

as a whole, of the interaction of ideas, institutions, and groups<sup>45</sup>. In most instances even the creativeness of the great individual asserts itself historically only through the many groupings and organizations co-operating and competing with one another, and each consisting of a whole gamut of leaders, lieutenants, and followers, all creative in varying degrees.

Toynbee may be expected to find believers ready to accept his theodicy at its face-value. Doubters, however, will object that after the experiences of the last centuries any historical theodicy is unpracticable for Western scientific thought. Toynbee's theodicy is out of date by at least a century or two; in this respect it belongs to what he himself calls the Epimethean as against the Promethean system<sup>46</sup>. The great age of theodicies, in our own Civilization, made its beginning with St. Augustine's *Civitas Dei*; it came to an end more than a millenium later with Bossuet's *Discours sur l'Histoire universelle*. Hegel's titanic construction betrays much of the tragic struggle of the late epigone for a forlorn hope. For, even prior to his time, for centuries the wave of secularization and scientification had been surging on against the bulwark of Christian faith. We have seen that Hegel's superhuman attempt to secularize the theodicy and to intellectualize the faith had come to naught. For much the same reason, Marx's edifice has crumbled; the flood of rational scepticism drowned his efforts to bring harmony and perfection down to earth and to replace the transcendent Godhead by an idolized Humanity. For once we agree with Toynbee when he rejects the "Religion of Humanity" as an unsatisfactory and contradictory "idolization" of an "ephemeral Self"<sup>47</sup>. There is indeed "bitterness in the boast that Man is a monarch", and this monarch certainly is a "castaway" - at least *sub specie aeterni*. Yet we do not agree with Toynbee when he thinks that the worshipper of Humanity lives "in a spiritual solitude which is an abomination of desolation". Humanity, for its devotee, can make a "Living God" as powerful as the Gods of any of the innumerable religions men have continued to worship since the origin of the race. We do know, however, of men who live in a spiritual solitude, in a desolation which, to be sure, is no abomination, but a destiny dark and terrible, and yet not without challenge and grandeur. Those who have matured to recognize all idolization and deification as a child-like escape and primitive fetishism, will be ready to face the universe as it appears to them - unreasonable and mysterious, impenetrable and transcending. Nevertheless they will refrain from seeking consolation in beliefs not warranted by scientific experience and logic. Theirs is to

45) Toynbee, *op.cit.*, *passim*, especially Vol.3, p.239 ff., 375, Note 1; Vol.4, p.15 ff., 133 ff., 245 ff.; Vol.5, p.26, 29 ff.; Vol.6, p.176 ff.

46) *Ibid.*, Vol.3, Note 1 on p.375 ff.

47) *Ibid.*, Vol.4, p.300 ff.