

absorb persons with high n. Achievement, so that no religious movement occurred creating a "new spirit". When mobility was threatened in the 19th century, such religious movement occurred, but was of very short duration although rather widespread. An example is given by WEBER (1951, p. 219) with the T'ai P'ing T'ien Kuo movement (Heavenly Kingdom of Peace; from 1850-1864). This movement is of the reformatory sacro-syncretic type (very similar to Christianity, although incorporating traditional elements). It is significant that its founder had been educated in Confucianism but had failed to pass his examination for the literati profession. The founder belonged to a rusticated sib of nobles. The existence of stress of culture from European occupation and missionary influence, the fact that the founder belonged to a sib of nobles presumably strongly influenced by the ancestors cults, and the threat to his mobility in the literati class (due to his failure to pass his examination) fits almost too well into our interpretation of the origin of such movements. It is unfortunate that we do not possess more details about this movement due to the original sources being in Chinese.

In general, it appears that a re-definition of the sacred seems to be a widespread pre-condition which was present wherever socio-economic growth occurred in past history, for countries in which growth was genuine. For primitive societies at a low level of cognitive, the crucial dilemma is: Is the "new spirit", as manifested in nativistic movements, going to create an "entrepreneurial spirit" by useful channeling of energy? Or are the energies going to be wasted in mystic phantasy? Or are we facing a re-definition of the sacred which will be highly preponderant for religious and political rationalization? On the basis of historical evolution in Western Europe and Japan, such a process would seem to be a necessary condition of development! It may be that this process is a necessary condition for cultural growth and that even the administrative structure of Communism would not fit before such process takes place.

Education concerns itself with the motives for effective action (WEIL, p. 181).

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