exist in the future. He was far too clever to ignore the new forces threatening the maintenance of the status quo; but he knew that by incorporating them theoretically into his system, he himself would blow it up. He died just in time to be able to maintain, to the end of his life, his conviction that the only remaining task for mankind to perform consisted in holding fast to the goal reached after such long hardship, to complete the legacy of the past in all its details and to be on guard against all possible retrogression.

II

It is at this point that Marx becomes Hegel's most radical antagonist. For Marx, we have seen, the present is the turning-point, the basis for mankind's leap from the realm of necessity into that of freedom. By way of our scheme[3] we have tried to intimate the epochal importance of the present age in Marx's conception. Be it remembered again that the "productive forces developing in the womb of bourgeois society create the material conditions for the solution of that antagonism. This social formation constitutes, therefore, the closing chapter of the prehistoric stage of human society". Consequently, for him, our own age - the stage of capitalism and socialist revolution - signifies far more than a transitional epoch within a "Historic Civilization" or even a crisis in the derivation of one Historic Civilization from another - it is rather a true Kairos, a real Weltwende, a Third Revolution comparable, if at all, to the "Neolithic Revolution" which separates the Old Stone Age from the New Stone Age, or the "Urban Revolution" which separates Neolithic man from the man of the Historic Civilizations[4] - and it is still more far-reaching and deep-going than these two epochal changes. "The prehistoric stage" of the human race, according to Marx, embraces classless societies of primitive communism as well as the "modes of production" called here Historic Civilizations (among these Marx distinguishes only the "Asiatic", the "Ancient", the "Feudal", and the "Modern Bourgeois") whereas history itself will only start with the establishment of the classless society of the future which will consist of the lower socialist and the higher communist phase. For Hegel history comes to an end with present-day bourgeois society - for Marx this society stands at the threshold of true history.

When interpreting Arnold Toynbee's system, one is initially inclined to believe that our age marks neither the end nor the beginning of history. It rather seems to represent but one of the several phases of which any of the numerous Historic Civilizations is composed. Because Toynbee's work so far published is preponderantly devoted to the exposition

3) loc.cit., p.52.

4) V.G.Childe, Man Makes Himself, 1936, esp.pp.74 ff. and 157 ff.