

**EUROPEAN SELF-REFLECTION BETWEEN POLITICS  
AND RELIGION: THE CRISIS OF EUROPE IN THE  
20TH CENTURY**

Lianne Girolamo

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The Court of Spain, once so simple, had been changed to a Burgundian pattern; the Court of England, once so provincial, had become, under Queen Elizabeth, the most elaborate in Europe; and the princes of Italy and Germany, with palaces and libraries, picture-galleries and Wunderkammer, philosophers, fools and astrologers, strove to hold their. In my book, Secularisation in Western Europe –I distinguished between secularization at the level of individual belief and practice,

at the social and political level, and at the cultural level. There is no guarantee that she will stay this time, either, as the singer clearly. In practice, however, defense of those regions seemed to require defense of contiguous areas as well. The new mysticism, the spiritual effort of the early Counter-Reformation, could refloat the old hulk which the reformers had vainly sought to lighten. And they were expelled for religion. A new national movement arose in the early 20th century. Charles de Gaulle and the problem of a divided Germany showed that the appeal of the nation-state was still very much alive.