secular history and society and clasp the hand of a transcendent Godhead.

Scientific scepticism of this kind must not serve, in Weber's opinion, as an excuse for commonplace superficiality or philistine banality. The scope of his research is immense and the radicalism of his questioning unsurpassed. Still he confined himself to studying complexes of concrete historical relations and actions. He offered no closed system, no final statement, no definitive answer, knowing that, because of the nature of science itself, his work must remain fragmentary and provisional.

In the world of man, there will alsways exist a variety of problems, of possibilities, of value attitudes. Max Weber refers to John Stuart Mill for the paradox situation that, if we start our investigations from pure experience we must find a kind of polytheistic world. What held true for ancient times with their gods and demons, is still valid today, only divested of its mythical appearance. The many gods struggle with one another forever, and above them hovers fate, not "science"[50]. Therefore the universe appears pluralistic, and we have to separate clearly the various spheres and attitudes. Science is to be kept apart from religion, politics, and art. These take side in the struggle for final goals, whereas the former is not concerned with the ends, but with the means solely. All that science may and must offer is rational clarification of the innumerable viewpoints. Thus it can bring about immanent understanding (Verstehen) of human actions and meanings thought by men (gemeinter Sinn). Free from partiality it can explain historical trends and social tendencies in their origin, function, and consequences. To enable us to seize upon the decisive aspects of the socio-historical reality, Max Weber constructs his famous "ideal-types" which "are neither average types nor ideals but non-normative standards built up by the deliberate selection and combination of particular elements of reality"[51].

As a sociologist and historian Max Weber always remains a true philosopher. In order to understand as much of the universe as is granted to mortals to understand, he follows Pope's dictum "the proper study of mankind is man". In the great tradition of Aristotle, Hegel, Marx and many others, and in opposition to the hero-worship of Bergson and Toynbee, he conceives of man not as of an isolated great personality, but as being indissolubly integrated into historically changing society. In studying universal history, he attempts to find a clue to the present and future of the common man. By investigating our own age, he detects the problems and forces which contribute to an understanding of the past. In resuscitating the past, he shows the interdependence of freedom and necessity characteristic of all human affairs, the range of "objective

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50) Max Weber, ibid., p. 27.