the birth of the idea of political freedom[66]. All these achievements are unique. Yet Alfred Weber does not overlook the great common development shared by the Hellenic Civilization with the two other contemporary systems of Civilization: In the later part of the age of universal migrations (ninth to sixth century, B.C.) the three spheres of Civilization, namely the Hither-Asiatic-Classical, the Indian, and the Chinese, simultaneously reach the stage of religious and philosophic searching, questioning, and creation that tend towards universality. Thus a synchronous world age emerges filled with philosophical interpretation and faith drawn from the world religions[67].

The further systematization, reformation, and expansion of the world religions, however, partly belongs to the stage of the secondary Civilizations of the second order. These, for Alfred Weber, are the Byzantine, Islamitic, Russian, and Western Civilizations. Among them it is our own Western Civilization which shows the greatest strain and tension due in part to its original situation: The irruption of layers of equestrian masters acquainted with agriculture into the sinking Western Antiquity placed before the representatives of the new Civilization the challenge of having to live in permanent contact with the Christian Antiquity in its final civilizational, societal, and especially cultural-spiritual forms, a challenge all the more provoking since it was represented by the highly sublimated, religiously universalist final product of the Judo-Christian reversal of the Hellenic master attitude[68]. From the thirteenth through the fifteenth century A.D. the great world age of the wild Völkerwanderungen is calming down, and since 1500 A.D. in a strange synchronism with the ending of religious productivity, the organizing and conquering expansion of the Western Civilization over the globe has been taking place[69]. According to Weber, therefore, since 1500, we have been witnessing world history in a new sense, a world history which had not asserted itself fully until the nineteenth century when it began to break up the age-old antagonism of East and West and to seize the entire globe in chaotic entanglement[70]. It is at this stage only that history comes under the sway of what we may call the new "demons" of rational-intellectual Weltanschauung, of natural science and technology, of ethos of work and profit as embodied in capitalism, of nationalism and democracy, of rebellious masses and shrinkage of

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66) Ibid., p.116 ff.

67) Ibid., p.7 ff., for the parallelism of Chinese and Greek philosophy cf. also Bowers, "The Chinese and Greek Philosophies and Their Place in History", Phylon, Vol.4, 1943, pp.55-65.

68) Alfred Weber, Kulturgeschichte..., p.179 ff.

69) Ibid., p.8.

70) Ibid., p.321 ff., p.382.