

# What is Europe

by

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Europe, in spite of its obvious geographical connection with Asia, has from of old been regarded as a distinct continent and has a history all its own, very different from that of Asia. Asia is "Heaven upon Earth." This is not only indicated in the seal of Jhingis Khan, which assigns Heaven to God and the Earth to the very mighty Khan. We find it also in the name *Asia*, which is akin to the Sanskrit word *Asura* and the Zend *Ahura*, after which name the supreme God of Light, Ahura Mazdao is called. The Germanic word for the Gods of Light, *Asen*, is also connected with this. The *Asen* or Gods of Day are in Germanic mythology contrasted with the *Wanen*. These are akin to the Devas of ancient India, the Daevas of Persia, who appeared to man not in the light of day but in the twilight of the dream. The *Wanen* approach to the human being in the dream, which comes upon him most readily in the time of the *waning* Moon. *Whnen* and *ahnen* are German words for dreamlike imagining, foreboding, dim divination of the soul, and the English word, *to wane*, is akin to these.

Asia, therefore, is the land of the Gods of Light—Gods of the clear day-consciousness. Europe on the other hand is named after the Greek word Europe, *Ευρωπη*, which is related to the word *euroeis*, *ευρωεις*, and is used to indicate something contained within a cave or cavern. It signifies not actually something dark, but enclosed—embodied. By this interpretation Asia would be the land of the yet discarnate Gods—cradle of those religions in which the Gods of Illumination are revered. Europe would be the land of human beings incarnated in the body.

Europe, as we know, was the consort of the Cretan Zeus, who appears not as the God of Heaven, but as the God of embodiment. Europe, by the Cretan Zeus, became the mother of the three Powers who incorporate the human being in his thinking, feeling and willing Minos, Rhadamanthis, and Sarpedon. She was the daughter of Phoenix (verse 321 possibly interpolated in the 14th song of the Iliad; the same descent of Europe is mentioned elsewhere too). We may leave it as an open question whether it really is as Apollodorus tells us, namely, that the Phoenix represents the hero of the Phoenician people, even as his brother Kilix stands for Kilikia and Thaos for the Isle of Thaos. What is quite evident is that among these sons of Agenor we are still living and moving in a world where the names signify whole tribes or peoples, though they may also be the proper names of outstanding individualities.

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This much, at any rate, should be clear to us from these mythologies. Europe was regarded as the realm where the human being, incarnated in the body, must battle for the earthly world, with forces which develop when the soul-and-?spirit becomes aware of itself within the body.

Zeus or Jupiter is the God of the white, Caucasian race; therefore he fastens the rebellious Prometheus to the rocky mountain of the Caucasus. For Prometheus is the only one who knows the future destiny of Zeus and the secret end of his dominion. Zeus, who robbed Europa and made her his wife in the time when the vernal point was in the sign of Taurus, that is to say in the Egyptian epoch, chose the Caucasian race to be his instrument long, long ago, during the culture-epoch that was before the Iron Age. Within this chosen race he would incorporate the people whom he should lead.

Europe has not departed, even today, from the world assigned to her by legend. She has given birth to nations who have devoted themselves to thought and to the light of sense—true sons of Zeus, in his Cretan form the God of thought, where he was worshipped as a God of the dark realm of Chthon, and where the celestial order of Olympus appeared again in its incorporated form—that is, the form of thought. Here, too, there stood the labyrinth, the building symbolizing the brain with all its convolutions and named after an Egyptian word, *Lepi-he-rint*. Here *Minos* ruled, the king whose name is related to the latin word *mens*—intelligence, or Sanskrit *Manas*, English *mind* and German *Mensch*, meaning human being, or more literally "being of intelligence."

From Crete, the realm of Minos, European culture came. Aeneas stopped there after the fall of Troy, preparing for his entry into Italy, for the founding of Rome. Yet neither the treasures of Minos, nor Aeneas' journey to the nether regions as described by Virgil refer us into the actual world of the dead; they lead us rather into the riddles of the soul incorporated in the body, indicating once again the true mission of Europe. And to this day this is the European problem: how can we live among a family of peoples who in the greatest variety of ways have taken hold of the earthly, bodily world?

In the many-colored, variegated map of Europe we see before us the manifold possibilities of this incorporation of the soul—the varied uses of the senses, tending ultimately to bring forth the one harmonious intelligence of European civilization.

The impulses of ancient times came into Europe from the South—thus, for example, the Egyptian and Phoenician via Troy and Crete. It was from here that the Orient successfully invaded Europe. Europe was always able to ward off the conquering hordes that came by other ways—the Huns, and Jhinghis Khan. The intellectual, University-forming culture of the Arabians also came in from the South and was able to take hold of Europe. From the South, too, came the cult of Iris, preserved in a Christian form in the Madonna cult. Like

Isis in ancient Egypt, the Madonna stands upon the crescent Moon. The same religious impulse in a more widely form became the *Minnesang*, the song of love of the Troubadours, who really sang the praises, not of their personal beloved, but of Woman pure and simple. From the South, too, came the worship of Persephone or Proserpine, the soul incorporated in the body, on whose behalf the Heavenly brings mourn. It is the same Persephone of whom Brunetto Latini, teacher of Dante, sang as the "Goddess Natura," and who lived on in the poetic works of the great teachers of Chartres. Peter of Compostella's glorification of the Goddess Natura—this, too, was something which had originally entered Europe from the South, from the Mysteries of Chthon. Or we may mention the bishops staff, which is the scepter of Osiris, or in the Mass the monstrance, wherein the Sun and Moon cult of Egypt appear once more in a Christian form. Here once again it was from the South that the secrets of mans becoming and of the transmutation of matter by the spirit found entry into Europe.

From the North meanwhile there came the forces of younger peoples—Europes own inherent life. Their impulses come into expression in the Norse and Germanic myths. The Southern stream with its ancient wisdom and outward means of Power pushed back these Northern forces; they were preserved in the more distant North, as for example in Iceland.

These independent Northern spiritual forces had the same origin as the Light-wisdom of Asia, yet they were not derived from Asia. They came into Northern Europe from the West—from Atlantis just before its downfall. The Atlantean impulse passed through Europe and went on eastward till it reached Persia and India, and on the way split off what was to be the Grecian element. In the German words for lightning—*Es blitzt*, "it lightens"—Zeus is still living in the *Es*, for it is Zeus who sends the lightning. In the Asen we have the Asuras and in the Devil the Devas. These were not meant as evil beings, only they were the Gods of the dreaming life, where the Good is looked for in a more inward direction. Hence they appeared as power of seduction to those peoples whose task was it to look for the Divine power in the Light of the surrounding world—among the Asen.

In the twelve streams of Nifelheim we have the Persian Ameshas-Spentas, the Twelve who ministered to the Sun-God, Ahura Mazdao. In the name *Mannus*, mentioned by Tacitus as the forbear of the Germany, we have again the Indian *Manu*. It was the river Main which divided the Persian from the Indian spiritual element in Germany. In the Norse and Germanic mythology we find the same feeling for hearth and home and for the tilling of the soil, which characterized the Zend Avesta culture—essentially a culture of the plough. In the intense experience of the ancestral blood in the more southern peoples of Mid-Europe, there lived again the kind of sacred feeling which had inspired the caste system of ancient India.

Two different worlds lie to the north and south of the river Main. Goethe, who came to

Earth—guided by cosmic destiny—in Frankfurt-on-the-Main, for the first time united the two worlds in one. The great historian of Art, Hermann Grimm, of the same family as the brothers Grimm who preserved for us the Germany fairy tales, has shown that Goethe by the style of his letter writing created the essential German language, harmonizing the dialects of different lands. It was the Grimms, too, who first discovered the inner laws of sound in the German language.

From the North, then, there came the forces of younger peoples, driven back again and again by forces from the South. These Northern peoples had a spiritual kinship with both aspects of the Asiatic world—the Gods of Dream and the Gods of Day. Asen and Wanen—the two are living side-by-side in the European mind and feeling—the inner and the outer culture. In the South of Europe the more inward and meditative life of thought tends to predominate; in the North the more outward life of action. Originally, all this had been a stream of Wisdom passing from Atlantis, from the West, across the Middle to the East—wisdom of day and night, of light and darkness, an universal world-conception, which in the European spiritual life was able to retain its youth.

It was from the North that the Reformation came, challenging the ancient world. It was from the North too that the attempt was made to give the Bible into the hand of every man. The Inquisition, which in its early stages had contended itself with burning books alone, wanted the Bible reserved for the elect and "competent".

Gustavus Adolphus came from the northern lands. In the great battles of the Thirty Years War, the Heavens shone upon the Earth. Wallenstein's armies came to a standstill when Mars was retrogressive. The inspiration of Tycho Brahe lived in Seni no less than in Kepler. Armies were made to accomplish heavenly deeds. Actual constellations of the Heavens were reproduced in battle, to the distress of the Emperor who in his youth had been brought up by institutions of a more fixed and traditional kind.

American gold was used to finance the Counter-Reformation. The newly founded Western state from which it came was to all intents and purposes a clerical foundation. When the "Winter King" was beaten in the Battle of the White Mountain, England too suffered defeat in this continental battle. For, indeed, Englands history never was and never can be independent of the play of forces on the soil of Europe, and the advocates of isolation only betray the shortsightedness of their world-outlook. Europe was a foundation to outlast many thousands of years. Its history is written in the millennia, and the passing views of a day are of no consequence in this domain.

From the South there worked an older, more advanced culture. Thus, while the Romans already had a civilization based on gold and the use of money, the Germans and the Gauls were using barter. It was the Roman gold and money which drew them southward. On the

first occasion when the Gauls stormed the capital, they demanded gold, and, having received it, went their way. This interplay between the forces of a young and fresh people, and of a civilization grown old in history, reveals what has always been at work between the North and South.

It was different with the forces of East and West. From the West there came the individual impulses; for example, the Christian missionaries from the West, who preached Christianity in a more individual way. The Church as an *institution* came from the South; the Christian *individualities* from the West—Columba for example and his pupils, Kilian, and many others.

In the West we find Richelieu—a cardinal indeed, but it was not on the Church's behalf that he acted. Cardinal thought he was, he made an alliance with the infields—the Turks, who were Mohammedans. His policy was the policy of France. Most interesting is his portrait in the National Gallery. We see him there full-face, and, through the mirrors, from the left and right at the same time. We cannot wonder that a man looking so different from the left and from the right—a two-faced man—should have acted in the way he did.

From the East there came the great mass-movements, the Huns and the other tribes of the great migrations. From the East too came Jhingis Khan. But no mass-movement was ever able lastingly to cross the space between the Danube and the Hungarian River Theiss. True, the lay of Waltharius, the story of Walther and Hildegrund, shows that the Huns reached southern France; but these were only isolated exploits. The great fortifications formed by chariots of the Asiatic invaders always remained on yonder side of the Danube and the Theiss. The Mongolians, through they occasionally penetrated into Europe, always turned back again of their own accord. It happened thus after the victorious invasion by Jhingis Khan, and after Attilas encounter with the Pope. Both of these Asiatic leaders recognized that Europe and Asia were fundamentally different. Asia belongs to the unincarnated Gods, who, as in olden times, lead the great masses of the peoples. Europe belongs to the incorporated souls of men, who by the union of head and hand and heart create society as individuals.

Even where the effort ends in tragedy, as in the lay of the Niberlungen, we see Europe's essence. Kriemhilde's marriage with Attila was an ill-fated one; its consequences—murderous conflict of all against all and world-wide conflagration—showed on the Earth the reflected image of deeds already done in the realm of the Gods. Baldur's experience was repeated in Siegfried, Hrdur's in Hagen. European history remained European; the unincarnated Gods had to reveal themselves in human heroes. The Valkyrie in Europe becomes an earthly human being, Brunhilde.

The Edda on the other hand relates the deeds of the lay of the Niberlungen not as if done by human heroes, but by unincarnated Gods. It is the counterpart of the Asiatic Veda, to the cosmology of which it is no unworthy second—only less well preserved. "Veda" and

”Edda” both of them signify ”the Word.” The Word or Logos as the World-creative Power is an Asiatic concept. In Europe it became the word of man—the man who ”keeps his word.” Here, one human individuality and another and yet another came together, to make a nation.

Thus we have characterized the European Cross—the play of spiritual forces in Europe directed from the North and South and East and West—and so it is to this day. The waves of history impinge upon these fundamental forces. Today we have about the Rhine three regions: France, Germany, Alsace-Lorraine. In the ninth century they were the lands belonging to three brothers. Alsace-Lorraine is still named after one of the three brothers, Lothair II., to whom it was assigned. The realm of Charles became France, and that of Louis Germany. It is a long and wondrous pathway which leads from the three individualities to the subsequent conflicts of the peoples; yet how significant it is that the historic document fixing the rights and realms of the three should be the earliest document in the three main languages of early European history: German, French, and Italian. Lorraine at that time belonged to Italy; Lothair, in fact, was driven southward. So there has come into existence this much-disputed territory between the two countries. In the European history, millions of human beings have to die if wrong is done to one among three brothers. Shall we find anything analogous in Asiatic history? Would that our European schools might teach history in such a way as to awaken the feeling of what it means to set aside the rights even of a single human being!

In the ninth century, family conflicts determined the distribution of property in Europe. Landed estates were distributed among different sons, and even if a son was born after the distribution, as happened in the case of Charles the Bald, complications ensued which might go on for centuries. In European history, much might depend on the precise moment even, when a soul was incarnated.

Napoleon appeared on the scene like some Asiatic prince. He thought he could divide Europe on principles that would seem natural enough to an Asiatic people. He created as many countries as there were members of his family. The princes of the Rhenish Union had to marry at his command. It was not only Austria with its strong Spanish infusion, which imagined marriages to be a proper basis for the worlds distribution. But things still possible under the Spanish dominion, against which the Netherlands had risen, were no longer possible in Napoleon’s time. Once again, individualities prevented the fulfillment of Napoleon’s essentially Asiatic plans for Europe. I wonder how many people who pass Trafalgar Square and see the Nelson Column are aware that it was he who drove Napoleon, in a manner of speaking, eastward to Asia where he belonged. His sea-power taken from him, Napoleon chose the land route to the East, and there his doom was sealed. The family principle was not again allowed to rule over the peoples of Europe. On the Continent too, it

was the great individualities like Johann Gottlieb Fichte and the German poets of the "War of Liberation," who brought about Napoleon's defeat. The family principle of Asiatic hordes cannot be introduced again into Europe, and if it should happen, the peoples will arise and hurl it back across the Eastern borders.

It is a grand thing to look at history from the aspect of the millennia, for it reveals that nothing false or foreign to the true essence of things can endure.

Medieval European history ran its course under the signature of all these forces. The conflict of the Emperors with the Popes shows how the proper impulses of Europe were wrestling with old traditions coming from the South. The Popes had much ado to prevent the Franconian rulers marrying women of their own choice, and even when cardinals of the Church formed the escort to conduct the undesired brides to one or another nunnery on the far side of the Alps, the ladies ran away from their high escort in the Alpine passes. A real family tree, showing the children of Charlemagne, is more complicated than the one shown to children in our schools, for the great ruler had no less than ten wives, all of whom are actually named, not to mention those who were officially unnamed. No wonder all the world may claim descent from him! The difference between Oriental courts, that of Haroun al Rachid for example, and the courts of the Merovingian kings, was not so very great. In either case we see an old family dying out and being set aside by their "bailiffs," until at length the latter family, the *majores domi*, supplant them. This was what happened when the Merovingians gave way to the Carolingians. The Pope has no alternative but afterwards to give his sanction. Sometimes the European rulers used the Popes, sometimes the Popes the rulers. Charlemagne's coronation came as a surprise and was against his will, and the choleric gentleman very nearly hurled his crown on to the ground, which would have greatly changed the aspect of European history, had he done so. But as it is he kept his head—and the crown. Very soon afterwards began the conflict as to how the coronation deed should be interpreted. Was it the renewal of the Eastern or the Western Roman Empire?—was the question. The Pope had every interest in pressing forward his interpretation. Medallions and the other courteous presents gave him the opportunity to shew his meaning. We now see the East-and-West relation instilled into that of North and South. Charlemagne's personal inclination led him to seek union with the East. Legend has well adorned the story. It was a political move of great importance when the Carolingian ambassadors went eastward. Strange that the same person who was the chief ambassador to the East should have founded the School of Tours who maintained the East-and-West line—Hugo of Tours, for example, or Waldo of Reichenau—were no less important than the Einhards of the Northern and Southern stream, whose names alone were rendered famous by a one-sided and distorted history. Yet in the long run history cannot be falsified, even if Waldos name was erased from

the walls and from the list of the Abbots of Reichenau.

The Popes had a lot of trouble with these early Emperors, who from the very beginning had their liaisons both Eastern and Western and were loath to subject the younger peoples whom they represented to the exclusive dominion of the Church. Therefore the marriage of near relations was so much cultivated by them. The Papal ordinances tried to prevent this, well knowing that the prohibition of marriage with near relations must sooner or later destroy the old tribal order. The Bhagavad Gita tells us how this happened in the East—how the ancient order of the blood, and withal, the ancient faith in the Gods, fell away when mingling of the blood took place. The same thing happened, though much later, also in Europe. All these things underlie the marital profusion of the Carolingians, whose mere lust for woman was no greater than that of other Europeans of that time—northern or southern, for that matter. Charlemagne is often praised in our schools, that he preserved for the museums the sacred treasures of the ancient Saxons. That he first slaughtered them, before he earned undying praise by saving their wisdom-treasures for our museums, the schools for many centuries did not relate! He drove the Saxons in large numbers into the river for a mass baptism, without any attempt at instruction. Their not unnatural resistance to this proceeding earned them the title of the "wild Saxons"; even the lay of the Nibelungen still tells of people being "as wild as Saxons." And yet it would have been an easy thing to bring them to Christianity by peaceful means, for when Widekind their leader, unrecognized beneath his mantle, took part in the Christmas Mass and saw the golden monstrance he was so deeply moved that he forgot his purpose, threw aside his mantle and joined in worshipping the God whom he quite naturally took to be the Saxon God. There was so little difference between Saxnot and Michael, that in the year 933 Michael was simply substituted for Saxnot in the Saxon flag and from thenceforward stayed in the banner of the German Reich, which, when the rather Oriental Carolingians were done with, chose as its king the most rebellious of princes, Henry the Fowler. The latter brought to life again the Saxon element which Charlemagne had relegated to the museums, and allied it with the Anglo-Saxon through the marriage of his son Otto to the sister of Aethelstan, the English king. Turketul, Abbot of Croyland, the Chancellor of State who brought here to Cologne, was in later centuries revered under the name of Lohengrin. Thus did the Abbot of Croyland, who survived the reigns of six English kings, become the founder of Central Europe's economic culture, inasmuch as he transplanted the English city laws from this island to the continent. Thenceforward the castles and the walled towns ceased to be mere military centres of protection against the Danes and Magyars and became economic, trading centres.

Thus the West gradually overcame the Carolingian Orientalism, which with the Church's protection had been holding down the true evolution of Europe. In the interplay of Saxons

and Anglo-Saxons, the more truly modern forms of European life began to grow, and the primeval notions of the ancient tribes were carried over into Christianity. Where on the other hand the original stream of life was broken, foreign establishments arose, which led no further.

Special conditions arose upon this island. Here, as in western France, considerable relics of the old Celtic stock remained for a long time. The Celts had once extended from the Urals to the western coast of Europe. They seem to have travelled westward, but the truth is they were only "driven westward" inasmuch as they were overwhelmed and exterminated in the East. When the Celts were so much reduced that they could no longer find expression as a distinct nation, the Celtic spirit was transformed in to the bearer of esoteric Christianity and notably of those traditions which lived on in the legends of the Grail. In the "Round Table of King Arthur" we have a heritage from pre-Christian times. The "quest of the Holy Grail" shows how these earlier traditions were carried over into the Christian life.

The wanderings of the northern peoples led them into the regions which underwent this transmutation from the pre-Christian to the Christian era in the truest way. Such names as "Normandy" show where they found their way. The most northerly of the northern peoples—the Norwegians above all—circled around the western coasts of Europe, and we can trace their wanderings from Norway even as far as Constantinople. The more southern of the northern peoples—the Swedes especially—had rather the opposite tendency, to encompass Europe on the east, as we can see from the campaigns of Charles the Twelfth who sought the aid of the Turks. Whilst the Norwegians met the Arabs, the Swedish stream encountered the Turks.

This is one of the deep secrets of European evolution which were pointed out to us by Rudolf Steiner and have been made use of in this Essay. The northern peoples of Europe have the tendency to encompass her outermost regions. The Danish invasion of England is also an example of this tendency. Again we may mention the Vikings, records of whose expeditions, reaching as far as Labrador, have been preserved by the Sinclairs, the family who own Rosslyn Chapel.

Western Europe increasingly gave admittance to the Arabian cosmologies and recast them in a variety of forms—even to such things as the art of navigation. Meanwhile, the eastern borders of Europe had to contend with the Turks. The history of Vienna, for example, has much to tell of these contests. What we received from this direction was not the logic of cosmic systems but the habit of coffee-drinking, inducing concentration of thought. Adopted from the Turks at the time of the siege of Vienna, coffee—the logic of the belly—found its way into Europe. Also the European languages took over from this side manifold words connected with our creature comforts, not to say luxuries—such words as "sofa," "divan,"

”mattress,” and so on. From this side Europe learned to lounge and to let the intestines do ones thinking for one.

The Arabians made more demands upon the brain. The influences Europe received from the Arabian universities of Spain gave rise to the rather dry and pedantic forms of scholarship and scientific thought which have continued to this day and are particularly well entrenched in the faculty of Medicine.

Europe herself gradually emerged from the more primeval history of her tribes and clans to the light of day. The dukes, representing the several tribes and peoples, stood up against the centralizing powers which were generally alien and found expression either in the Roma Church or in some abstract form of imperialism. For the same reason the Reformation—that is, Protestantism—at a rather later time found support among the smaller princes and not among the Roman emperors. That which was living still of the old German tribes or peoples (*Stimme*) lived on in Protestantism and in the several countries of the German realm. For the German realm or *Reich* became the administrative body that it is today at a comparatively recent date. The word *Reich* first occurs as a name for the assembly of all the princes. Primarily therefore, the *Reich* was not an administrative body; it simply stood for the sum-total of the princes and overlords representing all the German tribes or peoples. The mightiest of these were the Saxons.

When the Saxons, with the Jutes and Angles, crossed to the British Isles, driving the Celts into the more western regions, they created here the forms of social life which in the ninth and tenth centuries worked back again on to the Continent and there reformed the economic life.

Trading peoples must always be seafaring peoples, and it is to the northern nations that Europe—and England too—is indebted for this element. In effect, Venice and the other trading centres of the South were still connected with far earlier, Oriental and colonial foundations. Such an one was Carthage for example,—originally a branch establishment of the Phoenician traders. History did not allow Carthage to found a worldwide trading culture till the last hour of Rome had struck. *Hannibal ante portas* was a word of terror to the Romans, but it was thunder and lightning—that is, the intervention of something that transcended human powers—which saved the Romans until the destined hour had come. But when the age of Rome had at last drawn to its close, the self-same power—a power transcending humanity—helped England to her victory in the battle of Armada, safeguarding in this way the growth of a world-wide civilization based on trade and commerce—and liberty.

The Normans contributed to the consciousness of the seafarer and with it the sense of liberty; the Saxons the forms of organization proper to a trading and economic life; the Celts the spiritual background; the Jutes and Angles the inner feeling and understanding of it.

What was thus prepared on the soil of England was a mixture of all ingredients, a ferment destined to nourish Europe and the entire world for a long time to come.

The English being had long been indistinguishable from the French, from out of which it largely grew. It was not until Joan of Arc appeared that the wonderful happened: one and the same spiritual power—St. George on the one side, St. Michael on the other—led the two armies against each other. They were not really fighting to win, but to divide from one another two distinct streams of evolution—English and French. It is to the loss of her French possessions that England owes her own essential being.

French money and influence gave the Americans their independence of the French motherland. Towards the continent of Europe and towards the West, France was in this way of service to England for the development of the true English individuality.

The British Empire itself grew up on the ruins of what the Romance and Latin peoples had accomplished in a preliminary way. It was the Portuguese who laid the foundation stone. Portugal herself had become an independent country by the help of Burgundian, German, and English crusaders, who conquered Lisbon in the year 1497. It was not herself but the whole world which Portugal had to serve by her existence as an independent state. And at the moment when Portugal fell back again into the hands of Spain, the Netherlands in their turn succeeded in liberating themselves from the same Spanish power and were thus able to take over Portugal's mission in the moment of her decline. They inherited the Indian colonies, which they afterwards passed on to England. English Imperial development is in its essence no more than a nationalistic impulse than was the Portuguese or Dutch. These peoples had to bring a new age into realization, in the world-embracing way which belongs to the spirit of this age. England—her Empire since changed into other forms—is in this position to this day. Grown out of Europe as a whole, she has risen to a position of worldwide responsibility. Can England possibly forget to whom she owes what she now is? Without the Portuguese, India would not be linked with England's destiny; moreover, in the age of the airship things may be repeated which happened centuries ago in the age of fleets. Without the Dutch, the trade with the East Indies would not have become what it now is, and without the gold of the Boers the Bank of England would not be what it is today. One is responsible for that which one absorbs—responsible to use it in the service of mankind.

Germany of today has entered once again into the focus of European problems as a whole. Once again the question stands before her: How should the *Reich* and the different German lands or countries be mutually balanced. The question, still unsolved, has been impending since the old Carolingian times and will continue very largely to affect the history of Europe. The ancient German tribes or peoples have been incorporated in the body of the Reich as a whole, and the mythologies that arose out of their blood relationships are living on in a

very real way. To this day the German Reich is built up on the manifold characters of the distinct German peoples—Bavarians, Saxons, and so on. Here once again we may recognize the essential character of Europe—the diversity of men and peoples.

Germany repeatedly arose and made herself felt as a single nation. She did so for example in the struggle with Napoleon, who wanted to put the family above the peoples, which is not possible, for the families are smaller bodies and cannot rule the larger. Whenever this attempt was made, the German national consciousness arose against it.

Again and again, the different German peoples have emerged in their true individual character, like the image of Christ in the Hagia Sophia, which has come forth time and again from beneath the overlying surface of Mahommedan administration. Today the Hagia Sophia is no longer used as a mosque. It has been turned into a museum, and the mosaic rays forth in all its golden glory. And so it always is with true mosaics! Christianity, however many times covered over, comes forth in the long run from beneath every form of totalitarian state. The totalitarian or unitary state is not a Germany—it is a French invention. It is to Louis XIV that we owe it, and it was not for nothing that the people stoned his coffin and the funeral procession had to go round another way because the people would not let it pass. *Letat cest moi* was an unhappy principle, and the French Revolution truly countered it with the threefold saying, "Liberty, Equality, Fraternity."

The German Reich, founded in 1870 at Versailles, experienced its downfall at Versailles. The only form of Reich that can have any prospect of survival is a Reich founded on the individualities of the free German peoples. And a German Reich of this kind would need to be mindful of its kinship with the Anglo-Saxons, and of its joint responsibility for a worldwide economic civilization.

The Slavonic peoples of Europe have rather different destinies and are also different amongst themselves—as for example the Poles, the Russians, and the southern Slavs. The history of Russia, which played no real part in European history until the Peace of Nystadt, is indeed opposite in character from German history. In Middle Europe, everything is built up on individuality and on the group individualities of the peoples. The princes appear as the leaders of their several peoples. In Russian history there is nothing to be compared with the many-colored map of Germany. Problems of quite another kind arise. Over great tracts of territory, the nation feels itself essentially as one. Frontier conflicts, or conflicts of property between smaller groups, are a rare occurrence. The whole of Russia seems rather to be in the services of some greater power, projected into this earthly world from another realm of being. It was so in the Tsarist epoch and has remained so to this day.

Even in a geographic sense, Russia is so far to the east that the forces working there tend to grow into mass movements. The leading individuality in Russia is an expression of

the mass. It is in this way, too, that Russia influences European history. Not so Poland! In the development of individual forces, Poland is not inferior to Germany, and one may well surmise that if Goethe had not written his *Faust* it would have been a Pole who wrote it. Lessing began to write a *Faust*, but it remained a fragment—a rather delightful and clever fragment. Lessing may be described as the first of journalists. He was uncertain whether to write in French or in his native German, and, when he wrote in German, even translated from the French.

The characteristic thing about the southern Slavs is their strong temperament. Their history belongs more to the future than that of the other, older peoples. The Danube basin has not yet been so manifoldly formed by history as the Rhine, but the drama here will be no less than there. We shall not understand on purely European grounds what is developing in these southeastern regions. The changes that are going on in "the Mediterranean peninsula which belongs to Asia Minor"—I am quoting Kemal Attaturk's own formulation—will also influence southeastern Europe. Here lies the gateway to Asia. Here rode the armies of horsemen on their way to Europe, and very different powers will again ride through here.

These Balkan regions, from Constantinople upward, are like a kind of watershed between East and West. Even as Pope Alexander VI (Borgia), by a stroke of the pen, divided the late medieval conquests into Portuguese and Spanish and no one was able to be quite sure whether a conquered land belonged to India or to the West Indies (America), so it is here. The watershed between East and West divides the waters in a yet uncertain way, and the constellations may be very different tomorrow from what they are today. Yet it is here that the line passes, leading from Sweden down into Turkey, and the history of coming centuries may be no less manifold in these regions than was the history of the Viking and Norman conquests or of the Danish invasions of the other, western side of the map of Europe. Sweden and Finland, the Baltic and the "Little Entete" countries do not yet know how they belong together, for it is still in the womb of the future. Not even the Earth is at rest in these regions, as Geology can show us. The Black Sea and the Baltic will one day be united, and what goes on historically in Eastern Europe will be a prelude to these greater happenings.

We cannot mention everything in one short article; we can only draw in outline. Where Europe stands today will thus be evident to anyone who has really followed Europe's history throughout the past. All is prefixed—that which is lasting, and that which will yet have to undergo change and movement. When the continent begins to move—and it will happen in History long before it begins to happen in Geology—may the countries that are built on granite recognize that it is knowledge alone which helps us, teaching us to discriminate what is built on rock and what on sand.

On our epoch, each entity which tries to serve itself without looking to the whole, or

thinks it can make history without regard to the sustaining forces that are at work through the millennia, is built on sand. Europe is the land where human souls of many different shades and colors have to encounter one another, and where the balance and solution of all questions must be sought for in the human field. The Asiatic East may still afford to work with vague, discarnate principles, borrowing what is more earthly from European civilization. Asia will only draw near to her own special task when in the future the earthly element is again spiritualized, and when humanity as a united whole emerges out of the multitude of peoples with their wars and conflicts. The West may isolate itself, imagining it has enough to do in solving its own material problems. But Europe cannot do this. Europe must go through with the great problems of the soul and so attain her destination. The European peoples are those who must meet with one another within the earthly realm, as incarnated human souls. They must experience the fact that they have a common European civilization, in which they live in manifold ways, according to their several characters. They can only do this if they give one another the liberty to do so, with equal justice for all, and with united cooperation amid psychological diversity.