

## APPENDIX

The following book-reviews are included in this collection as they seem to the author to supplement the interpretations of the future prevalent in the 19th and 20th centuries. Three widely differing scholars - the German sociologist Max Weber deceased in 1920, the 93 year old British philosopher Bertrand Russell, and the middle-aged American political scientist John H. Herz - examine present-day society in terms of formal rationality, other types of human knowledge, and the power and security dilemma.

**MAX WEBER:** *The Theory of Social and Economic Organization.* Translated by A. M. Henderson and Talcott Parsons, edited with an introduction by Talcott Parsons. New York 1947, Oxford University Press. 436 pp. § 6, --.

At a time when Western Civilization is shaken to its foundations, it is worthwhile to study a thinker whose major works reflect an acute awareness of the contradictions of our society. The origin and destiny of what Max Weber used to call "formally rational capitalism" was to him of more than academic interest. True, he who never ceased to be a "Christian gentleman, a university professor, and a Prussian reserve officer", rejected as "utopian" the belief that capitalism could be transformed into a more rational and just society. Due to a combination of rare intellectual talent and neurotic character, he still possessed the rare gift of throwing into relief the basic defects of all social systems. At the same time, he nostalgically harked back to the good old days of small-scale capitalism and middle-class humanism. Indeed his genius was never free of the idiosyncrasies of the dangerously naive German "national-liberal" philistine. Weber who honored the ethical convictions of pacifists and internationalists wanted to participate in the "great and wonderful war" and make an alliance "with the devil himself" "for the restoration of Germany to her former splendor". In short, international politics, in Weber's eyes, becomes *Realpolitik*, *Realpolitik* consisting of the never-ending struggle of the great powers. - Similarly, world history appears as a sequence of "charismatic" movements which are unflinchingly stereotyped into traditionalistic routine structures. In opposition to this cyclical pattern there unfolds the unilinear "process of disenchantment which has continued to exist in Occidental culture for millenia" and which has culminated in the rise of capitalism, the highest expression of "formal rationality". This process may, however, be reversed, esp. if a new charismatic movement (such as socialism) were to overthrow the existing order. Thus, as the past is not without its bright spots for the historian, so the present is full of shadows for the politician, and the future seems even more foreboding to the prophet.

Space prevents a detailed discussion of Weber's sociology as expounded in the present volume. Suffice it to say that it contains the fundamental concepts of his general sociology as well as the basic categories of his economic and political sociology thus representing, as he would call it, an "ideal-typical" synopsis of