it would be subject to the basic inadequacies of all creation, which they had finally come to recognize. Lacking a structure of its own, historical fulfilment would be limited and blocked by the curse of facticity and irrationality, contingency and rigidity. The discrepancy between human imagination and objective reality would pervade the historical sphere as well als all other spheres.

Bearing all this in mind, they postulated that, through the dialectics of history, the contradictions of thinking and being, of liberty and necessity, of rationality and facticity would be eliminated. Man being both producer and product of his culture, the identical subject-object of history, he would surmount the barriers of facticity and infinity which he had himself created. As a result of historical growth and the continuous emergence of new qualities, through the teleological dynamism of the historical process, individual occurrences and isolated events would be mediated into a meaningful whole.

III

The question arises whether this "modernization" of the theodicy concept is tenable on scientific grounds. At first sight, it seems as though the disquieting dependence of history upon nature has been underestimated. The failure to appraise the organic and biological aspects of human life and the tendency to forget that homo sapiens underlies the zoon politikon, reveal the ideological nature of the hypothesis. After all, the human race consisting of the dead, the living, and the unborn cannot be considered a living organism endowed with a uniform, single consciousness. Whatever methodological value such a marginal concept may have, mistaking it for living reality can only be a source of illusion and confusion. Whatever history may mean to the "non-existent Man", the existing men destined to live out their short life-span in time and space will always be the victims of its transitoriness and incompleteness. As history moves ahead more rapidly, as historical change gains in scope and depth, and as the historical task grows more challenging, the concomitant losses are bound to increase in proportion. What was gained yesterday, is lost today and will be forgotten tomorrow. In this sense, history, too, is an insatiable devourer of her own children. As the irony of fate will have it, historical man yearning for a permanent part in the infinite drama of history grows increasingly aware of his biological limitations. While some reptile is privileged to enjoy the monotony of natural life for centuries, the zoon politikon has the greatest difficulty to add but one score years to the three and ten or four score that have been meted out for homo sapiens[6]. Even assuming

6) "We shall never completely subdue nature; our body, too, is an organism, itself a part of nature, and will always contain the seeds of dissolution, with its limited power of adaptation and achievement." (S. Freud, Civilization and its Discontents, 1930, p.43).