civilizational process the intellect aims at rational control over the world, the cultural process is the work of the soul which strives to portray itself or to escape from itself. Culture, in Weber's meaning of the term, is "the respective form of expression and redemption of the psychic in the materially and spiritually presented substance of existence"[56]. All cultural emanations as creations are unique and not transferable. The cultural process knows of no stages of evolution, but only of reversals, periods of productivity and unproductivity, decline and standstill. It resembles a troubled sea which does not flow towards a goal[57]. "There is no 'march' of culture. It is subject to retrogression as well as to advance. Its past does not assure its future"[58]. In so contrasting the march of civilization with the "eternal" recurrence of cultural and societal life of the Historic Civilizations, Alfred Weber is developing a theme touched upon by Max Weber who had emphasized the difference between science harnessed to the run of progress and art finding its perfection within itself[59].

V

With the publication of his latest book, Alfred Weber has given us a panorama of universal history within the frame of reference of the three processes just sketched. Now at least we can imagine to a certain degree how the "progress" of the human race through the civilizational process can be brought into agreement with the cyclical up and down of the many Civilizations which is manifested in their societal and cultural process. At long last we see how in the Fourth Millenium B.C. the primary Civilizations in a few places originate out of the stagnate magic agricultural culture of the Neolithic age. For the first time in those Civilizations, a third type of man, the equestrian master man (Reiterlicher Herrenmensch) makes his appearance within the ruling class (the first type, according to Weber, being the Neanderthal man, the second being the Neolithic man). That class overcomes a servile, magic attitude towards nature and begins to establish state government and to organize society rationally. Only with the appearance of this new type of man, real history finds its beginning as a great epic, as the tragedy of the struggle for power - a drama of which we seem to witness the final act today[60]. Yet all the primary Civilizations - consisting main-

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56) Alfred Weber, "Prinzipielles...", p.30.

57) Ibid., p.28 ff.

58) R. M. MacIver, Society: A Textbook, 1937, p.275, quoted here from Barnes and Becker, Social Thought...., p.775.

59) Max Weber, op.cit., p.14.

60) Alfred Weber, Kulturgeschichte...., p.14 ff. - Weber's treatment of the rise of the first Civilizations seems to have been invalidated by Toynbee's and other's investigations into