process presupposes loss. Growth and achievement depend for their very existence on the destruction and displacement of what has previously been gained. In this sense, progress without a price does not exist. In the realm of spiritual culture a new style, a new pattern, a new form of expression will leave little room for the continued flowering of the old although it may not inhibit the conservation and reproduction of old treasures. Heroic epics are not created in an age of bourgeois novels. Genuine Gothic cathedrals do not spring up on Wall Street. Even in the sphere of material culture where the economic principle of the greatest output with the least possible effort dominates and where gain is measured in quantitative terms, qualitative changes take place which frequently imply losses in value. The "progress" from the horse and buggy to the automobile represents a quantitative increase in speed and power, and yet a loss in geniality and poetry. Likewise the unfolding of creative energy in one sector of human endeavor may very well arrest growth in another: Science is step by step dethroning religion, the laboratory atmosphere being no fertile soil for the cultivation of mystics and seers.

In fact, there have been historical situations in which no compensation occurred for the losses inflicted. Whole societies and Civilizations have at times disappeared, scarcely leaving a trace of their brilliant existence. Examples in point are the ancient Indus Civilization or the medieval African Negro Kingdoms in the Sudan and south of the Sahara. Great cultural values have vanished under the ruins of the socio-historical catastrophes. What has been preserved until today in our own or other contemporary cultures is but a fraction of the would-be cultural heritage created by all groups in all times[11]. Even those elements that have been transmitted have, in most cases, been profoundly transformed, reinterpreted, and adapted. Frequently they continue to exist as a collection of dead relics and curiosities or as unintelligible manuscripts or as books that have lost their meaning.

Once more, historical development proves itself subject to the interplay of antagonistic forces. The struggle of man and nature from which history springs appears as an erratic, planless, and wasteful process, vascillating between advance and retreat. Each of the two contenders, man and nature, continue to threaten the life of their own product, culture and society, which, in turn, eventually becomes some sort of a threat to itself - no society ever having had complete control over either its environment or its own mechanism. The range and scope of challenges with which any civilized society may be faced is tremendous and only partially determined by its own cultural endowment, whereas the range and type of responses at its disposal is extremely limited, since

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11) Ralph Turner in his otherwise admirable work seems to overemphasize the cultural continuity and conservation of values.