ly of the four "supporting pillars" of history, i.e. Egypt, Babylonia, China, India - remain essentially magic representing a wedlock between primitive magic and rational organization of economy, society, and state[61]. In spite of numerous contacts through commerce, spiritual intercourse, and attempts at unifying organization, they remain widely separated, self-contained unities only loosely connected because of the pressure brought upon them by the migrations of the nomadic tribes who, time and again, break forth from the wide steppes of the Eurasian-African block that surrounds the primary Civilizations. Consequently, they communicate with one another, so to speak, only by way of "narrow pipes"[62]. Within the group of primary Civilizations, Alfred Weber rather sharply contrasts the oriental with the occidental pair. There the primary Civilizations survive in their essence through the whole of human history, striking forth and back like a pendulum. Thus in China and India we witness the repetition of a process unrolling vertically from the social bottom to the top and, time and again, manifesting the eruption of the powerful and primitive magic substance[63]. In the West, on the contrary, we can discern a sequence of periods running through history horizontally. Here the primary Civilizations break down completely, the centres of gravity of the Civilizations shift considerably. Out of the primary Civilizations develop entirely different secondary Civilizations which are of two degrees (stages)[64].

Within the group of secondary Civilizations of the first stage, it is the Jews and Persians in the Hither Asiatic sphere and the Greeks and Romans in the Mediterranean sphere (both spheres, based upon Egyptian and Babylonian Civilizations) who gain the greatest importance for the subsequent development of the West. The former do so since Judaism and Parsism, for the first time, brought into history the idea that the true greatness of the master-man consists in the ready and proud acceptance of his humiliation and agony; the latter stand out for the reason that they were the first to discover the aristocratic man and the Promethean man demonstrating at the same time that a culture based upon this type of man was inwardly threatened by its own self[65]. In addition to this outstanding achievement of Classical Civilization we have to remember the equally important transformation of the magic world view into a mythic-symbolic world interpretation, further the rise of systematic science in the modern meaning of the world, and, last but not least,

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the origin of Civilizations with which Weber is not acquainted. Cf. Toynbee, op.cit., Vol.1, p.183 ff. and Vol.2, passim.

61) Alfred Weber, ibid., p.31 ff.

62) Ibid., p.7.

63) Ibid., p.43 ff., especially p.76.

64) Ibid., p.6.

65) Ibid., p.77 ff.