

Lünye, 1935

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Jumieh, 23 August 1935. Lebanon.

Beloved Janet and dear Saïd,

I am continuing; this is my third letter about Spengler. After having written a lot of pages for preparing and moulding the substance of this letter in a better pattern of (table de matière), I came to this conviction after a hard experience, and I am sure that it will be better for the comprehension of the system of Spengler's philosophy and its exposition, to make a modification in the order of succession of the problems and questions I had presented with a (table of contents) in my second letter; in this letter I will not follow it, but without omitting any one of the problems and questions mentioned in it, I will follow an other line of succession which seems to me much more logical than the other one.

If I had arranged something as a table of contents, which was annexed to my second letter, after having ~~and~~ considered ^{and revised all the} the marginal notes ~~that~~ written on the pages of the first volume of Spengler once more ^{by me} again, I thought it would be far more better, for the comprehension of Spengler's system, to make some modification in the order of succession of the problems & questions mentioned in my second letter. So I will follow an other line of succession which seems to me much more logical, without omitting of course any question already mentioned in my second letter.

TDV İSAM
Kütüphanesi Arşivi
No RTB-22-1

فردین

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No RTB-22-2

- I° the problem of Destiny.
- II. His reputation of the pr. of causality is derived from his belief in the Dest.
- III Relation of Math.^s geom. causal. logic ^{to} with Spac. Phenomena of life to the non mathem.^{al} time. the time is life growing on some line of direction. the (t) is reversible, and life time is not.
- IV this sharp division is the foundation stone of Bergsonism. What is the claim of Spengler for it?
- V Spengler indebted to Goethe. Devenir Philosophy.
- VI What is the kind of reform of Spengler.
- VII Spengler and Berg. influenced by biology. why?
- VIII Is Spengler the first in this way.
- IX the reason of his admiration for Leibnitz. his type of philosopher and true philosophy defined.
- X He is strictly subjectivist-relativist. his statement on truth.
- XI the quest. of Method. his intuitionism and that of Bergson, not different.
- XII How much we can rely on intuition which can only be personal. can a method be intuitive. What is the proof of the truthfulness and accuracy of an intuition, though the artistic genius proceeds from and operates according his intuition. mystic disposition of mind revealed through the writings of Speng.
- XIII His views & opinions on cult. and Civ. What he means by decline?
- XIV His firm belief in the excep.^{al} Destiny of the German race.

7- These ~~theses~~ are the fundamental pillars of the Bergsonian philosophy; consequently Spengler has no right to claim for any originality in this respect.

8- Some more explanation for the elucidation of this question, which is very important. Descartes was recommending to apply the mathematical formula to every kind of phenomena; he was believing very firmly that the progress of knowledge would follow certainly the method of mathematical precision, and so every science, would become an (exact and positive) one by and by. The great English philosopher J. S. Mill in his (Logic) expressed the same opinion, which is essentially Cartesian, and the illustrious English biologist Prof. Thomas Huxley praised very highly this method of Descartes (whom he calls le Grand Francais), in his ~~his~~ famous article printed in his (Lay sermons). Bergson is the only philosopher who reacted against the general application of the mathematical method, ^{regarding it as organic phenomenon} and ~~built up~~ a systematic, anti-Cartesian philosophy on the considerations just above mentioned. But the essential idea ~~concerning~~ on the important difference between the spatial and the temporal phenomena was known long time before Bergson. Goethe was imbued and even obsessed by this idea; he expressed it in a clear crystalline, gnomic formula, which Spengler refers most often to it, for sanctioning his opinion. Before Goethe Leibnitz (who is very highly admired and praised by Spengler) had already systematically refuted the essential doctrine of Cartesianism, by refuting the (tabula rasa) and the mechanical method, which are the two fundamental pillars of that doctrine. I am quite convinced of the fact that

Junié, 8 August 1935.
Lebanon

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Beloved Janet & Dear Saïd.

I am resuming in these pages my critical considerations about the work of Spengler; I am only sorry that many ordinary disturbances prevented me from writing these pages sooner, long before.

In my first letter I had been compelled to lay much stress upon the fundamental vice of character of Spengler, which is ~~that~~ ^{an} abnormal racial arrogance, that (hypertrophy of the german Ego), as the French critics use to call this dangerous pride. This morbid sentimentality, ^{has such} a command over the mind of this intelligent writer that his soundest judgments are in many cases polluted with that racial pride which is almost a mania. But besides this malady nearly epidemic in all the civilized countries of Europe, Spengler - as a thinker and writer - deserves our respect. He is quite aware of the most important scientific discoveries, artistic accomplishments and the philosophical speculations of the past, and the last centuries as it appears very clearly, when he displays a remarkable ^{variety of} knowledge on every subject which interests him, as a philosopher of the History. His ^{command} style is very clear, and he has the admirable capacity of explaining quite fairly what he wants to say; but he repeats the same opinion, the same idea and the same thesis, illustrating ^{most often} them with more and more facts and ^{more} examples; so much that the capital defect of his magistral work is - I daresay! - prolixity. His five big volumes could be advantageously condensed into two, very easily.

He has a highly emotional temperament; he loves philosophy, and he is animated ~~with~~ with an overwhelming enthusiasm, when admiring some great man or event that he falls sometime in contradiction with himself. I will give in due time some examples for his contradictions.

His mental probity is ~~admirable~~ certainly praise-worthy, because he recognizes his indebtedness to some of his German predecessors, but he never mentions the name of Bergson ~~at all~~, while all his innovation in the philosophy of history consists - as far as it could understand from the lecture of his first volume - in a very clever application of the Bergsonian philosophy, to the study of General History. It does not mind so much, so much I presume, because I believe that Bergson is ~~very much~~ indebted to some German thinkers, and his philosophy is a strong ^{reaction} and decisive refutation against the mechanistic philosophy of Descartes. I will give full explanation for this question later on, when discussing on the general scientific method adopted by Bergson and Spengler. I must say by anticipation now, that Spengler had written some pages which reflect word by word the fundamental thesis of the Bergsonian philosophy.

We have, now, to consider:

- 1st How he came to believe in (the Destiny) relying upon the idea expressed by Goethe on the (primary phenomena) and how his interpretation of the opinion of Goethe on the initial facts, led him to that belief in the Destiny.
- 2nd What he means by the word (decline)?
- 3rd What is the kind and the nature of Reform he endeavours to realize in the domaine of the philosophy of History.
- 4th Who really the first and the original thinker in this way?

5th His sharp division between Space and Time, and the temporal and spatial phenomena, is the corner stone of his method. He proceeds from the opinion of Goethe on the (Dover) and the (Severn), the temporal, the living, the growing etc, and (the atemporal, the spatial the (fige), the lifeless phenomena etc, but he reproduces integrally the philosophy of Bergson to religion for the interpretation and the grasping of the real signification of the human history which he considers as a living organic body.

6th Consequently he believes and pretends that the application of the principle of causality, ~~and~~ to all organic ~~and~~ phenomena of life is the greatest mistake. This method is true only for the interpretation of the lifeless mechanical phenomena. Its application is only possible when a series of such phenomena is already manifested and is (fige) (crystallized) in the space, so ~~that~~ the application of the principle of causality can only be possible by a retrospective view, following the line of the causal concatenation from the present to the past as far as it may go, but this method can never foresee, or foreshadow the future possibilities in the modifications of a living organism. The prevision and the prediction of the possibilities - in a given line - are only true for the mechanical and lifeless phenomena, which are spatial, atemporal, like the astronomical, the physical and chemical ones, but absolutely wrong for biological, ~~and~~ psychological, sociological and political phenomena and events. Mathematical precision is quite possible and recommended method of precision for the first series of natural phenomena (viz. the mechanical ones) but absolutely wrong for the second group (the psychic, the social, and the biological ones).

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Kütüphanesi Arşivi

No. R.13-1226

II
Bergson is very much indebted to Leibnitz, though I do not remember having seen his name mentioned in the books of Bergson. Spengler pretends, with a great enthusiasm that Leibnitz is - as a Universal Genius - the highest type of philosopher, and I believe he deserves this admiration.

9: What is the highest type of philosopher according to the opinion and the views of Spengler.

10: Spengler, is (like Bergson) very deeply influenced by the fundamental principles of biology, as many more contemporary thinkers too. What is the reason of this influence, which has, at last discredited the classic Metaphysics. (1) How he tries to find analogies and homologies in the history events.

11: Spengler, is strictly subjectivist, and consequently absolutely relativist (if I may use such an expression). He has very clearly formulated his opinion on this important subject. What I can add to his statement about truth?!

12: His intuitionism and Bergson and the old philosophers. (This paragraph ^{ought to be} next to No 3.)

TDV İSAM
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No RTB-22-5

Syounieh, the 8th Aug. 1935.

Lebanon

TDV İSAM
Kütüphanesi Arşivi
No RTB-22-5

Beloved Janet & Dear Said,

I am resuming my critical analysis about the work of Spengler. I am only sorry that many ordinary disturbances prevented me from writing these pages much sooner. So please - in your leisure times - put them into good English style; perhaps I may be fortunate enough to print it.

My first (introductory letter) I had been compelled to emphasize (for putting (en relief) the fundamental vice of character which underlies the valuable work of Spengler, that is the reason why I laid so much stress upon that (hypertrophy of the German ego) which pollutes the soundest judgments of this intelligent writer, who is quite aware of the scientific discoveries, artistic accomplishments and the philosophical speculations of the XXth century, as it appears very clearly when he displays his knowledge on every subject. But notwithstanding his unscientific sentimentality, animated ~~and~~ by the unshakable belief in the superiority of the German genius over the cultural capacity of all other races, (superiority which he considers as the original decree, or the favour of the destiny, bestowed upon the German ^{race} from the beginning of the Creation!) Well! notwithstanding this blameful, rather dangerous sentimentality - 'To say! - his comprehension of the historical facts is remarkable; his sense of discrimination is admirable; his faculty of analysis is far reaching; his intuition is most often true and accurate; his views are - if not absolutely original yet ~~are~~ acute and perspicacious so as to draw some striking

conclusions from some fundamental principles or doctrine, provisionally admitted by the scientists and the philosophers simply because they have not been invalidated by any scientific proof yet. He is quite original when he draws out some personal ideas from the intelligent comparison between two historical facts, or groups of facts. As he is very deeply influenced by some fundamental biological doctrines expressed very concisely but eloquently, he finds similarities and equivalence of ~~form~~ organic forms (viz: morphological equivalence, called homology) and functional equivalence called (analog), he insists very much upon such equivalences and similarities, precisely because he pretends to reform the generally accepted old method for the philosophy of history. The old method was simply mechanistic, consisting in classifying the dead phenomena, according to the principle of causality; in reality human history is ^{most conspicuous} the manifestation of life, and ought to be considered as ^{an organism} in course of (Devenir), and not as the phenomena of the dead Nature (nature morte), to be studied by following the mechanical process of causality, as we do ^{for} purely natural sciences, like Crystallography: for instance!

I will lay very much stress on this question of method when I shall come to deal with it as the foundation stone of all his work. I will explain also why he preferred the intuitive method, and why he believes in the Destiny. I will explain also, why he separates so sharply the time from the Space and how much he is deeply influenced by the philosophy of Bergson, and his famous theory of (the concrete time). After having read carefully his first volume I understood very fairly that what he means by (decline), is totally different from the common opinion expressed in the sociological writings we know. So I presume that those philosophers, or publicists who have written some books (as I am told) in reputation of Spengler's essential thesis, are

(*) By Goethe first!

may have been, perhaps, mistaken in the specific meaning given by him to the word (decline).

Spengler, is like Bergson and many other contemporary philosophers — very deeply influenced by biological principles; (I will tell you why later on!). He considers the bewildering phenomena of life, just as an initial impulsion given to a bullet — for instance — by a force. Accordingly, this impulsion which moves on the bullet must be absolutely limited with the initial energy received. Its duration depends on the natural obstacles, it may encounter on its way, so it is absolutely limited. It must stop somewhere after some time. (this is the Bergsonian definition of life!) As we cannot ~~force~~ foresee those obstacles, we can not predict and determine very precisely how long life will last for this or that individual, although there is an extreme limit of age for every living species. It is the same for kindred races ~~and~~ which Spengler considers (perhaps wrongly!) as species totally different from each other. Now the first ~~impulsion~~ impulsion which will determine each ^{one's} direction in life, is given by an unknown force ^{which} he calls Destiny. Spengler believes that every initial impulsion of life, and motion even, is an effect of the Destiny; a decree of Destiny: (*)

(*) this is one of his essential principles of belief, an (article de foi) very remarkable in a thinker like Spengler, who pretends with a firm conviction that the german mind is not only superior to greek genius but it is altogether different from that of all other races. He states that the germans who have studied keenly the Hellenistic culture, have learned from them only how different was the german from the greek. Yet this belief in the destiny, is essential in the Philosophy of Heraclitus, who exclaims that everything is destined: (ΕΣΤΙ ΖΑΡ ΕΙΡΑΡΜΕΝΑ ΠΑΝΤΟΣ.) (εἰραρμένη = imarmeni) means becoming

Everybody knows that the Greek mythology ($\text{T}\eta\chi\eta$ = *teche* = *fatum* = *destiny*) was considered as an omnipotent Divinity above all others. Even (Khronos = *time-god*) and (Zeus = *Jupiter*) ^{the Ruler of the world,} were ^{submitted} ~~doomed~~ ^{to the} ~~to fulfill~~ ^{to the} exactly his capricious decrees. ^{of the future.} That is the meaning of fatalism, and fatalism will remain the last refuge of belief as long as a mysterious, unknowable, omnipotent ever active Power, will remain behind the veil of the phenomenal world, — the only one accessible to our mind — and will be considered as the first cause, or as the (*primum mobile* = *the first motor*) of everything every motion, every change which constitutes the ^{very substance} ~~body~~ and life of the whole universe. ^{actually in process of becoming.} There is no doubt that the believe in the Destiny is absolutely incompatible with free will, on one side and with the principle of Causality on the other. (1)

I have been obliged to emphasize this point, because Spengler pretends that the Greeks are in every respect altogether different from the German and generally speaking from the Nordic type of men! — according to their disposition of mind, so that no comparison could be truly possible between the German Genius, and that of the Greek. This original, innate, temperamental difference of mind is due to the fact that the Greeks are altogether devoid of feeling, ~~and~~ the real time which is life and can be only grasped by the inner sense, consequently because they are deprived from the Historical sense; ~~and~~ which means the vivid consciousness of the continuous flowing of life and things. Later on in a special chapter, indissolubly

~~Let it be~~ I will discuss this problem which is related to the Bergsonian conception of the concrete time, (the non mathematical time), ~~later on~~. Let ~~it~~ be sufficient for the moment to remark and ^{to} notice the striking fact, that the belief of Spengler in the Destiny, which constitutes the foundation stone of all his metaphysics — is originally Hellenistic and as much old ^{as much} and primitive as the cosmogony of Hesiodos. As to the ^{idea and the sentiment of the} ~~eternal flux~~ of the eternal flux of things, ^{and the sense of time} no one among the old and the ~~more~~ contemporaneous philosophers has — as far as I know — expressed it ^{more} ~~as much~~ vividly ^{than} ~~as~~ Heraclitos himself ^{has done} in a very concise eloquent aphorism, when he exclaimed sadly: $\text{\tau\alpha\rho\tau\alpha\ \rho\epsilon\iota\ \kappa\alpha\iota\ \omicron\upsilon\delta\epsilon\iota\ \mu\epsilon\iota\upsilon\gamma}$.
^{with a deep melancholy}

coming again to our essential Subject which is the initial impul-
sion attributed to the Destiny;

Now I am quite convinced that Spengler thinks that the first impulsion
which gives way to a series of successive phenomena, which ~~follow~~^{to} proceed according
line ~~of~~ as it was predestined to follow this ~~very~~ track, among all other possible
directions - proceeding in some definite line - and is the realization of the ~~deed~~
Destiny's decree. This is the essential mystery of (the becoming = le devenir)
of ~~the~~ all kind of phenomena in the world. We can never ^{underlying} why it happens to be
so, and why it follows a track among other innumerable directions possible!...
consequently we can not foresee and foretell also, what will precisely be, the
direction which the first impulsion of life will follow in process of its becoming.

It is not only very curious and interesting to inquire about the
imperious philosophical reasons which compelled this thinker to adopt
a method (~~which~~ the intuitive one) for the ~~history~~ study and the
interpretation of the human history. As it is very difficult and too
ambitious to try to discover and to determine undoubtedly all the
principal ideas, ^{moral} ~~and~~ factors motives, social factors and political
forces, which had very probably influenced the mentality of this
very conscious author, I shall confine my considerations relating to this
point to what he has declared so frankly in his book, in acknow-
ledgment of the debt of gratitude he owes to some of the leading
geniuses of Europe, and above all of Germany.

La nature de qu'on peut compter est histoire ce qui est sans
la mathématique. P. 104. voyez pour le sens mathé-
matique page 105 (les australiens!) à 104, la mystique de la
mathématique de Pythagore.

La dernière des choses etc. 108.

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Les nombres appartiennent exclusivement à la sphère de l'étendue
La mathématique Faustienne 117 objection réfutée d'avance 118,
ce que fait la math. antique. 119. voyez dans cette même page supra
la vraie math. doit répondre au sentiment de son auteur etc.

Les idées principales de Goethe point de départ de la méthode de
Spengler 55. voyez encore pour la même thèse P. 163 et 168

La rupture de la culture et de la civiliz. rupture avec le passé 62.

Discontinuité

Imperialism est civiliz. pure. à propos de Cecil Rhodes 74+75
voyez 77 aussi.

causalité n'a rien à faire avec le temps 194

Rem. sur la morphologie intuitive de Goethe 176.

encore sur Goethe et contre la causalité P. 186

importante considération pour le temps concret. On dirait
que c'est Bergson qui parle. P. 192.

voyez sa défense du temps et la note à la P. 198

Il défend et définit bien le temps réel et explique très
bien le temps (t) P. 200 et note.

ce que l'Hindoue aurait fait. P. 146.

la mathématique de l'infini (faustienne etc) P. 148.

La substance entière de la math. faustienne 149.

la grande voie de la math. occidentale P. 150.

Spatialité d'ordre supérieur P. 154.

l'idée la plus pure de la psychée faustienne 156.

Les paroles de Goethe sur les phénomènes initiales P. 165.

" " " sur l'humanité-entière P. 48.

à qui Spengler doit sa philosophie? note marginale de la p. 93.

sur les modèles de la littérature classique Note P. 59.

ce qu'il appelle systématique et physiognomique (169)

note sur le type Césarique représenté par Cecil Rhodes
et l'expansion coloniale et l'homme de violence future

Comparaison avec Flamminius. P. 75 & 13.

Nature vivante selon Goethe. P. 163 et 55.

Les moyens de connaître les formes mortes et vivantes
soit mathématiques et analogie. P. 20.

erreur commise par Kant en séparant la géométrie de
l'arithmétique, qui toutes deux sont spatiales selon Speng.
Foot note de la page 24.

(Imperialisme est civilisation pure) P. 74. jusqu'à la
fin du paragraphe.

Importante remarque sur la nécessité de se soumettre
au Destin. P. 76. et la fin de la P. 77. prédiction de
l'avenir.

Quand les faits manquent le sentiment guide. P. 78.

... (7) ...

pour justifier la valeur de la méthode intuitive
voyez Page 82.

Il est excessivement subjectiviste voyez son opinion sur
la relativité absolue des vérités, Page 89.

Ses idées pour le devenir et le devénu, Page 101.

Le principe premier des choses, très profond est im-
possible à exprimer P. 103. la première impulsion n'est
explicable que par le destin.

La nature vivante de Goethe P. 102.

différence de la nature et de l'histoire P. 104.

exclusivisme de toute culture P. 106.

c'est l'occident toujours p. 109.

Parole de Goethe sur la ... P. 110

l'étendue diffère avec la Culture P. 115.

sur la nature des mathématiques antiques 116.

les nombres symbolisent la mort et la
positive la vie. 123.

l'opinion a subi l'influence arabe 125.

drôle de comparaison entre les mathématiques et
l'architecture P. 128.

Les arabes ne le cèdent même pas à Gauss P. 129.

Ce qu'a fait Descartes en mathématique P. 130.
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Voyez pour l'âme faustienne P. 136. + 137

Voyez aussi P. 138 + 139. (la logique du temps et de
les concepts simples P. 141.) l'espace (20)

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Nécessité de se soumettre au destin

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... de ...