the latter can only grow out of the specific structure, content, and potentialities of the social system. Under some historical conditions the challenges experienced by a culture group are of such a nature that a successful response is possible. When Africa was threatened by desiccation, some of its inhabitants responded successfully by creating the first great river Civilization in the Nile valley. The Inkas and Aztecs, on the other hand, were incapable of meeting the sudden external challenge of superior military power and organization out of their own resources. Only the relatively rare coincidence of numerous favorable circumstances creates a condition in which cultural growth and historical evolution are possible.

V

Perhaps for the first time in history, today we are in a position to analyze in scientific terms the social laws of cultural evolution. As regards the past, our new knowledge is capable of uncovering structures, tendencies, trends, and interactions only if it does not try to reason away basic disharmonies and limitations. In facing the future, we possess a somewhat greater freedom of action in that our very understanding of both our possibilities and limitations may become a factor contributing to the development of a successful response in a challenging situation. Our own Civilization must choose between disintegration or survival, the latter depending on one or, at most, a very limited number of courses of action. If it is to survive as a going concern, it must develop into a planned world state in this century. In this instance, three paths seem to lie open along which it is theoretically possible that our society may move. The world state may come into existence as a result of Fascist warfare and conquest, of Bolshevist revolution and expansion, or of democratic socialistic evolution and federation. At this juncture it is difficult to predict which one of those three trends will prevail. It even remains to be seen whether the Fascist or Bolshevist methods will be sufficiently flexible and whether democratic socialism can marshall sufficient strength for the unification and re-organization of the world society. On the other hand, it is evident that an orderly and peaceful return to the "good old days" of nineteenth century capitalism and nationalism must be dismissed as an idle dream.

Whichever the outcome may be, it will not bring absolute perfection and ever-lasting harmony. If the world equilibrium were ever realized, no matter how closely we may think today that it would approximate a Millenium, the sacrifice involved would be considerable. Who would take it upon himself to balance the happiness of the then living with the misery of past generations? Who could claim that the "Brave New World" would preserve all the values achieved by past generations? Who is qualified to decide whether a refined and complicated Civilization is "higher", "bet-