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# Richard von Coudenhove-Kalergi

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**Richard Nikolaus Eijiro, Count of Coudenhove-Kalergi**<sup>[1]</sup> (November 16, 1894 – July 27, 1972) was an [Austrian-Japanese politician](#), [philosopher](#) and count of [Coudenhove-Kalergi](#). A pioneer of [European integration](#), he served as the founding president of the [Paneuropean Union](#) for 49 years. His parents were [Heinrich von Coudenhove-Kalergi](#), an Austro-Hungarian [diplomat](#), and [Mitsuko Aoyama](#), the daughter of an oil merchant, antiques-dealer, and major landowner in [Tokyo](#).<sup>[2]</sup> His childhood name in Japan was Aoyama Eijiro. He became a [Czechoslovak](#) citizen in 1919 and then took French nationality from 1939 until his death.

His first book, *[Pan-Europa](#)*, was published in 1923, and contained a membership form for the Pan-Europa movement which held its first Congress in [Vienna](#) in 1926. In 1927, [Aristide Briand](#) was elected

**Richard, Count of Coudenhove-Kalergi**



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honorary president of the Pan-Europa movement.

Public figures who attended Pan-Europa congresses included [Albert Einstein](#), [Thomas Mann](#) and [Sigmund Freud](#).<sup>[3]</sup>

Coudenhove-Kalergi was the first recipient of the [Charlemagne Prize](#) in 1950. The 1972–1973 academic year at the [College of Europe](#) was named in his honour. Coudenhove-Kalergi proposed [Beethoven's Ode to Joy](#) as the music for the [European Anthem](#). He also proposed a [Europe Day](#), European postage stamp<sup>[4]</sup> and many artefacts for the movement (e.g. badges and pennants).<sup>[5]</sup>

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**Born** 16 November 1894  
[Tokyo, Empire of Japan](#)


**Died** 27 July 1972 (aged 77)  
[Schruns, Austria](#)

**House** [Coudenhove-Kalergi](#)

**Father** [Heinrich von Coudenhove-Kalergi](#)

**Mother** [Mitsuko Aoyama](#)

italiano  
Basa Jawa  
Latina  
Magyar  
Bahasa Melayu  
Nederlands  
日本語  
Norsk bokmål  
Novial  
Oʻzbekcha/Ўзбекча  
Polski  
Português  
Română  
Русский  
Simple English  
Slovenčina  
Slovenščina  
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## Family roots [\[edit\]](#)

Coudenhove-Kalergi was the second son of [Heinrich Coudenhove-Kalergi](#) (1859–1906), an [Austro-Hungarian](#) count and diplomat of mixed European origin, and [Mitsuko Aoyama](#) (1874–1941). His father, who spoke sixteen languages and embraced travel as the only means of prolonging life, yet died in his forties, had prematurely abandoned a career in the Austrian diplomatic service that took him to [Athens](#), [Constantinople](#), Rio de Janeiro, and Tokyo, to devote himself to study and writing.

Coudenhove-Kalergi's parents met when his mother helped the Austro-Hungarian diplomat after he fell off a horse while riding in Japan. In commenting on their union, [Whittaker Chambers](#) described the future originator of Pan-Europe as "practically a Pan-European organization himself." He elaborated: "The [Coudenhoves](#) were a wealthy [Flemish](#) family that fled to Austria during the [French Revolution](#). The [Kalergis](#) were a wealthy [Greek](#) family from [Crete](#). The line has been further crossed with Poles, Norwegians, Balts, French and Germans, but since the families were selective as well as cosmopolitan, the hybridization has been consistently successful."<sup>[6]</sup> The [Kalergis family](#) roots trace to [Byzantine](#) royalty via [Venetian](#) aristocracy, connecting with the [Phokas](#) imperial dynasty. In 1300, Coudenhove-Kalergi's ancestor Alexios Phokas-Kalergis signed

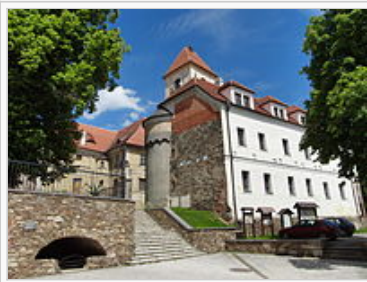


Europa-Platz – Coudenhove-Kalergi   
in Klosterneuburg, Austria

the treaty that made Crete a dominion of Venice.

During his childhood, Coudenhove-Kalergi's mother had read aloud to him *Momotarō* and other Japanese fairy tales.<sup>[7]</sup>

## Youth and education [edit]



The Ronsperg castle, his childhood home. Damaged in WW II , the castle repairs were overseen by a German from Japan [Masumi Schmidt-Muraki](#).

Coudenhove-Kalergi spent his adolescence on [Bohemian](#) family estates in [Ronsperg](#), known today as [Poběžovice](#). His father personally taught his two sons Russian and Hungarian and toughened them both physically and morally. He took them on long walks in all weather, made them sleep on straw mattresses and take cold showers, and taught them to shoot and fence so well that no one would ever dare challenge them. He also took them to [Mass](#) every Sunday. On every [Good Friday](#), as the [liturgy](#) came to the exhortation "oremus et pro perfidis Judaeis" ("[Let us also pray for the faithless Jews](#)"), the old count allegedly rose and walked out of the church in a protest against this supposed expression of [antisemitism](#).<sup>[6]</sup>

Coudenhove-Kalergi studied at the [Augustiner-Gymnasium](#) in [Brixen](#) before attending the [Theresianische Akademie](#) in Vienna from 1908 until 1913. He obtained his doctorate in philosophy with a thesis on *Die Objectivität als Grundprinzip der Moral* (The Objectivity as Fundamental Principle of Morals) in 1917 from the [University of Vienna](#).

While still in his student years, Coudenhove-Kalergi married the famous Viennese actress [Ida Roland](#) in April 1915. His marriage to a [divorcée](#) thirteen years his senior and a [commoner](#), caused a temporary split with his family. His mother Mitsuko did not accept Ida, considering her as a

"[beggar](#) living in the [riverbank](#) ground,"<sup>[8]</sup> taking a traditional Japanese point of view against actors and performers. His mother, as head of the family, banned him from the family temporarily, but retracted when Coudenhove-Kalergi became renowned for his pan-European concept.

## Personal philosophy [\[edit\]](#)

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Aristocratic in his origins and elitist in his ideas, Coudenhove-Kalergi identified and collaborated with such politicians as [Engelbert Dollfuss](#), [Kurt Schuschnigg](#), [Otto von Habsburg](#), [Winston Churchill](#), and [Charles de Gaulle](#).<sup>[9]</sup> His ideal political constituent was a [gentleman](#) who must respect and protect ladies, a person adhering to [honesty](#), fair play, [courtesy](#), and [rational discourse](#).<sup>[10][11]</sup> He strove to replace the nationalist German ideal of [racial](#) community with the goal of an ethnically heterogeneous and inclusive European nation based on a commonality of culture<sup>[citation needed]</sup>, a nation whose geniuses were the "great Europeans" such as [abbé de Saint-Pierre](#), [Kant](#), [Napoleon](#), [Giuseppe Mazzini](#), [Victor Hugo](#), and [Friedrich Nietzsche](#).

## Pan-European political activist [\[edit\]](#)

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Coudenhove-Kalergi is recognized as the founder of the first regular

Coudenhove-Kalergi is recognized as the founder of the first popular movement for a united Europe. His intellectual influences ranged from [Rudolf Kjellén](#) and [Oswald Spengler](#) to [Arthur Schopenhauer](#) and [Friedrich Nietzsche](#). In politics, he was an enthusiastic supporter of "fourteen points" made by [Woodrow Wilson](#) on 8 January 1918 and pacifist initiatives of [Kurt Hiller](#). In December 1921, he joined the Masonic lodge "Humanitas" in [Vienna](#).<sup>[12]</sup> In 1922, he co-founded<sup>[citation needed]</sup> the Pan-European Union (PEU) with Archduke [Otto von Habsburg](#), as "the only way of guarding against an eventual world hegemony by Russia."<sup>[13]</sup> In 1923, he published a manifesto entitled *Pan-Europa*, each copy containing a membership form which invited the reader to become a member of the [Pan-Europa movement](#). He favored social democracy as an improvement on "the feudal aristocracy of the sword" but his ambition was to create a conservative society that superseded democracy with "the social aristocracy of the spirit."<sup>[14]</sup> European freemason lodges supported his movement, including the lodge Humanitas.<sup>[15]</sup> *Pan-Europa* was translated into the languages of European countries (not total; Italian edition was not published at that time<sup>[16]</sup>), Japanese, Chinese and so on (not even into Russian<sup>[16]</sup>).

According to his autobiography, at the beginning of 1924 his friend [Baron Louis de Rothschild](#) introduced him to [Max Warburg](#) who offered to finance his movement for the next 3 years by giving him 60,000 gold marks. Warburg remained sincerely interested in the movement for the remainder of his life and served as an intermediate for Coudenhove-Kalergi with influential Americans such as banker [Paul Warburg](#) and financier [Bernard Baruch](#). In April 1924, Coudenhove-Kalergi founded the journal *Paneuropa* (1924–1938) of which he was editor and principal author. The next year he started publishing his main work, the *Kampf um Paneuropa* (The fight for Paneuropa,



Ida Roland-Coudenhove-Kalergi and Thomas Mann in the second Pan-European Congress in [Sing-Akademie zu Berlin](#) on May 17, 1930.

1925–1928, three volumes). In 1926, the first Congress of the Pan-European Union was held in Vienna and the 2,000 delegates elected Coudenhove-Kalergi as president of the Central Council, a position he held until his death in 1972.

His original vision was for a world divided into only five states: a United States of Europe that would link continental countries with French and Italian possessions in Africa; a Pan-American Union encompassing North and South Americas; the British Commonwealth circling the globe; the USSR spanning Eurasia; and a Pan-Asian Union whereby Japan and China would control most of the Pacific. To him, the only hope for a Europe devastated by war was to federate along lines that the Hungarian-born Romanian [Aurel Popovici](#) and others had proposed for the dissolved multinational Empire of [Austria-Hungary](#). According to Coudenhove-Kalergi, Pan-Europe would encompass and extend a more flexible and more competitive Austria-Hungary, with English serving as the world language, spoken by everyone in addition to their native tongue. He believed that individualism and socialism would learn to cooperate instead of compete, and urged that capitalism and communism cross-fertilise each other just as the Protestant Reformation had spurred the Catholic Church to regenerate itself.<sup>[17]</sup>

Coudenhove-Kalergi attempted to enlist prominent European politicians in his pan-European cause. He offered the presidency of the Austrian branch of the Pan-European Union to [Ignaz Seipel](#), who accepted the offer unhesitatingly and rewarded his beneficiary with an office in the old Imperial palace in Vienna. Coudenhove-Kalergi had less success with [Tomáš Masaryk](#), who referred him to his uncooperative Prime Minister [Edvard Beneš](#). However, the idea of pan-Europe elicited support from politicians as diverse as [Carlo Sforza](#) and [Hjalmar Schacht](#). Although Coudenhove-Kalergi found himself unable to sway [Benito Mussolini](#), his ideas influenced [Aristide Briand](#) through his inspired speech in favour of a European Union in the [League of Nations](#) on 8 September 1929, as well as his famous 1930 "Memorandum on the Organisation of a Regime of European Federal Union."<sup>[18]</sup>

Coudenhove-Kalergi proposed Beethoven's "Ode to Joy" as the [Anthem of Europe](#) in 1929,<sup>[4]</sup> which he later proposed in 1955. In 1930, he proposed a Europe Day in May<sup>[4]</sup> and in 1932 he proposed to celebrate every 17th of May, the anniversary of Aristide Briand's "Memorandum" being published in 1930.<sup>[19]</sup> Unfortunately, his Pan-Europeanism earned vivid loathing from [Adolf Hitler](#), who excoriated its pacifism and mechanical economism and belittled its founder as "a bastard."<sup>[20][21]</sup> Hitler's view of Coudenhove-Kalergi was that the "rootless, cosmopolitan, and elitist half-breed" was going to repeat the historical mistakes of Coudenhove ancestors who had served the [House of Habsburg](#).<sup>[22]</sup> In 1928, Hitler wrote about his political opponent in his *Zweites Buch*, describing as "[Aller welts bastarden Coudenhove](#)",<sup>[23][24]</sup> and in 1961, the book was on sale.

Nazis considered the Pan-European Union to be under the control of freemasonry.<sup>[25]</sup> In 1938, a [Nazi propaganda](#) book *Die Freimaurerei: Weltanschauung, Organisation und Politik* was released in German.<sup>[26]</sup> It revealed Coudenhove-Kalergi's membership of freemasonry, the organization [suppressed by Nazis](#).<sup>[27]</sup> On the other hand, his name was nowhere in masonic directories *10,000 Famous Freemasons* published in 1957–1960 by the United States' freemasons.<sup>[28]</sup> He had already left the Viennese freemason's lodge in 1926 to avoid the criticism that had occurred at that time against relationship between the Pan-European movement and freemasonry. He wrote his masonic membership in *Ein Leben für Europa* (A Life for Europe) published in 1966.<sup>[29]</sup> In fact, its Nazi propaganda book also described his action in 1924–1925 only. However, this propaganda also stated that "The Grand Lodge of Wien went enthusiastically to work for the Pan European Union in a call to all Masonic chief authorities. Even the Masonic newspaper The Beacon enthused about the thoughts of the higher degree Freemason Coudenhove-Kalergi, and stated in March, 1925: "Freemasonry, especially Austrian Freemasonry, may be eminently satisfied to have Coudenhove-Kalergi among its members. Austrian Freemasonry can rightly report that Brother Coudenhove-Kalergi fights for his Pan European beliefs: political honesty, social insight, the struggle against lies, striving for the recognition and cooperation of all those of good will. In this



higher sense, Brother Coudenhove-Kalergi's program is a Masonic work of the highest order, and to be able to work on it together is a lofty task for all brother Masons."<sup>[30]</sup>



Paul Henreid as Victor Laszlo in the cinematic trailer of *Casablanca*.

After the [annexation of Austria](#) by the [Third Reich](#) in 1938, Coudenhove-Kalergi fled to [Czechoslovakia](#), and thence to France. As France fell to Germany in 1940, he escaped to the United States by way of Switzerland and Portugal. When he passed a few days after the successful escape to the United States, he listened to the radio saying the possibility of his death.<sup>[31]</sup> During the [war](#), he continued his call for the unification of Europe along the Paris-London axis. His wartime politics and peripeties served as the real life basis for fictional Resistance hero Victor Laszlo, the [Paul Henreid](#) character in *Casablanca*. He published his work *Crusade for Paneurope* in 1944. His appeal for the unification of Europe enjoyed some support from [Winston Churchill](#), [Allen Dulles](#), and "[Wild Bill](#)" [Donovan](#).<sup>[32]</sup> After the announcement of the [Atlantic Charter](#) on 14 August 1941, he composed a memorandum entitled "Austria's Independence in the light of the Atlantic Charter" and sent it to [Winston Churchill](#) and [Franklin Delano Roosevelt](#). In his position statement, Coudenhove-Kalergi took up the goals of the charter and recommended himself as head of government in exile. Both Churchill and FDR distanced themselves from this document. From 1942 until his return to France in 1945, he taught at the [New York University](#), which appointed him professor of history in 1944. At the same university Professor [Ludwig von Mises](#) studied currency problems for Coudenhove-Kalergi's movement.<sup>[33]</sup> On 22 July 1943, Nazis deprived his Doctor of Philosophy degree from University of Vienna because he was unworthy, even though he was not Jewish.<sup>[34]</sup> The degree was granted again on 15 May 1955.<sup>[34]</sup>

The end of [war](#) inaugurated a revival of pan-European hopes. In the winter of 1945, [Harry S.](#)

[Truman](#) read an article on December issue of *Collier's magazine* that Coudenhove-Kalergi posted about the integration of Europe. His article impressed Truman, and it was adopted to the United States' official policy.<sup>[35]</sup> Winston Churchill's celebrated speech of 19 September 1946 to the Academic Youth in [Zurich](#) commended "the exertions of the Pan-European Union which owes so much to Count Coudenhove-Kalergi and which commanded the services of the famous French patriot and statesman Aristide Briand."<sup>[36]</sup> In November 1946 and the spring of 1947, Coudenhove-Kalergi circulated an enquiry addressed to members of European parliaments. This enquiry resulted in the founding of the [European Parliamentary Union](#) (EPU), a nominally private organization that held its preliminary conference on 4–5 July at Gstaad, Switzerland, and followed it with its first full conference from 8 to 12 September. Speaking at the first EPU conference, Coudenhove-Kalergi argued that the constitution of a wide market with a stable currency was the vehicle for Europe to reconstruct its potential and take the place it deserves within the concert of Nations. On less guarded occasions he was heard to advocate a revival of [Charlemagne's](#) empire.<sup>[37]</sup> In 1950 he received the first annual *Karlspreis* (Charlemagne Award), given by the German city of [Aachen](#) to people who contributed to the European idea and European peace. In Japan, a politician [Ichirō Hatoyama](#) was influenced by Coudenhove-Kalergi's fraternity in his book *The Totalitarian State Against Man*. It was translated into Japanese by Hatoyama and published in 1952. Coudenhove-Kalergi appointed the honorary chairman of the fraternal youth association that Hatoyama with the influence of his book established in 1953.

In 1955, he proposed the [Beethoven's "Ode to Joy"](#) as the music for the [European Anthem](#),<sup>[38]</sup> a suggestion that the [Council of Europe](#) took up 16 years later.

In the 1960s, Coudenhove-Kalergi urged Austria to pursue "an active policy of peace", as a "fight against the [Cold War](#) and its continuation, the atomic war". He advocated Austrian involvement in world politics in order to keep the peace, as "active neutrality". He continued his advocacy of European unification in memoranda circulated to the governments of the Federal Republic of

Germany, France, the United Kingdom, and Italy. He recommended negotiations between the [European Community](#) and the [European Free Trade Association](#) towards forming a "European customs union" that would be free of political and military connections, but would eventually adopt a monetary union.

## Views on race and religion [\[edit\]](#)

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In his attitudes towards race and religion, Coudenhove-Kalergi continued the work of his father. In his youth, the elder Coudenhove-Kalergi was an [antisemite](#). He had expected to confirm his antipathy towards the Jews when he started working on his treatise *Das Wesen des Antisemitismus* (*The Essence of Antisemitism*); but, Coudenhove-Kalergi came to a different conclusion by the time he published his book in 1901. Following an [ironic](#) critique of the new racial theories, he declared that the essence of antisemitism amounted to nothing more credible than fanatical religious hatred. He traced that fanaticism to religious bigotry that originated in the promulgation of [Torah](#) under [Ezra](#). According to the elder Coudenhove-Kalergi, Jewish religious bigotry provoked opposition from the relatively tolerant Greco-Roman [polytheists](#), eliciting their anti-Judaic reaction. Heinrich Coudenhove-Kalergi credited the Jews with originating religious intolerance, and condemned it as a violation of genuine religious principles. He branded every sort of anti-Judaism unchristian. He further urged liberal Christians and Jews to ally in protecting both of their religions, and religion as such, against the emerging menace of [secularism](#).<sup>[39]</sup>

In spite of his opposition to simplistic racial theory, Heinrich Coudenhove-Kalergi agreed that Jews are racially distinct. Although he pointed out that there is no Semitic race, because Semitic is a language family, he equivocated by also remarking that the charges that Semites were uncreative were belied by civilizations formed by the [Assyrians](#) and [Babylonians](#), who spoke [Semitic languages](#). He further sought to defend the Jews against bigoted charges of parasitic greed and cowardice with anecdotal counterexamples of Jewish industriousness and martial courage.<sup>[40]</sup>

In an interview in the first Pan-European Congress in 1926, Richard Coudenhove-Kalergi expressed the supports on Jews by the Pan-European movement and the benefits to Jews with the elimination of racial hatred and economic rivalry brought by the United States of Europe.<sup>[41]</sup>

In 1932 Richard Coudenhove-Kalergi composed a preface for a new edition of his father's condemnation of antisemitism, reissued by his own publishing house. In 1933 he responded to the ascendance of [National Socialism](#) by collaborating with [Heinrich Mann](#), [Arthur Holitscher](#), [Lion Feuchtwanger](#), and [Max Brod](#) in writing and publishing the pamphlet *Gegen die Phrase vom jüdischen Schädling* (Against the Phrase 'Jewish Parasite').

In his book *Praktischer Idealismus* (*Practical Idealism*), he wrote:<sup>[42]</sup>

“ The man of the future will be of mixed race. Today's races and classes will gradually disappear owing to the vanishing of space, time, and prejudice. The [Eurasian-Negroid race of the future](#), similar in its appearance to the [Ancient Egyptians](#), will replace the diversity of peoples with a diversity of individuals. ”

“ Instead of destroying European Jewry, Europe, against its own will, refined and educated this people into a future leader-nation through this artificial selection process. No wonder that this people, that escaped Ghetto-Prison, developed into a spiritual nobility of Europe. Therefore a gracious Providence provided Europe with a new race of nobility by the Grace of Spirit. This happened at the moment when Europe's feudal aristocracy became dilapidated, and thanks to Jewish emancipation. ”

## [Journeys to Japan](#) [\[edit\]](#)

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### [First return to Japan](#) [\[edit\]](#)

The Pan-European idea had an impact on a young Japanese diplomat – in the future, the president of [Kajima Corporation](#) – [Morinosuke Kajima](#) during the Berlin resident in 1922.<sup>[43]</sup> Coudenhove-Kalergi formed a friendship with Kajima and then asked him to translate the book *Pan-Europa* into Japanese.<sup>[43]</sup> He proposed Pan-Asia to Kajima and promised to give [Dutch East Indies](#) as their friendship after the realization of the task to establish Pan-Asia.<sup>[43]</sup> Kajima published *Pan-Europa* in Japanese in 1927. In 1930 Kajima retired from the [Ministry of Foreign Affairs](#) to become [MP](#). His ambition for MP was Coudenhove-Kalergi's influence.<sup>[44]</sup> In 1970–1971 He published the complete works of Coudenhove-Kalergi from Kajima Institute Publishing that was established by Morinosuke Kajima. He respected Coudenhove-Kalergi over a lifetime, dreaming the realization of Pan-Asia.<sup>[43]</sup>

In Japan, the Pan-European idea also influenced a journalist [Yoshinori Maeda](#), the president of [NHK](#). He became a pioneer of [Asia-Pacific Broadcasting Union](#) with the image of *Pan-Europa* that he read in his student days.<sup>[45]</sup>

In 1953 Ichirō Hatoyama established Yuai Youth Association (later Yuai Association), the fraternal association as the successor of fraternity that Coudenhove-Kalergi mentioned in *The Totalitarian State Against Man*. Japanese word *yūai* (友愛?) has several meanings but especially the word used by Hatoyama means *fraternity* and in German *brüderlichkeit*.<sup>[46]</sup> That can be also in a similar direction for "[Liberty, Equality, Fraternity](#)" (Brotherhood), motto of the French Republic. An educator [Kaoru Hatoyama](#) became the second president of the association after her husband Ichirō the first president died in 1959.

In 1967, awarded the *Kajima Peace Award*, Coudenhove-Kalergi was invited to Japan by the three: Morinosuke Kajima as the president of Kajima Institute of International Peace, Yoshinori Maeda as the president of NHK, and Kaoru Hatoyama as the president of Yuai Youth Association. Together with his second wife Alexandra on a wheelchair,<sup>[47]</sup> Coudenhove-Kalergi stayed in Japan from 26

October to 8 November. He was also accompanied by his young brother **Gerolf**'s daughter **Barbara**.<sup>[48]</sup> Richard Coudenhove-Kalergi was also awarded *First Order of the Sacred Treasure* of Japan. He was granted an audience with the Emperor **Hirohito**, **Empress Kōjun**, their son Crown Prince **Akihito** to whom he had presented his book in 1953 in Switzerland, and Crown Princess **Michiko**. This time, he had returned to Japan for the first time since his childhood 71 years earlier. He gave several lectures and met various leaders. Coudenhove-Kalergi spent 2 weeks in Japan as a guest of Japanese TV, radio, newspaper, magazines and other media.<sup>[49]</sup> While in Japan, Coudenhove-Kalergi specifically asked for a meeting with the president of **Soka Gakkai**, Dr. **Daisaku Ikeda**, as Coudenhove-Kalergi had been interested in Ikeda's work for many years. After their first meeting in October 1967, Coudenhove-Kalergi described Ikeda as "very energetic, life-loving, honorable, friendly and intelligent."<sup>[50]</sup>

### **Soka Gakkai invitation** [edit]

Coudenhove-Kalergi visited Japan again at the invitation of the Soka Gakkai in October 1970.<sup>[51]</sup> During his stay, he and Daisaku Ikeda conducted a formal dialogue over the course of several days, a total of more than 12 hours of which was recorded for posterity.<sup>[52]</sup> He also visited the campus of **Soka University** in Tokyo, which was under construction at that time.<sup>[51]</sup>

Two decades later, in 1990, Ikeda proposed that Coudenhove-Kalergi's favorite song, Beethoven's "Ode to Joy," be regularly performed at major Soka Gakkai meetings. It was reported in Japan that this was one cause of the split between the Soka Gakkai and **Soka Gakkai International** (SGI) from **Nichiren Shoshu** in 1991, as the Nichiren Shoshu priesthood objected to the song's "Christian origins."

### **Death** [edit]

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According to a message report, Coudenhove-Kalergi died

According to a masonic report, Coudenhove-Kalergi died of a stroke.<sup>[53]</sup> His secretary, however, indicated that Coudenhove-Kalergi possibly committed suicide. In the memoir his secretary wrote, she said his death was kept secret so as not to disappoint those who considered him to be the great visionary of European integration.<sup>[54]</sup> Coudenhove-Kalergi was the head of the Pan-European Union until his death. The presidency was succeeded by Otto von Habsburg.

Coudenhove-Kalergi is buried at [Gruben](#) near [Gstaad](#).<sup>[55]</sup>

His grave, covered with [wild grapes](#), is located in a [Japanese rock garden](#) in the [Swiss Alps](#). The grave is unpretentious and upon it is the French epitaph "Pionnier des États-Unis d'Europe" (Pioneer of the United States of Europe), with none of the other great titles that many supporters believe he had earned.<sup>[56]</sup>

Coudenhove-Kalergi was married three times: to Ida Roland (1887–1951), to Alexandra Gräfin von Tiele-Winkler (1896–1968), and to Melanie Benatzky-Hoffmann (1909–1983). His known children were Ida's daughter Erika and Alexandra's son Alexander, both of whom were his step-children.<sup>[57]</sup>

## Quotes [\[edit\]](#)

### ***Pan-Europa (Pan-Europe)***

#### FOREWORD

"Every great political happening began as a Utopia and ended as a Reality."



Coudenhove-Park at [Hietzing](#), Vienna

– Richard N. Coudenhove-Kalergi

***Totaler Staat – Totaler Mensch (The  
Totalitarian State Against Man)***

We are experiencing the most dangerous revolution in world history: the revolution of the State against man. We are experiencing the worst idolatry of all time: the deification of the state.

– Richard N. Coudenhove-Kalergi

His book *Pan-Europa* published in 1923 in German, contains the motto "Jedes große historische Geschehen begann als Utopie und endete als Realität", which in English is most commonly translated as "Every great historical event began as a utopia and ended as a reality."<sup>[58][59]</sup>

## Publications [\[edit\]](#)

- *Adel* (1922)
- *Ethik und Hyperethik* (1922); *Héros ou Saint* (1929), the Cahiers Internationaux series of the publisher Les Editions Rieder, 7, Place Saint-Sulpice, Paris, translated from German into French by Marcel Beaufils
- *Pan-Europa* (1923), Paneuropa Verlag; *Pan-Europe* (1926), [Knopf](#), with an introduction by [Nicholas Murray Butler](#), and with omitting the inconvenient parts about the economic threat of USA



- *Krise der Weltanschauung* (1923)
- *Pazifismus* (1924)
- *Deutschlands Europäische Sendung. Ein Gespräch* (1924)
- *Praktischer Idealismus* (1925)
- *Kampf um Paneuropa* (3 Volumes, 1925–28)
- *Held oder Heiliger* (1927)
- *Brüning – Hitler: Revision der Bündnispolitik* (1931), Paneuropa-Verlag
- *Stalin & Co.* (1931)
- *Gebote des Lebens* (1931)
- *Los vom Materialismus!* (1931)
- *La lutte pour l'Europe* (1931)
- *Revolution durch Technik* (1932)
- *Gegen die Phrase vom jüdischen Schädling* (1933), co-authored with [Heinrich Mann](#), [Arthur Holitscher](#), [Lion Feuchtwanger](#), and [Max Brod](#)
- *Europa erwacht!* (1934)
- *Judenhaß von heute: Graf H. Coudenhofe-Kalergi. Das Wesen des Antisemitismus* (1935)
- *Europa ohne Elend: Ausgewählte Reden* (1936)
- *Judenhaß!* (1937)
- *Totaler Staat – Totaler Mensch* (1937), Paneuropa Verlag; *Totaler Mensch – Totaler Staat* (1939), Herold Verlag; *Totaler Mensch – Totaler Staat* (1965), Herold Verlag
- *The Totalitarian State Against Man*, with an introduction by [Wickham Steed](#), translated by Sir [Andrew Mc Fadyean](#) (1938), London, Frederick Muller Ltd.
- *Europe Must Unite*, translated by Sir Andrew Mc Fadyean (1939)
- *Die europäische Mission der Frau* (1940)
- *Kampf um Europa* (1949)

- *Ida Roland: In Memoriam* (1951)
- *Die Europäische Nation* (1953)
- *Der Gentleman* (1953)
- *An Idea Conquers the World*, with a preface by Winston S. Churchill (1953)
- *Vom Ewigen Krieg zum Großen Frieden* (1956)
- *Eine Idee erobert Europa* (1958)
- *From War to Peace* (1959)
- *Ein Leben für Europa* (1966)
- *Für die Revolution der Brüderlichkeit* (1968), Zurich, Verlag Die Waage
- *Bi no Kuni – Nihon heno Kikyō* (美の国 – 日本への帰郷?), translated into Japanese by Morinosuke Kajima (1968), Tokyo, Kajima Institute Publishing
- *Weltmacht Europa* (1971)
- *Bunmei – Nishi to Higashi* (文明 – 西と東?), interview collection with Daisaku Ikeda (1972), Tokyo, publication branch of [Sankei Shimbun Co., Ltd.](#)

## Awards and honors [\[edit\]](#)

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- 1950: [Charlemagne Prize](#)
- 1954: [Officer of the Legion of Honour](#)<sup>[60]</sup>
- 1962: [Grand Decoration of Honour in Silver with Star of the Republic of Austria](#)
- 1965: [Sonning Prize](#)
- 1966: [Europäischer Karlspreis der Sudetendeutschen Landsmannschaft](#)
- 1967: [Order of the Sacred Treasure, 1st class of Japan](#)
- 1967: [Kajima Peace Award](#)<sup>[49]</sup>
- 1972: [Konrad Adenauer Prize](#)

- 1972: [Knight Commander's Cross of the Federal Republic of Germany](#)<sup>[61][62]</sup>
- [Dr. h. c. of Nihon University](#)<sup>[60]</sup>
- [Ehrenbürgerwürde der Universität Frankfurt a. M.](#)<sup>[63]</sup>
- [Nobel Peace Prize](#) nominee in 42 nominations, known by 1963 so far.<sup>[64]</sup> 1964–1972 period is still concealed.

## See also <sup>[edit]</sup>

- [Federal Europe](#)
- [Ideas of European unity before 1945](#)
- [Pan-European nationalism](#)











## References <sup>[edit]</sup>

### Notes <sup>[edit]</sup>

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  - Japanese: リヒヤルト・ニコラウス・栄次郎・クーデンホーフ＝カレルギー伯爵 (*Rihyaruto Nikorausu Eijirō Kūdenhōfu-Karerugī Hakushaku*).
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6. <sup>^ a b</sup> [Chambers 1944](#)
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12. <sup>^</sup> [Jajeśniak-Quast 2010](#), p. 131
13. <sup>^</sup> [Dorriil 2000](#), p. 165
14. <sup>^</sup> [Rosamond 2000](#), pp. 21–22
15. <sup>^</sup> [Ziegerhofer 2004, chpt. V – 3](#) 
16. <sup>^ a b</sup> [Hewitson & D'Auria 2012, p. 107](#) 
17. <sup>^</sup> [Lipgens 1984](#), p. 712; [Johnston 1983](#), pp. 320–321
18. <sup>^</sup> [Weigall & Stirk 1992](#), pp. 11–15
19. <sup>^</sup> [Guieu & Le Dréau 2009, p. 176](#) : " il a proposé dès 1932 une journée de l'Europe qui serait célébrée chaque 17 mai, jour de la publication du Mémorandum Briand."

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21. ^ [Persson & Stråth 2007](#), p. 114 [↗](#)
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24. ^ [Ziegerhofer 2004](#), p. 425 [↗](#)
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29. ^ [Jajeśniak-Quast 2010](#), pp. 131–132; [Ziegerhofer 2004](#), p. 57 [↗](#)
30. ^ <https://web.archive.org/web/20090826133215/http://thecensureofdemocracy.150m.com/masonry.htm> [↗](#)
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32. ^ [Dorril 2000](#), pp. 166–167
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43. ^ [a b c d Hirakawa 2011](#), pp. 40–42
44. ^ [Tozawa 2013c](#), chpt. (3) 
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- Archival sources on the [Paneuropean Union](#) [↗](#) and the [European Parliamentary Union](#) [↗](#) at the [Historical Archives of the EU](#) [↗](#) in Florence

Richard Nikolaus Eijiuro von Graf Coudenhove-Kalergi		
<b>House of Coudenhove-Kalergi</b>		
Born: 16 November 1894		Died: 27 July 1972
<b>New creation</b>	<b>International President of the Paneuropean Union</b> 1926–1972	Succeeded by <b>Otto von Habsburg</b> (elected in 1973)

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**Recipients of the Charlemagne Prize**

**1950–1975**

1950 [Richard Nikolaus Graf Coudenhove-Kalergi](#) · 1951 [Hendrik Brugmans](#) · 1952 [Alcide de Gasperi](#) · 1953 [Jean Monnet](#) · 1954 [Konrad Adenauer](#) · 1955 · 1956 [Sir Winston S. Churchill](#) · 1957 [Paul Henri Spaak](#) · 1958 [Robert Schuman](#) · 1959 [George C. Marshall](#) · 1960 [Joseph Bech](#) · 1961 [Walter Hallstein](#) · 1962 · 1963 [Edward Heath](#) · 1964 [Antonio Segni](#) · 1965 · 1966 [Jens Otto Krag](#) · 1967 [Joseph Luns](#) · 1968 · 1969 [European Commission](#) · 1970 [François Seydoux de Clausonne](#) · 1971 · 1972 [Roy Jenkins](#) · 1973 [Don Salvador de Madariaga](#) · 1974 · 1975 ·

**1976–2000**

1976 [Leo Tindemans](#) · 1977 [Walter Scheel](#) · 1978 [Konstantinos Karamanlis](#) · 1979 [Emilio Colombo](#) · 1980 · 1981 [Simone Veil](#) · 1982 [King Juan Carlos I](#) · 1983 · 1984 · 1985 · 1986 [People of Luxembourg](#) · 1987 [Henry Kissinger](#) · 1988 [François Mitterrand / Helmut Kohl](#) · 1989 [Brother Roger](#) · 1990 [Gyula Horn](#) · 1991 [Václav Havel](#) · 1992 [Jacques Delors](#) · 1993 [Felipe González Márquez](#) · 1994 [Gro Harlem Brundtland](#) · 1995 [Franz Vranitzky](#) · 1996 [Queen Beatrix](#) · 1997 [Roman Herzog](#) · 1998 [Bronisław Geremek](#) · 1999 [Tony Blair](#) · 2000 [Bill Clinton](#) ·

**2001–present**

2001 [György Konrád](#) · 2002 [Euro](#) · 2003 [Valéry Giscard d'Estaing](#) · 2004 [Pat Cox / Pope John Paul II](#)<sup>1</sup> · 2005 [Carlo Azeglio Ciampi](#) · 2006 [Jean-Claude Juncker](#) · 2007 [Javier Solana](#) · 2008 [Angela Merkel](#) · 2009 [Andrea Riccardi](#) · 2010 [Donald Tusk](#) · 2011 [Jean-Claude Trichet](#) · 2012 [Wolfgang Schäuble](#) · 2013 [Dalia Grybauskaitė](#) · 2014 [Herman Van Rompuy](#) · 2015 [Martin Schulz](#) · 2016 [Pope Francis](#) ·

<sup>1</sup> Received extraordinary prize.

V · T · E ·

### Recipients of the Sonning Prize

[Sir Winston Churchill](#) (1950) · [Albert Schweitzer](#) (1959) · [Bertrand Russell](#) (1960) · [Niels Bohr](#) (1961) · [Alvar Aalto](#) (1962) · [Karl Barth](#) (1963) · [Dominique Pire](#) (1964) · [Richard Nikolaus Graf Coudenhove-Kalergi](#) (1965) · [Laurence Olivier](#) (1966) · [Willem A. Visser't Hooft](#) (1967) · [Arthur Koestler](#) (1968) · [Halldór Laxness](#) (1969) · [Max Tau](#) (1970) · [Danilo Dolci](#) (1971) · [Karl Popper](#) (1973) · [Hannah Arendt](#) (1975) · [Arne Næss](#) (1977) · [Hermann Gmeiner](#) (1979) · [Dario Fo](#) (1981) · [Simone de Beauvoir](#) (1983) · [William Heinesen](#) (1985) · [Jürgen Habermas](#) (1987) · [Ingmar Bergman](#) (1989) · [Václav Havel](#) (1991) · [Krzysztof Kieślowski](#) (1994) · [Günter Grass](#) (1996) · [Jørn Utzon](#) (1998) · [Eugenio Barba](#) (2000) · [Mary Robinson](#) (2002) · [Mona Hatoum](#) (2004)

· [Ágnes Heller \(2006\)](#) · [Renzo Piano \(2008\)](#) · [Hans Magnus Enzensberger \(2010\)](#) · [Orhan Pamuk \(2012\)](#) · [Michael Haneke \(2014\)](#) ·

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