain, I got the response - Oh, Your American. This was culture whereas in America service and promptness was the way to sell something and that manner of doing things became part of the American Culture. Travel to Europe, and you find a more laid back approach.

Go to Japan and you will find being very polite to the point of sainthood is the culture. Go to Hong Kong, and get in just a elevator going to a lobby, and as the doors open, people start piling in before you can get out. That is not the way it is in Japan. Or get in a cab and try to give the Japanese driver a tip and he hands it back. In Hong Kong, the meter may say \$7, hand him a \$10 bill, and he tells you to get out for he has decided his own tip.

These are subtle differences in culture. In the United States, the culture is one of what many are calling the over-criminalization of everything. I came out of my office in Princeton driving a new car where the tags came to the office with the new registration. I put them on the seat and was driving home to put them on. A cop pulled me over and then asked for the registration. I handed him the new one from the tags. He told me get out of the car for he was having it towed since the tags were not on the car. I told him use the registration on the window (temporary one) that was still valid. He said it was too late and we then argued. He didn't tow the car but gave me the ticket. I was so mad I hired a lawyer and spent \$1,000 to fight a \$25 fine. The cop was called to the stand and the lawyer did his job. I won, and the judge said perhaps the cop had a bad day.

3 months later, I was in London where I also had a car. I jumped in and drove and never noticed someone stole the plates. A cop pulled me over and I gave him my documents. He showed me there were no plates. He went back to his car as I sat in mine now expecting to have the car towed and guns put in my face American style. The cop came back and handed me a piece of paper he wrote the tag number on, told me to put it in the back window and to go get new tags as soon as possible. There was no ticket. No guns, No nasty attitude. This was culture.

There are just certain ways that people act and live by unwritten rules. This is the way society has organized itself. This is what I mean by culture that cannot be in any way forced upon another society. Each society has its way of functioning. This is the meat behind the words:

When in Rome. Do as the Romans do!

This is one of the primary causes of the decline and fall of society when government attempts to alter that manner of how people act and have learned to live among each other. Just as the Prohibition Era saw the religious right outlawing drinking to try to change by force the manner in which people acted. They are doing the same with drugs today creating drug wars and killing by sumptuary laws no different that the gangs and mobs that rose up during the Prohibition Era and Elliott Ness and the whole Chicago scene. Mexico is being torn apart and crime is rampant because there is money in drugs due to their illegal status in America. During the Prohibition Era they were operating in Canada.

Sure nobody want their kids to become addicted to drugs. But whether or not drugs are legal or illegal, will not prevent any child from trying drugs, smoking or having premarital sex because of some law. We set example and role models for our kids. We cannot avoid that responsibility by having something just declared illegal. Anyone who thinks that will happen must be on drugs themselves. That is counter to human nature.

Laws cannot change human nature. The Government could try to reduce the divorce rate by decreeing no one may obtain a divorce after 10 years. People would still break-up and now you will have a large portion of just unmarried couples. You cannot outlaw even homosexuality, premarital sex, or refusing medical attention because of a death wish. There are laws that just cannot be tolerated and will always lead to the undermining of society and civilization whenever the attempt to alter the human nature itself.

There is a fundamental unwritten core of how things are done within each society that cannot be transposed to another. Neither can there be any altered course of culture for that too will fail. Russia tried to outlaw religion. They drove it underground.

In the West, our greatest problem is our concept of time and causality. We have no sense of time, and we try to reduce each event to a single cause and effect. This is a serious flaw in our comprehension of the world around us. If we cannot overcome this falsehood, then our civilization will indeed collapse once again and then we will have to restart a new civilization with new beliefs that form the cornerstone of our new culture through the progress of trial and error.

I believe that Karl Marx has truly in fact doomed Western society for his thoughts dominate Western culture even when people have no idea of the source. When anyone gets jealous over class as main street is pist-off at Wall Street, there is a real problem that goes back to Marx. Of course, firms such as Goldman Sachs do not help. They are really a trading firm that has no right to be a bank, and had no right being a primary dealer with political clout. They are pure speculators who make money as traders, not bankers! Yet they dominate the Fed, Treasury, and politics in general. But they are not Wall Street. They are a hybrid playing every which way from Sunday. They should never have been in the scope of a bailout and their survival did not stop the economic decline any more than locking me up stopped the Economic Confidence Model from pinpointing the precise day for the high in real estate, financial sectors/debt, and Japan Nikkei 225 just to mention a few.

Marx looked at history and saw the rise and fall of civilization, but cast it in the terms that suited his personal hatred of class. He saw the rise and fall driven only by economic forces between the haves and the have-nots. That view of history, has badly screwed with the minds of Western philosophy. Undoubtedly, it prevents us from the natural course of the evolution of knowledge as reflected in the ongoing battle between the Republicans and Democrats just in the area of healthcare for example.

Just as we have an outward self and a core inner-self, so does civilization. We have a inner line that cannot be crossed and if it happens, we will react. Every man will become a thief if he is starving. We cannot ignore that core sense of our very being that collectively is civilization.



Karl Marx (1818 - 1883)

When we look more deeply into the rise and fall of civilizations, many try to ascertain the cause. They will in most cases try to reduce it to a single explanation. This, I maintain, is just gibberish. Where Marx saw only greed, Toynbee viewed everything through his devoted Christian eyes, while Spengler tried to at least create phases within Spiritual, Culture, and politics.

I too see similarities that one can pinpoint within the rise and fall of each civilization. Perhaps because of my extensive world travels and working in so many cultures having to learn how to act in each, I have developed a broader view of the rise and fall with a different perspective.

Yet no discussion of the rise and fall of civilizations is complete without the man I believe inspired so many to even look at the cyclical nature of events. That man was without question Edward Gibbon (1737-1794). One must realize that Gibbon was a man dominated by a father who more or less did his best to render his son one of his great disappointments.

Gibbon was sickly as a child but his health improved after puberty according to his Memoirs. When he was a child, he nearly died from the neglect of his mother and was effectively nurtured by his sister.



Edward Gibbon (1737-1794)

Gibbon became a solitary scholar who was left in a world of his own, for early schooling was far from regular due to his poor health. Left to read books in his own room, he became converted to Roman Catholic and that outraged his father taking the position that in England, he would now be unemployable. He was sent Lausanne and he was lodged with a Calvinist minister to straighten out the kid so to speak.

Eventually, Gibbon returned to his native country and at last abjured his new faith and was thus publicly readmitted to the Protestant community. Gibbon wrote: "It was here that I suspended my religious enquiries, acquiescing with implicit belief in the tenets and mysteries which are adopted by the general consent of Catholics and Protestants."

Gibbon returned to Lausanne and he frequented Voltaire's parties (1694-1778). Voltaire was certainly a militant and he boasted "Ecrasez l'Infame!" (Crush the Infamy!). Yet Gibbon's major work, known as the "Decline and Fall" has a deep current of religion running through it.

While Gibbon was in Lausanne, he fell in love. His father recalled him and again managed to destroy the man's happiness by forbidding his son to marry the girl. He himself wrote: "I sighed as a lover. I obeyed as a son." He never again thought seriously of marriage. His love became the wife of French Finance minister.

Gibbon wanted to write about history. He did not know precisely what. Gibbon was impressed by French culture and viewed it as the dominant culture of Europe, much as the Early Romans admired Greek. He often spent time in Paris, but in 1764, he traveled to Rome. He fell in love with the place and studied antiquities. It was on October 15th, 1764, while he was investigating the ruins of the Capitol, he said he suddenly there and then discovered, it would be the history of Rome that he would write.

Perhaps because of his personal life and the turmoil within Christianity mixed with the agnostics in Paris, his work distinctly has a critical tone regarding Christianity. Its first publication began on February 17th, 1776. His last two chapters of the first quarto became quite scandalous because of how he dealt with the rise of Christianity. He was attacked and personally ridiculed over this issue. He became the hero of agnostics after his death during the 19th Century. But his treatment of religion was more as a noted phenomena of human experience.

Based upon my observations of history, I personally believe there is no empirical evidence to show that religion presents a driving force for change. That force is most certainly present FIRST and religion then follows. In fact, religion is often the tool of the state to control the people. I thus believe that Gibbon's work is monumental and a spectacular and diligent task of major research. HOWEVER, his time was one where religion was still the excuse for revolution where the state benefited by confiscating the wealth of the Catholic Church. Therefore, what we see is a age of conflict and hatred still present especially in England. Many fled to America for religious freedom from the Puritans to the Huguenots.

Because of his personal conflicts and his father forbidding him to marry a Catholic girl, no doubt greatly influenced him to see religion as a driving force as Marx saw only greed. One must stand back and take no such position pro or con and allow the events to reveal themselves. In this way, we can get to the heart of the cause for the rise and fall of all civilizations. There is a deep blueprint for that series of phases that each society passes through until it has reached its maximum point of ENTROPY from which the system of chaos seeks to go back to some state of definitive order.

The greatest epitaph ever written on the rise and fall of any civilization, I believe to be the passage written by Mr. Gibbon in his *The Decline and Fall of the Roman Empire*, (see page 13). While I do not disagree with Spengler nor even Toynbee in areas aside from religion, and enjoy the perhaps less passionate view of R.G. Collingwood, my disagreement with Marx will always be profound for I believe his hatred has blinded him to the objective view of political power. Just as many believe in the Goldman Sachs conspiracy and their sheer intent to infiltrate government, this is the warning sign that government throughout the history of mankind cannot be trusted. Marx only sees the greed to buy power, I see the willingness of power to sell itself to the highest bidder. If it were not one wealthy man or company, it would be another. And there is just as great a danger from rising religious fanaticism. This was recognized by Lenin and Stalin by outlawing religion in Russia in addition to seizing wealth. No doubt, Lenin and Stalin also saw the rise and fall of civilization and tried to just eliminate the counter-revolutionary sources wealth - religion - intellectual realization.

Each of these primary sources from which internal civil unrest will rise, are NEVER the leading force, but only the pure reaction force. In other words, these are the areas to which any civil war can be traced. The American Revolution sprung from (1) confiscation of wealth and rising taxes giving birth to the phrase No taxation without Representation! (2) The brilliance of independent thought-Age of Enlightenment. People fled Europe for religious freedom but that did not play a role in creating the revolution on any major scale.

Inability to Transpose Culture

I agree for Spengler inasmuch as there is an inability to transpose culture. This became a primary distinction between two forms of political state (1) the birth of a new state from a complete meltdown, and (2) the state that remains intact, yet is taken by revolution through the process of civil war.

Both types of peaks will appear at the final stage of corruption in the political state. This is highlighted by the collapse in the Rule of Law. Once the state no longer respect human rights and its own laws as has taken place in the United States, the final stage of civilization has arrived. There is only a difference in the outcome be it the complete meltdown as took place in Rome, or there is a civil war seeking to take power from the corrupt state.

The collapse of Rome was marked by the suburbanization whereas there was a flight from the cities and a move toward what became the rise of feudalism. There was a choice that needed to be made. Lacking confidence in the ability to force change to save the Empire, the constant ebbs and flow of the corruption caused people to just leave. There was no longer the protection of the law, for it became the whim of judges and sold to the highest bidder.

When there is still some remaining law and society has not crumbled into a state of complete corruption as we have today, then there are civil wars that reshape the state and restart the clock. There were the major civil wars in England in the 1600s, the major American Revolution whereas the first was the claim of religion and the later driven by the intellectual process of ending monarchy. That revolutionary spirit spread like a flu to embrace other nations. The last time this sort of intellectual revolution took place on a global scale was 508-509BC with the birth of Democracy in Athens following the birth of the Roman Republic the year before.

What I have gleaned from history is that in addition to the rise and fall of civilization, I see there are TWO primary categories of how the collapse takes place and what is to be expected as the outcome. The civil war model restarts the clock, but allows the core corruption to remain in place and build. He who overthrows the king, becomes king, and he then enjoys the same power against which he rose up in revolution. The second type is the final exhaustion that often follows 3 or 6 previous cycles of civil war mode. The final collapse leads to the dissolution of the entire civilization. This is captured in the passage best by Edward Gibbon.

Edward Gibbon's
The Decline and Fall of the Roman Empire
(the final intro to the last chapter)



View of the Roman Forum From the Capitol in 1776

"In the last days of Pope Eugenius the Fourth [A.D. 1430], two of his servants, the learned Poggius and a friend, ascended the Capitoline hill; reposed themselves among the ruins of columns and temples; and viewed from that commanding spot the wide and various prospect of desolation. The place and the object gave ample scope for moralizing on the vicissitudes of fortune, which spares neither man nor the proudest of his works, which buries empires and cities in a common grave; and it was agreed that in proportion to her former greatness, the fall of Rome was the more awful and deplorable. Her primeval state, such as she might appear in a remote age, when Evander entertained the stranger of Troy, has been delineated by the fancy of Virgil. This Tarpeian rock was then a savage and solitary thicket: in the time of the poet, it was crowned with the golden roofs of a temple; the temple is overthrown, the gold has been pillaged, the wheel of fortune has accomplished her revolution, and the sacred ground is again disfigured with thorns and brambles. The hill of the Capitol, on which we sit, was formerly the head of the Roman Empire, the citadel of the earth, the terror of kings; illustrated by the footsteps of so many triumphs, enriched with the spoils and tributes of so many nations. This spectacle of the world, how is it fallen! how changed! how defaced! The path of victory is obliterated by vines, and the benches of the senators are concealed by a dunghill. Cast your eyes on the Palatine hill, and seek among the shapeless and enormous fragments the marble theater, the other hills of the city, the vacant space is interrupted only by ruins and gardens. The forum of the Roman people, where they assembled to enact their laws and elect their magistrates, is now enclosed for the cultivation of pot-herbs, or thrown open for the reception of swine and buffaloes. The public and private edifices that were founded for eternity lie prostrate, naked, and broken, like the limbs of a mighty giant; and the ruin is the more visible from the stupendous relics that have survived the injuries of time and fortune."

A National Disgrace

Two courts, one in Italy and one in the United States, ruled recently on the Bush administration's practice of extraordinary rendition, which is the kidnapping of people and sending them to other countries for interrogation — and torture. The Italian court got it right. The American court got it miserably wrong.

In Italy, a judge ruled that a station chief for the Central Intelligence Agency and 22 other Americans broke the law in the 2003 abduction of Osama Moustafa Hassan Nasr, a Muslim cleric who ended up in Egypt, where he said he was tortured.

Two days earlier, a federal appeals court in Manhattan brushed off a lawsuit by Maher Arar, a Syrian-born Canadian citizen who was seized in an American airport by federal agents acting on bad information from Canadian officials. He was held incommunicado and harshly interrogated before being sent to Syria, where he was tortured. He spent almost a year in a grave-size underground cell before the Syrians let him go.

The United States Court of Appeals for the Second Circuit decided that none of that entitled Mr. Arar to a day in court.

In Mr. Nasr's case, authorities said that they had reason to suspect he was involved in recruiting militants to go to Iraq. It has long been established that Mr. Arar was not guilty of anything. Canada admitted that it had supplied false information to American authorities, and in 2007, it apologized and offered Mr. Arar \$10 million in damages. Neither the Bush nor Obama administrations followed suit, leaving Mr. Arar to pursue litigation.

In June 2008, a three-judge panel of the same court dismissed Mr. Arar's civil rights suit on flimsy grounds.

The court then took a rare step, scheduling a rehearing before all of the court's active members before an appeal was filed. Sadly, the full court's decision is even more insensitive to the violation of his rights and the courts' duty to hold government accountable for breaches of the law.

Written by Chief Judge Dennis Jacobs, the 89-page majority opinion held that no civil damages remedy exists for the horrors visited on Mr. Arar. To "decide how to implement extraordinary rendition," he wrote, is "for the elected members of Congress — and not for us as judges." Allowing suits against policy makers for rendition and torture would "affect diplomacy, foreign policy and the security of the nation," Judge Jacobs said.

The ruling distorts precedent and the Constitutional separation of powers to deny justice to Mr. Arar and give officials a pass for egregious misconduct. The overt disregard for the central role of judges in policing executive branch excesses has frightening implications for safeguarding civil liberties, as four judges suggested in dissenting opinions.

It is painful to recall that this is the same federal circuit court that declared in 1980 that even foreigners accused of torture in foreign countries can be called to account in American courts. The torturer is the "enemy of all mankind," the Court of Appeals for the Second Circuit declared back then. One of the dissenters, Judge Guido Calabresi, said that "when the history of this distinguished court is written, today's majority decision will be viewed with dismay."

The damage to Mr. Arar, America's reputation and the rule of law is already quite plain. The Supreme Court should reverse this ruling.

The Collapse of the Rule Of Law is so devastating to society. This is the most profound of all phases and always the last that is produced by sheer corruption. It is not merely in what many groups are now calling the Over-Criminalization of Law, but the courts are so stacked against the people and an honest government, that the entire design of our government has been silently wiped out.

One of the primary complaints in the Declaration of Independence was that the king protected his agents at all times. We have the same thing again, but the courts have lost their mind. Above is an opinion from the New York Times regarding how the Second Circuit Court of Appeals has done the very same thing that was a leading cause for the American Revolution.

The USA respects no laws be they on a purely domestic basis against its own citizens as evidenced by more than 50% of all men will be arrested for some reason in their lifetime and the conviction rate

has reached 99% surpassing every tyrannical government in history except Stalin, and that includes the Star Chamber, Spanish Inquisition (who dug up dead bodies and put them on trial to confiscate land from their heirs), and even Adolf Hitler. Even Mexico, where they say law is for sale and rights are ignored, has only a 85% conviction rate. The press is no longer free for they can be imprisoned until death using contempt. And all government prosecutors and judges claim absolute immunity to even knowingly violate your rights. They can torture you. They can do anything to you. The government's right to prosecute anyone trumps all legal rights.

Here, the US illegally kidnapped the wrong man in Italy. They tortured him and the New York Court of Appeals holds the USA is above all law. Would they rule the same if Russia kidnapped them, tortured them, and left them to die in a jail in Russia after taking them from their home in America? The USA demands human rights from everyone else, but claims it is above all law and does whatever it likes in any country. This is Treason!

CURRENTS

Data on Arrest Records Aren't Always by the Book

Old Reports Suggesting One-Third to One-Half of All Men Are Apprehended Had Flaws, but New Studies Confirm a High Rate

More than 40 years ago, President Lyndon B. Johnson's crime commission reported that half of American men would be arrested at some point in their lives. Today, crime data remain enmeshed with that figure—and are bedeviled by many similar flaws.

Researchers who announced the startling arrest rates in 1967 were swamped by spin beneficiaries, such as those habitually to tell

THE NUMBERS GUY



By Carl Blum

whether the same person was being counted more than once—an often overlooked point the researchers made in their own report. Today, data problems in crime measurement persist. Reporting by local law-enforcement

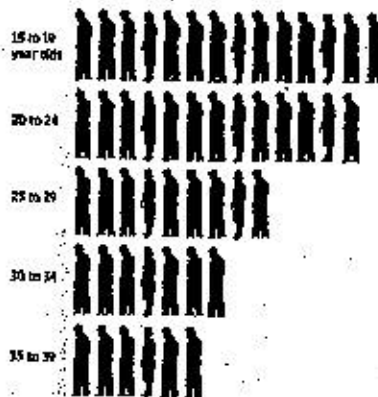
State and the Federal Bureau of Investigation, each one suggesting that between one-quarter and one-third of all arrests were what he called "unique arrests." But each source had its problems. For instance, St. Louis is hardly representative of the country, and its files lacked juvenile arrests.

So Mr. Christensen says he went with a "conservative" estimate, that about one-eighth of all arrests are first-time bookings based on investigations from Philadelphia juvenile records. That figure helped him to estimate an individual's chances of being arrested over an entire lifetime, because each first-time arrest adds to the overall count of people who have been arrested.

Still, the resulting 62% estimate for men (four times the probability for women) surprised Mr. Christensen's colleagues, including Alfred Blumstein, then director of the criminology and law criminologists

Rap Sheet

Arrests per 100 people, by age, in 2008



event, the proportion of men who had been arrested as adults might have been as low as 30% in 1965, Prof. Blumstein says.

Even that arrest rate might not be the same today. There have been many changes in U.S. crime and law enforcement in the intervening four decades. And there haven't been many efforts to update the study's findings. A 1978 report commissioned by the Labor Department found that one-fourth to one-third of adults in the labor force had an arrest record. That was consistent with the 1965 report, but the author of the 1978 study cautioned that the source data were problematic. For instance, the analysis relied partly on data that might not have been rigorously calculated, the report said.

Similar results to the 58% arrest rate emerged from a 1987 study by sociologist Robert Tibbels, who found that one-third of Californians born in 1958 were arrested between the

about every fifth textbook." Christopher M. Rowell, associate professor of criminal justice at Michigan State University, said in an email: "Unfortunately, we haven't made much progress in closing the data holes."

If anything, data have gotten less reliable during the economic downturn, according to Robert Prichard, professor of criminal justice at Georgia State University. "Budget cuts are eroding tremendous parts in the system," Prof. Prichard says.

The FBI serves as a clearinghouse of sorts for local crime statistics, and employees with prosecutive employees' permission can access individual rap sheets (Records of Arrest and Prosecution) from the bureau. There are about 70 million individual rap sheets, according to FBI estimates. This might include every people who have been, but also is likely to include many juvenile arrests. Also,

I have written about how a man just carrying cash on an AMTRAK train had it confiscated. You cannot imagine but the mere possession of cash is now a presumption of guilt. This outrageous abuse of law by the prosecutors is causing an amazing trend that is also typical of the final stage before a collapse in the political state. We now have both liberal and conservative think tanks and groups are starting to yell about what they are calling the ruthless Over-Criminalization in the United States.

Because the United States was formed from what I classify as a Type II birth, meaning this political state was born from the blood of revolution, there is a degree of residual that is 18th Century England. Just as Napoleon rose to power from a revolution that began against monarchy, he ended by crowning himself emperor.

The Type II Political State born of revolution, will always and without exception, adopt the very policies against which it had justified its taking of power by force. Even John Quincy Adams (1767-1848) remarked upon leaving office: We have conquered the enemy. We occupy their hill. We have become the enemy. The revolutionary will always become that against which he originally revolted.

The United States was born on the core issue of a battle against tyranny. There was the Liberty Tree in New England that the government cut down and used for firewood. Patrick Henry decreed; "Give me Liberty or give me death," Ben Franklin was put on trial by the English at the Privy Counsel, and that experience turned him to then support the American Revolution.

Here we are today, the wheel of fortune has completed her Revolution and the United States has come full circle. The Wall Street Journal on Nov 18th, 2009 revealed that when "President Lyndon B. Johnson's crime commissions reported that half of American men would be arrested at some point in their lives," no one wanted to believe this startling figure. How can we be the Home of the Brave and the Land of the Free with Justice for All, with statistics like that?

The political system has become so disconnected from society, an Oligarchy has once more arisen. Take Patrick Leahy who is the chairman of the Senate Judiciary Committee. Write to him and he will not respond. Why? He only represents those in Vermont. You do not vote for him, so he owes you nothing. Yet he is at the same time Chairman of the Senate Judiciary Committee and owes honest services to ALL Americans.

Those in power love the taste of power and will do whatever it takes to retain it. The pretense that we have a democracy does not prevent that fact. Since we have a sort of localized representative government, yet that person we elect to represent a small group, then goes to Washington and assumes the roll of a national leader. Yet he is not elected by ALL the people, assumes he owes no one any duty or honor, and assumes the role of a national dictator. Lehey will NOT investigate the Judiciary, yet that is the role he chose as Chairman of the Judiciary Committee.

The outrage against the Federal Reserve is that a growing segment of the population believe it is privately owned by banks, and refuses to be accountable to Congress, yet controls national policy over the economy and bails-out investment banks whenever they lose on their trading, not lending to average people. The greatest threat level at the Fed is that it is an Oligarchy and thus not elected by the people and is an undemocratic entity.

The same is true in every aspect of our government. What began as a nation "We the People" has been transformed into "Screw the people for they are stupid fools." We have no democratic role over who shall be the new Vice President, Attorney General, now Tzars, or who is Chairman of any committee in the House or Senate. When the name began, you voted for President and Vice President. Now, the candidate assume that privilege.

Type I v Type II

What I am illustrating is there seems to be a substantial difference between how a civilization is born creating a political state. If it evolves from a willing union or people coming together to form a better state, the civilization last longer and has still a trend toward an Oligarchy but there tends to be a much longer cyclical life to such states.

A Type II birth of a civilization and emergence of a political state that is born from revolution, always and without exception will transform into the very tyranny against which the revolution was born. Not only did Napoleon crown himself, but don't forget the French Reign of Terror that ended in executing the French Revolutionary Robespierre.

Even when we look at the Russian Revolution, we see the same cycle. Stalin had far more people killed than Hitler. But his reign of terror was political based inasmuch as he feared anyone with brains and had them executed to prevent leadership that might rise as a counter-revolution.

THE INEVITABLE

I agree with Spengler that there is only one resolution - collapse. It is just the life cycle through which civilization rises and falls. When Rome fell, they said that the Romans were too busy laughing and enjoying the games to notice that the state was collapsing and the barbarians were now at the gates.

There is no question that the seeds of our own destruction have been planted. No one in their right mind will ever actually believe that as a people we will actually pay the national debt. Politicians borrow only for today, and to hell with our future. As Adam Smith warned, if their own spend-thrift ways fails to ruin the state, they can safely trust that the people's debt never will. It is ALWAYS the mismanagement of the economy by the state politicians be it an emperor, king, dictator, or even a so called democracy, the end result is always the same.

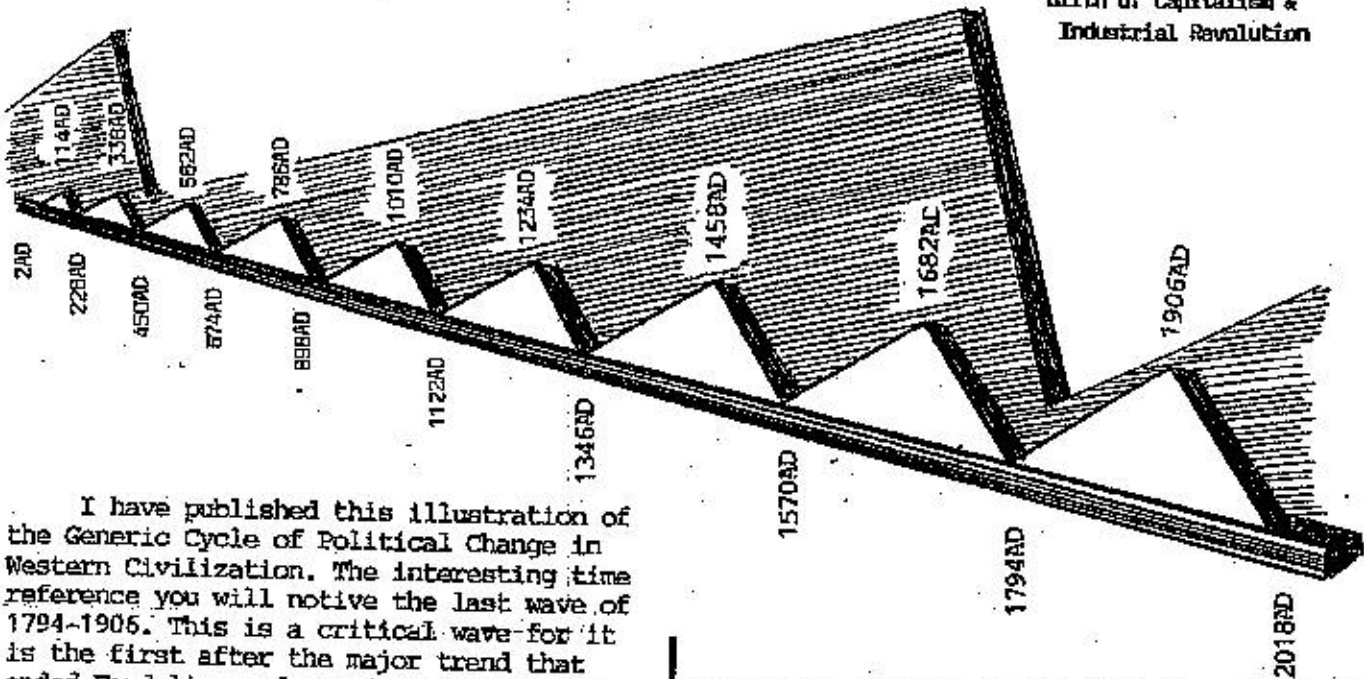
There is a serious risk of revolution. For that is presented by the collapse in the rule of law. When Chief Justice Taney at the Supreme Court held that blacks had no rights even if they were free, in that act of delivering such a decree, he demonstrated that the purpose of courts is to prevent a resort to force. It was to be the forum through which people would be heard and to resolve disputes like civilized men.

When the Supreme Court held no black has any right even when free, it eliminated all purpose of the judiciary and forced civil war upon the nation because it would not act responsibly. The same is true once again with the 99% conviction rate. The minorities call "Justice" now "JUST-US" and do not see courts as fair. That has laid the seeds once again because the Republicans stacked the courts with former prosecutors and they ended the resort to courts as the alternative to force. This is a serious danger we can only hope now that the debt collapse precedes social unrest.

END OF THE
ROMAN EMPIRE

The Generic Cycle of Political Change
in Western Civilization

End of Feudalism &
Birth of Capitalism &
Industrial Revolution

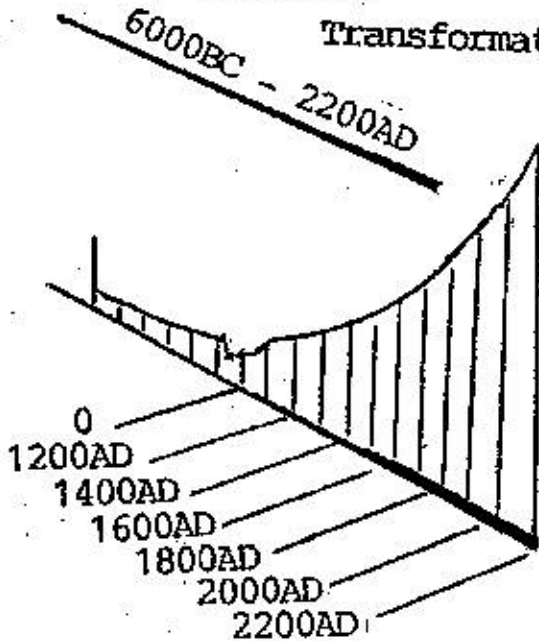


I have published this illustration of the Generic Cycle of Political Change in Western Civilization. The interesting time reference you will notice the last wave of 1794-1906. This is a critical wave for it is the first after the major trend that ended Feudalism and gave birth to what we call "CAPITALISM" that is more appropriately called "INDIVIDUALISM" meaning it is the freedom to move and to create wealth as well as be able to be employed in a major diversity of employment skills.

From a cyclical perspective, that was lost with the fall of Rome. To survive, the

The Great

Economic
Transformation



economic implosion, people fled the cities and sought protection by selling themselves and their families as serfs. This trend was the pendulum swing in the opposite direction of civilization. The Romans called it the great "SUBURBANIZATION" of the Roman Empire. The internal debt was unmanageable and the rule of law collapsed in total chaos as judges were for sale. What the Feudal era offered was the alternative to civilization - the safety of small groups bannings together to survive.

What ended this massive trend was in fact the Black Death that wiped out the population of Europe making labor scarce. This restarted the cycle causing it to swing back toward the individual liberties, Marx saw only as greed.

We are in the first wave of this new master cycle and that means we are at the threshold of a new opportunity to advance as a society. If we stop the nonsense, you will discover there is no man-made created global warning. This is also a natural cycle that should peak in 2012 and we begin to slip back to the ultimate trend of a period of rapidly cooling conditions. We may increase the amplitude, but we do not even create the cycle.

Spengler saw about 1906 and the end of Western Civilization from the European view. That coincided with World War I. We are now coming up on the cyclical turning point for THE USA. It is either an opportunity to make an advance in civilization, or a collapse into self-interest and war. The choice is ours!