face the head of Medusa without growing torpid and to find, in their innermost self, the strength to bear their destiny with courage, the courage of despair. They travel through this world mindful of unavoidable "damnation" that, time and again, manifests itself in wreckage and death.

III

Although this philosophy of life is of a dignified age, it has made its way into social science mainly as a result of Max Weber's life work. So it is fitting that Karl Jaspers, a philosopher and disciple of Max Weber, closes his profound essay on Weber with the words: "Closer to him comes he who understands wreckage and death. But unintelligible shall he remain to him who forgets death over the beautiful world which Max Weber also enjoyed in calm serenity"[48]. Indeed, Max Weber's insight into our world was too profound to let him overlook its seamy side. What he liked to call "plain intellectual honesty" bids us to state that we must not be content to wait for prophets and saviors today, and that the thing for us to do is to go to work and to do justice to the challenge of the day, a task plain and simple for anyone who finds and obeys the daimon holding the threads of his life. For we live in a period and a world which is under the iron rule of advancing rationalization and intellectualisation. Whether we like it or not, matters little: The so-called "Disenchantment" (Entzauberung) of the world is a process which has been going on in occidental history for millenia, and it is the destiny of our and future generations to face it and to search for the kind of freedom compatible with such a world[49].

It may be said that Max Weber never tries to escape from the tragic aspect of all existence, nor does he ever attempt to make the relative appear as the absolute. Science, he believes, has no access to the absolute and transcendent. It is of its essence to remain within the limits of the immanent. Still it recognizes its own limitation, it concedes that there may be "something" beyond knowledge and experience and reason, but, at the same time, it affirms the absolute impossibility for itself to fathom that "beyond". According to Max Weber, it is the all-pervading rationalization and disenchantment which have shaped our mind in such a way that it has become impossible for us to break through the shell of

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48) Karl Jaspers, Max Weber. Deutsches Wesen im politischen Denken, im Forschen und Philosophieren, 1932, p.78. - In English, T.Parsons, op.cit., pp.500-686, gives the best idea of the greatness of the man and his work. Cf. also H.Speier, "Max Weber", Encyclopaedia of the Social Sciences, Vol.15, 1935, p.386 ff.

49) Max Weber, Wissenschaft..., passim, especially p.15 ff. and p.35 ff. Cf. the quotations from Max Weber in English translation in H.Becker, "Historical Sociology", Contemporary Social Theory, ed. by H.E.Barnes, H.Becker, and F.B.Becker, 1940, p.521 ff.