is unable to reconcile his beliefs with the postulates of science, "that intrinsically God-alien power"[28], without falling into contradictions that lay his entire system open to the criticism of logic and experience. Just as much as Hegel's and Marx's metaphysical beliefs have fatally distorted their conceptions of history and society, a number of weak points and inconsistencies in Toynbee's system may be traced back to his attempt to interpret the entire history of the human race as part of one gigantic Christian theodicy. True that, theoretically, Toynbee attributes an equal value to the various Civilizations[29]. Nevertheless, throughout his study, he regards religion as the "most important field of any in the whole range of human life"[30]. And among the so-called "higher religions" it is, of course, Christianity which for him incarnates the highest value[31].

Thus, in spite of all historical relativism necessarily implied in any cyclical philosophy of history, specifically Christian ideals and evaluations become ultimate values and absolute norms[32]. Time and again, as he proceeds in his investigation, he pronounces value-judgments which are not made manifest as such, but remain half-conscious. Toynbee seems to have really no notion how important it is for a scholar to distinguish sharply between value-judgment and value-understanding[33]. He does not see the abyss which separates the "causal-meaningful" method of history and sociology from the evaluating and moralizing method of practical ethics and politics. Of course, we are far from reproaching him for having outspoken convictions, some of which we even share. We notice, however, how his convictions distort his understanding of the historic reality in all its complexity. Toynbee condemns the "devil" before he takes the trouble of getting fully acquainted with him and therefore has no means of appreciating both his limitations and his strength.

As an illustration, we may ask what Toynbee achieves when he dismisses as "vulgar", "superficial", "non-essential", and "trivial" phenomena like material technics, economic performance, and, especially, capitalist striving for profit, thus warping the understanding of these fatal powers[34]. It is no doubt the moralizing philosopher in Toynbee who is responsible for his repeated failure to notice the power and signifi-

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28) Max Weber, Wissenschaft als Beruf, 1919, p.20.

29) Op.cit., Vol.1, p.175 ff., and Vol.5, p.371.

30) Ibid., Vol.4, p.224.

31) Ibid., Vol.5, p.371.

32) Ibid., Vol.3, p.156, p.159, p.192, p.211; Vol.5, p.16.

33) The elaboration of this distinction is one of the lasting contributions of Max Weber to the method of social science. Cf. the critical exposition of Talcott Parsons, The Structure of Social Action, 1937, p.591 ff.

34) Op.cit., Vol.5, p. 16, p.200; cf. also Vol.3, p.154, p.159; Vol.4, p.242, and passim.