whole. Consequently, Toynbee's system represents a more genuine and sincere theodicy than do Marx's and even Hegel's diluted philosophies.

There are, nevertheless, problems with regard to which Toynbee occupies a middle-of-the-road position between Hegel and Marx on the one hand, and between theology and philosophy pure and simple (as represented today by Berdyayev and Croce, for example) and so-called "historical sociology"[4](as represented among others by Max Weber and Alfred Weber) on the other. (Small wonder that time and again, the historian-sociologist Toynbee comes to blows with the homonymous theologian-philosopher.) As regards his interpretation of the present, Toynbee sides with most "common-sense" historians and sociologists as against Hegel and Marx in assuming that our age constitutes neither the end nor the beginning of human history. It is but one phase in the development of Western Civilization which, in its turn, is derived from previous Historic Civilizations and will be followed by many more Civilizations of the same type[5]. For, as the various Civilizations follow each other in eternal repetition, so each Civilization runs through the cycle of genesis, growth, breakdown, disintegration and dissolution, the whole history of a Civilization after its breakdown being characterized by Toynbee as the succeeding stages of the "Time of Troubles" and the "Universal State" and "Universal Church". For our own Civilization, he leaves the question open whether we find ourselves still in the phase of growth or whether the breakdown has already occurred and the "Time of Troubles" begun.

This philosophy, the reader will be aware, lies in the tradition of the philosophy of the historical cycle as developed by Polybius and Ibn Khaldun, Machiavelli and Vico, Gobineau and Nietzsche, Pareto and Spengler; and it is far removed, indeed, from any theology or theodicy. In

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4) Cf. H.E. Barnes and Howard Becker, Social Thought from Lore to Science, Vol.1, 1938, p.743 ff. and their Contemporary Social Theory, 1940, p.491 ff.

5) Toynbee, op.cit., Vol.1, p.462 ff. and Vol.4, p.10, in all seriousness puts forward "the unverifiable but not intrinsically unreasonable assumption... that there is time ahead of us for at least 1,743,000,000 civilizations to come into existence and to pass away"; this assumption is made on the grounds of Sir James Jeans' "computation that the Human Race has at least 500,000 million years of existence still to look forward to."

Already here we have to face an inevitable terminological difficulty. The terms culture and civilization each have at least three different meanings: Toynbee, G. Wright, and other writers close to their point of view by the term civilization comprehend either a given historic civilization consisting of a "highly civilized" society such as for example the Egyptian Civilization, the Western Civilization, etc., or the more abstract concept of "civilization" as constructed on the basis of these historic civilizations. While the term "civilization" is identical with a highly developed type of society and life characteristic of all given historic civilizations, the term "culture" in their terminology comprises the whole life of a more primitive precivilizational society (people, tribe, etc.). In this paper the concept of civilization in the sense just explained is referred to as "Historic Civilization" (always capitalized).