

# **The Erasmus Project and Erasmus Peace Projects: The New Renaissance Projects**

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**'If only I could be young again.'**

**Desiderius Erasmus**

**Basis Texts of the Erasmus Project, Part One**

## THE ERASMUS PROJECT: A FRAMEWORK FOR EUROPE

Through my blessed and life changing Renaissance Studies for which I would like to thank my parents here most dearly, I had the privilege and luck to discover that Erasmus and Thomas More have been the first philosophers and writers to spread and promote jointly the new idea of parliamentary democracy as the best political system for all states in Europe.

Most explicitly through Utopia, the book they conceived jointly, and that Erasmus had found inspiration for these ideas which he handed over to More, in the Duchy of Brabant with Brussels as one of its four capitals. Representatives of these capitals held veto powers in the Duchy's representative assembly, the Estates of Brabant, and in Brussels the craft guilds' masters whose apprentices were organized in precursors of trade unions and able to steer the policies of their masters, were involved in political affairs and government of the city. On the Brabantine constitution named the 'Joyous Entry', providing the Estates of Brabant with the constitutional right to depose the Duke of Brabant and assign a new one, the Estates-General with representatives of several Low Countries based in the Act of 'Verlatinghe' of 1581 legally the Dutch Revolt and the deposing of Philip II as ruler of the Burgundian Netherlands: an event generally respected as a first broad manifestation of representative/parliamentary democracy. The political institution of the Dutch Republic of Northern Netherlands was further developed on this constitutional heritage, influencing throughout the seventeenth century culturally and politically the country across the Channel: England, where the over celebrated Magna Carta had given only the right to a council of 25 barons to monitor the king's adherence to the Charter and to cease his castles and his lands when the king transgressed and didn't conform with the Charter within a period of 40 days after the notification of his transgression by the council of 25 barons, and where the real start of parliamentary democracy happened in 1688 with the Glorious Revolution allowing a Dutch William of Orange (namesake of the first William of Orange known as William the Silent who grew up in Brussels in the midst of the political life and culture of the Duchy of Brabant and who became the *Pater Patriae* of the Netherlands), until then stadtholder of the Republic of the United Netherlands, to cross the Channel with a fleet and court and to become only by grace of the English parliament the new English king William III. For these reasons I proposed to consider the Joyous Entry of Brabant the Conception Act of parliamentary democracy. The bombardment of the center of Brussels by the

troops of Louis XIV, through which most luckily the façade and tower of the Brussels City Hall almost miraculously survived, can be seen as sickening act of revenge by Louis XIV at the closure of the 17<sup>th</sup> Century, some years after he had seen his main rival on the European Chessboard, William III, being granted the Crown and much desired throne of England: a disgusting act of revenge by Louis XIV on a City and Capital of the Duchy of Brabant from which the political system originated by which William III was exactly granted the English Crown by the English Parliament. Nevertheless the people of Brussels rebuilt their city center with in the middle a magnificent Market, showing a real Renaissance and housing at one of its sides the 'Palace of the Dukes of Brabant'. Almost a century later, in 1789, the Brabantine People would legitimize their Brabantine Revolt on the Joyous Entry of Brabant to depose the Austrian Emperor Joseph II as Duke of Brabant (under Austrian rule the People of Brussels had seen the destruction of the Palace of the Coudenberg, the Brussels Renaissance Palace of William the Silent and the close Priory of Groenendaal), making thus the way free for the establishment of the United Belgian States until Napoleon brought this Country under French rule and ended the until then unbroken existence of the Duchy of Brabant as a political entity as he did with the Republic of Venice (the death of the famous Venetian Printer Aldus Manutius had probably also inspired Erasmus and Thomas More to compose the Book of Utopia in Manutius' honor shortly after his death, while the one year stay and work of Erasmus in the printing house of Manutius had inspired Erasmus to write his Praise of Folly, linked to the Book of Utopia as an interlinked Yin and Yang) and as Napoleon decided to destroy the Medieval and Renaissance City Walls of Brussels. It is therefore even more ironic that Napoleon found his final blow in 1815 at Waterloo, close to Brussels, where is now standing on this decisive battlefield an artificial hill towered by a guarding Brabantine Lion. The Congress of Vienna then brought the Southern and Northern Netherlands back together, then under one Crown, the Crown of the Dutch King Willem I. Since the fall of Antwerp in 1585 the different fates and experiences of the Northern Netherlands and the Southern Netherlands had been too different, however, to bring both countries back together as they had been as the Burgundian Low Countries. Most surprising are at the same time the facts that after the Glorious Revolution and the brain drain from the Northern Netherlands to England in the subsequent decades, the political culture of parliamentary democracy somehow evaporated in the Northern Netherlands and somehow lingered in the Southern Netherlands, also through cultural manifestations like the Ommegang of Brussels, throughout the 17<sup>th</sup> and 18<sup>th</sup> Century. Fact is that around the time the Southern Netherlands were added to

the Northern Netherlands in 1815, the Kingdom of the Northern Netherlands had no longer a parliamentary democracy. The lack of this political system was one of the main reasons why the Belgians established the Independence of the Kingdom of Belgium in 1830-1831 with the most liberal constitution on the European Continent at that time and with the political system of parliamentary democracy as its constitutional foundation: with a clear echo of the Joyous Entry of Brabant, Leopold I made a Joyous Entry into Brussels on 21 July 1831 and spoke out His Oath to respect the Belgian Constitution: such a significant happening for this newly (re)founded State that 21 July is still today the National Day of Belgium. As flag the Kingdom of Belgium took the historical Brabantine colours, as coat of arms Belgium took up again the coat of arms of the Duchy of Brabant and its national hymn was named the 'Brabançonne' or the 'Brabantine' in French. In Belgium the Crown Princess or Crown Prince wears always the official title of Duchess or Duke of Brabant. And very significant to me in all this seems also the first name of the first Regent of Belgium till the moment Leopold I became by Oath the first King of the Belgians: Erasme Louis Surlet de Chokier. What 's in a name?

And not only parliamentary democracy, but also religious tolerance and freedom of belief and expression, social care reconciled with market economy, collective defense, double identities inside a double layered state, peaceful coexistence of neighboring states with a supranational organizational entity, are European values of which the origins can be traced back in the Low Countries of the late Middle Ages and Renaissance, defended by the Christian humanists - in close contact with these Low Countries - for the first time on a truly European scale. At the heart of the Low Countries was the Duchy of Brabant with indeed Brussels (today's capital of Europe), Antwerp, Leuven and 's Hertogenbosch as its four capitals. The present successors of the Burgundian Low Countries, the Benelux countries (that formed institutionally a union in September 1944 in London when/where the Governments of Belgium, the Netherlands and Luxembourg were jointly in exile during World War II), played and continue to play with the Benelux (named also officially 'Benelux Union' from 2012) a pioneering, leading and mediating role in the start and further development of the European Project and European Integration: did their political frontrunners and leaders in those and later years have also their national histories in mind during these initiatives and with their further European undertakings?

In 2014 a broad search for a 'New Narrative for Europe' was launched as an official EU Project. In October 2015 'European Symbols' was published, the first Latin

manual for all students in Europe for which I had been invited to write the Belgian contribution ('Panegyric for a Prince: Erasmus' Joyous Entry into political culture', on the start and development of Desiderius Erasmus as political thinker and writer), and for which I assisted the editors by arranging for them introductory notes from leading officials of the European institutions in which they point to the importance of our cultural heritage for the success of the European Project. In the same month I had offered the European Commission my services and the rhetorical force of my research in the upcoming campaign to keep the UK, with a history loving public, inside the EU: PM David Cameron had however the European institutions not allowed to campaign openly in the UK against a Brexit. In the weeks before the referendum, the Magna Carta was indeed used as an efficient, but historically incorrect argument, by the Brexiteers. In 2016 the European Project for a 'New Narrative for Europe' was relaunched. On 8 June 2016, two weeks before the Brexit vote, the European External Action Service and the European Commission released jointly their 'joint communication' on cultural diplomacy in which culture is described as the 'hidden gem of European foreign policy'.

In 2010 UNESCO had called in a Policy Paper for 'a new humanism for the 21<sup>st</sup> century' as well. And in an opinion piece published by the Guardian on 8 May 2012 already, Jonathan Jones stated that Europe needed a new renaissance. Pope Francis called for a New European Humanism in his Charlemagne Prize Acceptance Speech on 6 May 2016, underlining a key role for European Youth by being the Protagonists of such New European Humanism and He reiterated this call for a New European Humanism directly to the Members of the European Council in a Speech in the Vatican on 24 March 2017, one day before the 60<sup>th</sup> anniversary celebration of the Treaty of Rome that constituted the European Economic Community and was signed on 25 March (a date on which Mother Mary is celebrated by Catholics) 1957. In this Speech the Pope stated:

'Nowadays, with the general increase in people's life span, sixty is considered the age of full maturity, a critical time when we are once again called to self-examination. The European Union, too, is called today to examine itself, to care for the ailments that inevitably come with age, and to find new ways to steer its course. Yet unlike human beings, the European Union does not face an inevitable old age, but the possibility of a new youthfulness. Its success will depend on its readiness to work together once again, and by its willingness to wager on the future. As leaders, you are called to blaze the path of a 'new European humanism' made up of ideals and concrete actions. This will mean being unafraid to take practical decisions capable of meeting people's real problems and of standing the test of time.'\*

President Emmanuel Macron expressed in his victory speech in the evening following the second round of the Presidential Election 2017, in front of the Louvre Pyramid, his intention to promote 'a new humanism'. And in his first large interview for 8 European newspapers, published on 21st June 2017, President Macron expressed his intention as newly elected president to lead 'a European Renaissance'. On 7th September 2017, Emmanuel Macron elaborated this plan in a Speech on the Pnyx in Athens, pleading to refound the European Union through Culture. Robert Schuman declared once that if he could restart the European Integration Process, he would restart the integration process through European Cooperation in the field of Culture: Stéphane Bern who originates from the Grand Duchy of Luxembourg as also Robert Schuman originated from Luxembourg, points already a long time to the importance of Culture for the European Project and European Integration as also Europa Nostra and Europeana advocate strongly during already a long time the importance of Cultural Heritage for the European Project and European Integration. In His Pnyx Speech, President Macron pleaded equally for increased attention for the origins of European democracy and sovereignty and to refind there the Soul of Europe. In a famous speech for the European Parliament in Strasburg, Bundeskanzlerin Angela Merkel tried in 2007 also to find and formulate the Soul of Europe, focusing on liberty and diversity and recognizing in these values the basic principle of tolerance: one of the best known Erasmian ideals. In her accepting speech after receiving a joint honorary doctorate in January 2017 from both the universities of Leuven and Ghent, she celebrated expressively Erasmus of Rotterdam. First and former permanent President of the European Council, Herman van Rompuy who always underlined outspokenly the importance of defending and promoting European Values during his Presidency while describing Europe as a shared Civilization with many Cultures, stated on 21st September 2017 in an interview with Euractiv that the European Union needs in his view the formulation of a narrative and framework for the concrete goals of the Union itself, the articulation of its over-all project for which 'the storytelling is needed'.

As such Framework for Europe, I would like to offer and propose here the Erasmian ideals and an updated articulation and confirmation of the Christian humanist principles from which the most European societies turned tragically away already shortly after these ideas' first and literarily brightest cultural appearances, blocking the European countries in deadlock and military self-destruction for centuries: a baroque chaos and war between by excesses and lack of internal reform provoked reformation and reactive counter-reformation led to the over orderly structuring of neoclassicism, leading to an over passionate rule of suppressed emotions with romanticism and nationalism, leading to and ending in the horrors of the twentieth



century. Therefore I propose as the over-all framework for the European Union, the realization of an actualized version of Erasmus' program for Europe, the dual realization of Erasmian Republic(s): the antipode of what Europe would have been if it had stayed under Nazi dominion and suppression. References to Erasmus and More are also welcome in a time when 'sweeping Henry VIII powers' are again gaining power in other countries and will also prevent extremist and populist parties to claim or monopolize the rhetoric strength of (misrepresented) history and crucial historical figures, as positive arguments are the ideal complement to negative warnings related to the world wars: AfD named its civic organization the 'Desiderius-Erasmus Stiftung' and should not be able to connect personally and philosophically with the cultural figurehead of Europe, the EU is entitled by sense and spirit to make this personal and philosophical connection.

In 2013-2014, the European Project renEU had already tried to connect the basic European values and foundations with achievements of Italian, French, Polish, Portuguese and Spanish Renaissance and to start in this way 'a new Renaissance' in Europe. This project stayed however too much touristic and anecdotal and lacked actualized connections to the present day political and institutional working of the EU and knowledge of the newly made discoveries about the political thought of Erasmus and Thomas More and the significance of the related political culture in the Low Countries during the Renaissance. The Nazis bombarded the entire historical center of Rotterdam and thus also the birth house of Erasmus, not for direct military purposes but to force the Netherlands to capitulate under the threat of an imminent series of similarly close to complete destructions of Dutch historical city centers: a ruthless and horribly successful tactic. In the bombarded city center of Rotterdam, the 1622 statue of Erasmus had survived however the bombings and was brought to a nearby museum where it was hidden during the entire war, after which it was placed again at the center of a public square.

For similar reasons, I would like to propose here to place a statue of Erasmus on the Place Royale in Brussels, instead of the present statue of Godfried of Bouillon, one of the leaders of the first crusade that conquered Jeruzalem and murdered all the Jews, Muslims and Christians living there peacefully together and looking all alike. Under the pavements of this square are the foundations of the Palace of the Coudenberg, where Erasmus gave a Latin oratory in honor to Philip the Fair, published later as Erasmus' first important political work, the Panegyricus, in which he urged Philip, Duke of Burgundy and Brabant, to respect the Joyous Entry of Brabant. The Brussels Avenue between the European Quarter at Place Schuman

and the Parc du Cinquantenaire with a Triumphal Arch as the stone representation of a joyous entry into the city of Brussels through a large symbolized city gate, is named Joyous Entry Avenue. The Lady in the chariot with horses on top of this Triumphal Arch is a representation and personification of Brabant, Lady Brabantia, with just below her the old Medieval and Renaissance Coat of Arms of the Duchy of Brabant that became in 1830-1831 the official Coat of Arms of the Kingdom of Belgium: a black or sable field with a yellow or golden lion.

Presently, the headquarters of the European Commission are located in the Berlaymont building referring by name to a convent that stood there previously, financed by the Berlaymont family of which a prominent member (the father-in-law of the lady founding the convent), Charles de Berlaymont, was at the start of the Dutch Revolt a councilor of the governor of the Low Countries, Margareta of Parma. When she received a delegation of noblemen with a list of legitimized concerns and complaints related to the disrespect of Spanish king Philip II for the Netherlandish political and religious cultures of representative democracy and religious tolerance, this councilor Charles de Berlaymont advised the governor Margareta of Parma to 'not be afraid' and to ignore their complaints and requests, because these men 'were only beggars': 'N'ayez pas peur, Madame: ce ne sont que des Gueux'. In this delegation of noblemen was also Jean le Sauvage, son of Chancellor Jean le Sauvage who has been the living image of the ideal prince and the favorite politician and chancellor/'prince in practice' to Erasmus and Thomas More – I presented the first paper, finally resulting also in the first article ever on Chancellor Jean le Sauvage and on his significance to Christian humanism, at the Conference of the Renaissance Society of America in Berlin, March 2015, in the Kommode that houses the Faculty of Law of the Humboldt-Universität zu Berlin still at the square where the Nazis had organized their horrible and greater horror predicting burning of books. Therefore I propose to change the name of the Headquarters of the European Commission from 'Berlaymont' into 'Erasmus'.

In a connected way, the participants in the most popular and successful EU Programs, Erasmus and Erasmus+ Programs, can become a real corps of cultural-diplomatic actors, following the example of the European Solidarity Corps, by making during their program a small but effective practical contribution to the illustration and dissemination of the Erasmian values as core values of the European Union, all reaching small parts of a wider European public in all member states. As the 'Renaissance Society of America' canceled in the latest years the European Union as the biannual location of its yearly big conference, an

interdisciplinary/multiprofessional 'European Renaissance Forum' (ERF) can bring yearly actors together, operating in the field of European, Cultural and Renaissance studies: high school teachers, students, artists, politicians, journalists, diplomats, officials of cultural houses, museums and historical sites, librarians, scholars and academics. Further research on Erasmus' Republic of Letters with both humanists and political actors from almost every European country and not only active for literary but also for worldly political projects, as a proto-union trying to defend and realize collectively their common ideals through a transnational network with far going implications for respective European countries, has still to be done and I propose to undertake and coordinate this research in the coming years.

Next to this research, I intend to update the program of Erasmus and defend this framework for Europe, this narrative or binding story, this soul of Europe, also widely publicly throughout Europe as a public intellectual with a presentation of the European Union as an Erasmian Union, the opposite realization of a Nazi Third Reich where twisted philosophies of Nietzsche, widely spread in Germany of that time, gave wings to the plans and ambitions of an even more twisted man with strong rhetorical skills.

And in this cultural-diplomatic context, it is completely coherent to support a process by which the next President of the European Commission will be elected by a majority of the members of the newly elected European Parliament in 2019. In 2014 it was a major realization of the first permanent President of the European Council, Herman van Rompuy (who named himself also 'a Brabantine' – which He geographically and culturally also is – while reacting on the first results of my research that I had sent him as a student, next to congratulations and best wishes at the start of his first term as the first permanent President of the European Council) to reconcile the European Council of that time, having still a legal saying in the choice of the EU Commission President by a qualified majority vote as provided in the Lisbon Treaty, with the election process of 'spitzenkandidaten' developed at the core of European Parliament; and so to make possible the first manifestation of parliamentary democracy ever at the European level between the European Parliament and the European Commission. I plead for the continuation and further development of this political system of parliamentary democracy between these two institutions, about which the European Council will again have to decide with the Summit planned by President Juncker in Hermannstadt or Sibiu in Romania, next to the existence of a different president of the European Council appointed by the European Council also by qualified majority vote, as also for

Erasmus and his circle of Christian humanists Europe meant both an intergovernmental and supranational responsibility and solidarity.

Written by Maarten Vermeir

Further reading: M. Vermeir, 'Panegyric for a Prince: Erasmus' Joyous Entry into political culture' in Glatz, Peter and Thiel, Andreas, *European Symbols: United in Diversity*, Euroclassica & Amici Linguae Latinae, 2015; M. Vermeir, *Brabantia, decoding the main characters of Utopia*', *Moreana*, Vol. 49, 187-188, p. 151-181; M. Vermeir, *Chancellor Jean le Sauvage/Ioannes Sylvagius: Erasmus' Princeps Christianus and a Prince of Utopia for Thomas More*, *Moreana* Vol. 53, 203-204, p. 269-282; M. Vermeir, *The Prince of Utopia, Thomas More's Utopia and the Low Countries*, *Morus — Utopia e Rinascimento*, v. 11, n. 2 (2016)

[\\*http://www.vatican.va/content/francesco/en/speeches/2017/march/documents/papa-francesco\\_20170324\\_capi-unione-europea.html?fbclid=IwAR15Ye9jMviFmFbEKb-kUvFsVyQPckm3VIGPeNhxV2pQnC8qU8zFiOed9dU](http://www.vatican.va/content/francesco/en/speeches/2017/march/documents/papa-francesco_20170324_capi-unione-europea.html?fbclid=IwAR15Ye9jMviFmFbEKb-kUvFsVyQPckm3VIGPeNhxV2pQnC8qU8zFiOed9dU)

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**POLICY PAPER SUPPORTED BY THE INSTITUTE FOR ERASMUS PEACE SOLUTIONS/NEW RENAISSANCE KNOWLEDGE HOUSE AND DISSEMINATED SINCE MARCH 2018**

**The Republic of Erasmus, the EU as a Union of Values**

The Innovation of European Values foundational to the EU plus Research and Innovation in support of such innovative European Values and in support of EU Social Cohesion\*

By Maarten Vermeir

As European Research Project on immaterial and cross-border European Cultural Heritage, we would like to propose the Research Project of visualizing and investigating Desiderius Erasmus' Republic of Letters: a supranational network of political actors and humanists, recognizing Erasmus as their Prince of Humanists through a process of internal parliamentary democracy, acting in a European context and defending practically and jointly their shared Erasmian or Christian humanist ideals of parliamentary democracy, religious tolerance/spiritual freedom, female emancipation, interculturalism, a market economy reconciled with social care for all the needed, the peaceful coexistence and collective defense amongst neighboring states and dual citizenship in a dually layered state. They presented the first broad defense of these consistent ideals on a European scale.

In the Burgundian Low Countries, the Christian humanists around Erasmus found inspiration for all major points of this Erasmian program for Europe, as in these Low Countries the best elements of the Jewish-Christian and the Classical Greek-Roman traditions, with significant influence from Celtic-Germanic and from Arabic Culture, had practically merged into a higher cultural synthesis of which the Erasmians became the first European heralds and advocates. Their ideal constellation of the European states was also a congruent enlargement on a European scale of the political constellation of

the Burgundian Low Countries constituted by different principalities with strong and proper identities like the Duchy of Brabant (of which Brussels was one of the four capitals) and the Counties of Flanders, Zeeland and Holland, etc. under the umbrella of a common, supranational political union with a Duke of Burgundy as ruler of these Burgundian Netherlands and checked by an assembly with representatives of the different representative assemblies in the respective principalities.

In the proposed Research Project, we will investigate the contacts and practical interaction of Desiderius Erasmus and his close collaborators with political actors and humanists respectively in the Low Countries (as outlined in the following Research Plan 'Erasmus Politicus'), in France, in the German States, the Swiss States, the Italian States, the Iberian Kingdoms, in England, Scotland, Austria, Hungary and Poland (the research on the networks, actions and interactions of congruent groups in these countries is organized in an identically methodical way as in 'Erasmus Politicus'). Puzzling these networks together in one widely European network of Erasmus' Republic of Letters, we will then further investigate how they practically acted in defense and promotion of their ideals in Europe and how they were actually organized as a parliamentary democracy and as a supranational, extra-ecclesiastical, political entity on a European scale: the first of its kind in Europe with respect for equal rank amongst the European states.

This research forms part of the Erasmus Project, intending to update the Erasmian ideals and to offer and defend these as binding story or narrative framework of the EU: as cultural, social, political, economic, artistic, philosophical and moral common ground, foundation and holding backbone for Europe with also relevance for the wider international community. 'The Erasmus Project: a Framework for Europe' was firstly outlined in Diplomatic World 54, October 2017. These Erasmian or Christian humanist ideals are the defining ideals of the only philosopher deeply respected in an ideologically equally strong way by both Christians (and here again as well by Protestants as by Catholics) and agnostics/atheists (who name themselves 'humanists' in Belgium and in the Netherlands) while Erasmus was a key inspiring figure for the Illuminati \*\*, defending in practice all together Erasmian ideals as the core values of European Culture and

Identity, bright highlights of European History and safe keepers of our European Future.

Throughout my research I constantly and systematically demonstrate the crucial importance of Jewish culture and tradition for the concepts, ideals and practical mindset of the Christian humanists: the letter 'U' in the title of Thomas More's book of Utopia I revealed in such a way as the Hebrew letter 'vav'. Muslims who found in the last five or six decades a home in the EU, can find in the ideals of Christian humanism finally greater clearness about the true heart of European Culture to which they are entitled to attach as citizens of their new home countries in the EU. Because they can find there a closer cultural connection (with a stronger European ideological cohesion and with Christ also a prophet for Muslims), it will only be increasingly easy for them to further integrate into a European society with such a cultural binding.

Through such updating efforts from the Erasmus Project, the few philosophical contemporary barriers are being steadily removed, making it possible for all EU citizens to attach to this Soul of Europe - the ideals of Desiderius Erasmus - and to feel entirely at home in this Republic of Erasmus, in the European or Erasmian Union as a true EU-topia in the Classical Greek meaning of the word: definitely a 'Good Place'.

\*The first title of this text/policy paper was 'EU-topia: the Republic of Erasmus, EU Research and Innovation in support of Cultural Heritage' as I handed over this text with this first title, together with the first Diplomatic World article on 'The Erasmus Project' and the Research Plan 'Erasmus Politicus', at the high-level Conference of the European Commission on 'Innovation and Cultural Heritage' in the Art & History Museum, on 20 March 2018 in Brussels, to the European Commissioner for Culture and Education, Mr. Tibor Navracsics, and to his closest collaborators present there, to the at that time incoming President of the EESC, the European Economic and Social Committee, Mr Luca Jahier and to Ms Mariya Gabriel, the present European Commissioner for Innovation, Research, Culture, Education and Youth in the European Commission under the Presidency of Ursula von der Leyen. As President Jean-Claude Juncker and Commissioner Jürgen Oettinger presented on 2nd May 2018 in the European Parliament the European

Commission Proposal for the new Multiannual Financial Framework 2021-2027, I was very happy to find in their proposal a new EU budget post titled 'Social Cohesion and Values' to which the Erasmus Project, as explained in this text/policy paper, aims to contribute significantly. Therefore I referred to this new post specifically in the title of the second version of this text/policy paper since 1 May 2018, 'EU-topia: the Republic of Erasmus, Research and Innovation in support of the European Union/Social Cohesion and Values for the EU as a Union of Values'. With this second title, I handed over this text (and here once more together with the first Diplomatic World article on 'The Erasmus Project: a Framework for Erasmus' and the Research Plan 'Erasmus Politicus') to President Emmanuel Macron (while addressing him with these exact words: 'Monsieur le Président, c'est pour une nouvelle Renaissance supportée par un nouvel Erasme'), to officials of the 'Internationale Karlspreis zu Aachen Für die Einheit Europas' and to present European key politicians at the end of the Ceremony for the Karlspreis 2018 awarded to President Emmanuel Macron on 10th May 2018 in the Coronation Hall of the City Hall of Aachen. Around one hour after this Charlemagne Price Ceremony, President Macron spoke at a town hall meeting with students of the University of Aachen who could ask him questions. However, I strongly believe that the French President had handed over the first question to the organizers of the town hall meeting Himself, because this question referred directly to 'the EU as a Union of Values': a substantial part of the title of this text as presented to the President. 'How does the EU exist as 'a Community of Values'?', the first student at this town hall meeting asked. Obviously very well prepared and broadly smiling, President Macron referred in order to illustrate the in his view defining values of the European Union as a Community of Values, to the inclination towards 'l' Universel' of all Religions that were at a certain time present in Europe and to the inclination towards 'la Lumière', mentioning hereby only one figure or authority as the connecting point between these two pillars, between 'l' Universel' and 'la Lumière': Erasmus. In these contexts He mentioned Erasmus even twice: President Macron celebrated Erasmus explicitly for his presence amongst the Men who brought Peace amongst Religions and for having started the



'Aufklärung' which He described as 'la Lumière avant la Lumière' going from the Renaissance of Erasmus to 'our philosophers of the 18<sup>th</sup> Century'.

\*\* For the second version of this text handed over in Aachen and for the here presented third version of this text the part 'while Erasmus was a key inspiring figure for the Illuminati' was added to the text.

**Erasmus Politicus. The conceptualization and manifestation of Erasmus' political thought: the development and impact of his political theory and activity in his contemporary humanistic and political milieu and their further European influence in the later sixteenth and seventeenth centuries.**

In the first decades of the 16th century, Erasmus became the leader of European humanism, blowing a new wind through the West and bringing an original synthesis of selected medieval and classical ideas to reform almost every aspect of society. At this critical juncture, the group of humanists respecting Erasmus as their leader also wanted to reshape the political world of contemporary Europe. I intend to undertake the comprehensive study of the political principles and goals of this circle, who organized themselves in a 'republic of letters', and of the political ideas and aspirations of the man entitled by these humanists as their 'prince'. This research will provide the first broad study of the merits of the movement we can label as civic humanism of the Northern Renaissance. James Hankins showed that the acclamations of Hans Baron on civic humanism in the Italian Renaissance were unfounded, but Hankins left at the same time an interesting and still unexploited opening towards a study of civic humanism in the Northern Renaissance by stating in the introduction of his *Renaissance Civic Humanism* that 'Renaissance republicanism, at least in Italy' was 'transitional' in relation to our Western Democracies.

Formulating conclusively a coherent view on the political views of Erasmus regarding the best government of the state and the best international constellation of such states, will be the first objective of my research. In *Panegyricus* and *Institutio Principis Christiani*, edited by Lisa Jardine in the series of *Cambridge Texts in the History of Political Thought*, and in the *Querela Pacis*, the *Adagia* and some important dedications, we can find scattered fragments revealing constituting aspects of Erasmus' political thinking. So we can only detect the true significance of Erasmus as a political thinker and expose the impact of his political thought in contemporary time and later in the sixteenth and seventeenth centuries, by placing his political works and phrases in the same political context in which he wrote them and in which his contemporaries read them, interpreted them and passed them over to the following generations. I intend to find the true meaning and

contemporary significance of Erasmus' political works exactly by placing them in their context reflected in the letters to or from Erasmus' less well known but truly determining political contacts through an interdisciplinary study, combining literary with historical analysis, enriched by trained insights in political and legal theory. Erasmus' political and legal contacts in the Low Countries were all very familiar with the constitution and the political culture of the Duchy of Brabant, providing the first embryonic form of representative government in Europe. This political system, culture and these contacts inspired Erasmus and Thomas More to become the first political philosophers to promote the system of representative government or parliamentary democracy as the best political system for all European countries, which they did through the book of Utopia with a similar institution of the Utopian state, as I defended in my Masters' thesis and in my first Moreana article 'Brabantia, decoding the main characters of Utopia'.

James Tracy demonstrated clearly that the political context of Desiderius Erasmus was that of the Burgundian Low Countries, even labelling Erasmus as 'Erasmus of the Low Countries' in the title of his magisterial work. So in order to reveal the political theory and activity of Erasmus conclusively, I intend as my second objective to reconstruct the political context of Erasmus in the Low Countries exhaustively, finding and studying all of his political acquaintances in the Low Countries and investigating the active and theoretical interaction of Erasmus with these figures. James Tracy has already demonstrated in *The Politics of Erasmus* the influence of a political entourage in the Low Countries on the development and articulation of Erasmus' ideas about pacifism, and in my first Moreana article on the political ideas of Erasmus about the best government of the state, I argued the influence of a similar entourage on the conceptualization of parliamentary democracy as an Erasmian ideal, most explicitly spread through the truly Erasmian book of Utopia. Amongst the political contacts of Erasmus in the Low Countries, there was clearly a group of men keen to bring Erasmus to the articulation of certain aspects of their factional political culture as 'Erasmian' ideals and through the vigour of his literary and philosophical talent and authority as (more) widely respected and applicable ideals for the benefit of the Low

Countries and Europe. This political faction I would propose to name 'Erasmian' has never been envisioned and investigated properly.

I will show the revealing political context of Erasmus in the Low Countries through the study of all acquaintances of Erasmus - maximizing the still limited scope of Tracy's study in *The Politics of Erasmus* - who were active in the political centra of the Burgundian Low Countries firstly by gathering in the three volumes of the *Contemporaries of Erasmus* edited by Peter Bietenholz all these contacts: a group of around hundred politicians and legal actors. Every single contemporary of Erasmus mentioned at least once in the extended collection of his works and correspondence, is provided in this register with a biographical sketch and further references to appearances of the respective figure in the vast oeuvre of Erasmus: in this way, it becomes feasible for me to create an exhaustive overview of all political acquaintances of Erasmus in the Low Countries. I will collect as primary sources for my research all the passages from works or letters of Erasmus in which his political acquaintances are mentioned: passages edited in the original texts in '*Opera Omnia Desiderii Erasmi*' and in Allen's '*Opus Epistolarum Desiderii Erasmi Roterodami*', with English translations edited in the '*Collected works of Erasmus*'. Every appearance of acquaintances will be traced in the indices of these editions, integrating every citation missing in the biographical texts of Bietenholz's volumes. I will base my study on the contextualized study of this extensive body of collected fragments like Johan Huizinga wrote his classical *Erasmus* from the reading and evaluating of large parts of Erasmus' correspondence. But also enriched with all relevant archival documents and acquaintances' writings preserved outside the oeuvre or correspondence of Erasmus as additional primary sources and with applicable contextual works as specialized secondary sources, I will build my study further through the educational, professional-political and socio-economic backgrounds, personal choices, plans, activities and fates of these political acquaintances, therefore forming stone by stone a bright mosaic as a wider picture. I will critically combine all of the found data in an integrated analysis, reaching the first and second objective: revealing the complete political thought of Erasmus through the study of the interaction with his revealing and determining context: his political and legal contacts in the Low Countries.

With the first and second objective I will open the way for the third objective of my research: the reception history of Erasmus as political thinker and actor. With the clearest view possible on Erasmus' political thought, it becomes feasible to detect the contemporary impact and further influence of his political ideas and connected activities in the sixteenth and seventeenth centuries as a whole. This political influence will be studied not only in the Low Countries: due to the present lack of clarity, Erasmus is mentioned in Martin van Gelderen's *The political thought of the Dutch Revolt* for his important religious ideas, while the Revolt's intellectual elite and head figures like William of Orange shared almost the same explainable context in which Erasmus encoded his political messages and ideas. This will also be studied across Europe: the influence of Erasmus' political thought on the conception of Thomas More's *Utopia*, on the internal organisation of the Republic of Letters, on the works of Shakespeare and the political culture under Elizabeth I - both trained in Christian humanism, lead together with their receptions, the contributions of Netherlandish immigrants and the continuing inspiration from the Northern Netherlands, even to the Glorious Revolution with the assignment of a William of Orange as king of England. In this respect my research will deepen and widen the political element of Lisa Jardine's *Going Dutch* research. In the new introduction of her last 2015 edition of *Erasmus, man of letters: the construction of charisma in print*, she states that, although Erasmus loved England deeply and although Erasmus was (and is) deeply loved in England, his thought was formed in and by the Low Countries. And although the circles of Netherlandish humanists have been generally studied by Henry De Vocht and Jozef IJsewijn, the study of the meaning of Netherlandish humanism to the wider European intellectual history still has to be undertaken. With this doctorate, I would like to provide a first, political, part of this work – at the same time the first broad and serious study of Civic Humanism in the Northern Renaissance, with better prospects for the outcome and scholarly results than these of Baron's study of Civic Humanism in the Italian Renaissance, correctly subverted by James Hankins.

The Institute for Erasmus Peace Solutions/New Renaissance Knowledge House supports the Erasmus Project, inseparably interwoven with the Erasmus Peace Projects and presented through this document in 'Basis texts of the Erasmus Project, Part One' and in 'Basis texts of the Erasmus Project, Part Two' (at the end of this document).

**Basis text of the Erasmus Peace Projects**

# **The Erasmus Peace Projects and the Institute for Erasmus Peace Solutions/New Renaissance Knowledge House**

**The Institute for Erasmus Peace Solutions/New Renaissance Knowledge House declares the New Renaissance for Europe and the entire World.**

The Institute for Erasmus Peace Solutions/New Renaissance Knowledge House declares the official start of the New Renaissance for Europe and the entire World; with concrete advocacy for and execution of the following Erasmus Peace Projects, linked in content to a New Humanism for our Era bringing as shared narrative and practical framework a Renaissance or contemporary actualization of the historical and cultural values of Desiderius Erasmus and his heritage humanism.

Erasmus is nowadays broadly recognized as the cultural figurehead of Europe. In his and later times he was widely respected as the 'Prince of Humanists': the leading intellectual of the Northern Renaissance based on a cultural synthesis of the Greek-Roman and Jewish-Christian traditions with significant influence from Celtic-Germanic and Arabic cultures, as these traditions merged into such a higher synthesis, practically and most strongly in the Burgundian Low Countries where all these traditions came together and where Erasmus found the major inspirations for his thought in the political and spiritual-religious cultures of these Low Countries and of Brabant, the Duchy around Brussels. Erasmus remained the most respected and influential thinker and writer of Europe in the Sixteenth Century with also a strong, continuing impact in the following centuries - up to present day.



## **Erasmus Peace Project for Politics, Diplomacy and International Relations**

The Institute for Erasmus Peace Solutions/New Renaissance Knowledge House supports actively and practically the emergence of a multipolar, non-imperialistic international constellation of peacefully coexisting states and unions of states, upheld by strong international and supranational institutions in both the sphere of the European Union and its Partner Unions and the sphere of the United Nations and supported by a vibrant diplomatic network aiming for Peace (the network of the UN, the EU and its Partner Unions and Partner Countries), driven by a for Peace very fertile common moral ground, using appropriately the instruments and techniques of diplomacy and deploying appropriately the means and tools of an extensive diplomatic arsenal. The multipolar and non-imperialistic character of the international constellation promoted through this Erasmus Peace Project also means that the European Union can continue and also strengthen and deepen its further development according to the lines of the Erasmus Project as narrative and framework for the European Union: this meaning and its implications constitute an inseparable intertwining between the Erasmus Peace Projects and the Erasmus Project.

Indeed, Erasmus dreamt of a Europe without an empire and without imperialistic aspirations as a whole, an enlargement on European scale of the constellation of the Burgundian Low Countries. He was a fervent Anti-Caesar as Julius Caesar opened the door to the Roman Empire: Brutus or one of Caesar's key murderers was not for nothing Erasmus' favorite Roman. For his tireless defense of peace amongst European states, Erasmus gained a still living reputation. One of his most influential works was *Querela Pacis*: the 'Complaint of Peace' in which a female personification of Peace complains about her endless woes, sorrow and pain. And Erasmus' Republic of Letters can even be considered as the first of such supranational, extra-ecclesiastical, political entity on a European scale: the first of its kind in Europe with respect for equal rank amongst the European states.

## **Erasmus Peace Project for a Common Moral Ground, Social Cohesion and Religious Tolerance**

The Institute for Erasmus Peace Solutions/New Renaissance Knowledge House supports actively and practically the emergence of a common moral ground and crucial social cohesion amongst believers of all religions and non-believers (who are also believers) showing respect towards those who are also respecting this common moral ground of which such religious tolerance and freedom forms a crucial part. Such common moral ground is also directly linked to the Erasmian Human Image as truly valuable but not perfect by itself: only with bringing together and combining the different values and contributions of different people and states, all valuable in different ways and imperfect in different ways, the community of people and states can come with the right orientation increasingly closer to perfection, to the however never completely reachable perfection. Also Da Vinci's 'Man of Vitruvius' can be illustrative of this Human Image: the navel of the depicted man, connecting him physically to his mother, is the center point of the circle which stands for perfection and eternity while his genitals, connecting him physically to potential children, are the center point of the square which stands for the world and for imperfection.

The Erasmian or Christian humanist ideals are the defining ideals of the only philosopher deeply respected in an ideologically equally strong way by both Christians (and here again as well by Protestants as by Catholics because Erasmus kept pleading and fighting till his final breath for a common moral and religious ground directly linked to the Christian humanist values, for all Christians in Europe) and for all freethinkers and agnostics/atheists (who name themselves 'humanists' in Belgium and in the Netherlands) while Erasmus was/is a key - if not the strongest - inspiring figure for the Illuminati: for these reasons and for Erasmus' strong and philosophically pioneering ideas on spiritual, religious, political, expressive, personal and collective freedoms is Erasmus increasingly strongly recognized as the true father and starter of the 'Aufklärung': the original Enlightenment defending in practice with all moderates united, Erasmian ideals as the core values of European Culture and Identity, bright highlights of European History and safe keepers of our European Future. Belgian Independence was also only established by a strong practical union between Atheist Freethinkers and Christian Catholics

inside Belgian Population, showing truly in practice that unity makes strength as the motto of Belgium is still saying.

Throughout his research, Maarten Vermeir constantly and systematically demonstrates the crucial importance of Jewish culture and tradition for the concepts, ideals and practical mindset of the Christian humanists: the letter 'U' in the title of Thomas More's book of *Utopia* he revealed in such a way as the Hebrew letter 'vav'. Muslims who found in the last five or six decades a home in the EU, can find in the ideals of Christian humanism finally greater clearness about the true heart of European Culture to which they are entitled to attach as citizens of their new home countries in the EU. Because they can find there a closer cultural connection - with a stronger ideological cohesion also inspired by the philosophical foundation of the Republic of Indonesia named 'Pancasila' and prescribing unity, just and civilized humanity, democracy, belief in God and social equity while social care is a key pillar of the good life for all Muslims; with Christ also a prophet for Muslims and with rich cultural heritage as i.a. in Al-Andalus where there was a vivid religious tolerance amongst Jews, Christians and ruling Muslims until 1492 when Ferdinand and Isabella (re)conquered the city of Granada: this fall of Granada meant the end of Moorish rule in the Iberian peninsula, a forced conversion, death or departure to Northern African realms or the Ottoman Empire for the Muslims and for the Jews a forced conversion, death or further diaspora i.a. to the Northern African realms, the Ottoman Empire or Portugal and when Portugal fell under the same rules in 1497 also to the Low Countries, while Philip II as later inheritor of the Spanish kingdoms tried almost a century later to 'reconquer' very violently these Burgundian Low Countries 'revolting' against him - it will only be increasingly easy for them to further integrate into a European society with such a sound cultural binding. In this perspective it is significant to remind that Erasmus lived and worked around one year happily at the printing house of Aldus Manutius in the Republic of Venice that not only maintained strong commercial ties with the Arabic World but also housed a considerable Moorish community, also at the time of Erasmus' stay; and it is significant to remind that both Erasmus and Thomas More (whose Humanistic Latin surname 'Morus' can be translated as 'Moorish') cherished a deep admiration for Pico della Mirandola who tried in a great and strongly syncretic ambition to unify the best elements of all known cultures and traditions into a supreme philosophy and thus also the

best elements of the rich Arabic culture and tradition. The openness towards and interest in the Arabic language and culture of the Erasmian Nicolaes Cleynaerts who was decisively formed in and by the *Collegium Trilingue* founded by Erasmus in Leuven, is very significant in this perspective. The influence of the interculturalism, religious and political cultures of the Moorish realms and firstly succeeding Christian kingdoms (often maintaining still for a time the rich interculturalism that existed in these realms previously under Moorish rulers, and having at the same time close commercial, cultural and political contacts with the Low Countries) in the Iberian peninsula and on the Island of Sicily, of the rich literary treasure keeping and *i.a.* classical languages and literature studying in these realms and kingdoms, and of the Venetian political-religious culture and contacts with both the Low Countries and the Arabic World on the cultural genesis of the Northern Renaissance in the Low Countries and Brabant starting already in the 14<sup>th</sup> Century, which Mr Vermeir proposes here to (re)name 'Geboorte', 'Naissance', 'Nascimento', 'Nacimiento', 'ولادة', 'הולדת' or 'Nascita' to make a clearer distinction with the Italian Renaissance that intended mainly to restore or give rebirth to classical antiquity while 'Geboorte' or 'Naissance' in the Low Countries and Brabant offered truly an original, higher synthesis of the cultural traditions with which the people of the Low Countries came into contact and of which Erasmus and the Christian Humanists were aspiring a renaissance and dissemination also on European scale, are key subjects of Mr Vermeir's present research and will be further investigated in his specific research project on these topics named 'Europa Luna Stella'.

Through these and more updating efforts from the Erasmus Project, intending since the first outline of the 'Erasmus Project: a Framework for Europe' in Diplomatic World 54 (October 2017) to update the Erasmian ideals, values and principles and to present and defend these updated ideals, values and principles as binding/uniting story, common moral ground, philosophical foundation, cultural cornerstones and narrative framework of the EU (including the affirmed and strengthened political culture and system of parliamentary democracy inside the institutional framework of the EU and all EU Member States) with also relevance for the wider international community, making a bridge between 16<sup>th</sup> Century Europe - in which Europe defined itself as Christian with sister religious Muslim states at the Southern and Eastern borders of this Christian Europe and with the practical non-

existence of atheism in Europe of that time - and contemporary Europe and the wider World, the few philosophical contemporary barriers are being and will be further removed, making it possible for all EU citizens and citizens of the World to attach to this Soul of Europe - the ideals of Desiderius Erasmus - and to feel entirely at home in this Republic of Erasmus, in the European or Erasmian Union as a true EU-topia in the Classical Greek meaning of the word: definitely a 'Good Place'.

## **Erasmus Peace Project for Art and Cultural Diplomacy**

The Institute for Erasmus Peace Solutions/New Renaissance Knowledge House supports actively and practically the creation of actualized, contemporary pictorial, sculptural, architectural, literary, theatrical/cinematic and musical interpretations of Northern Renaissance Masterpieces, Erasmian values and/or related key figures and events, for which the Institute for Erasmus Peace Solutions/New Renaissance Knowledge House will personally invite leading and also other contemporary artists in the framework of Renewed Erasmian Renaissance Art Exhibition(s)/Symposium(s)/Festival(s) and in other frameworks.

Erasmus was largely depicted by Hans Holbein (who also painted Thomas More), Albrecht Dürer, Quentin Metsys (who also painted Pieter Gillis) in monumental paintings: it was truly revolutionary to depict a man with such a humble origin (Erasmus started his career as an orphaned bastard son of a priest, put by his guardian in a monastery) in such a princely, honoring way. Erasmus personally, Erasmian values and idea(l)s, and towards the end of Bruegel's life the clear sense of an approaching doom for the Burgundian Low Countries and the Duchy of Brabant in a coming, forcefully unequal and murderous conflict between the Low Countries as bearer of the Netherlandish humanistic or Erasmian values and Spain, the bearer at that time of a completely opposite set of political and religious views, are clearly present and represented in the paintings of Pieter Bruegel the Elder, one of the greatest and most celebrated Brabantine Masters as also Pieter Paul Rubens was since Rubens lived in the Brabantine city of Antwerp: one of the four capitals of the Duchy of Brabant.

As I was received heartily by a most competent Head of Unit of the European Commission at the end of January 2020, to converse further orally on the content and mission of the Erasmus Project and Erasmus Peace Projects, She asked me interestingly what I would like to have achieved in 30 years from now. My answer to this question was (and still is) making known Desiderius Erasmus to all EU Citizens and making all of them see the European Union as the Bearer of updated Erasmian Values.

## **Erasmus Peace Project for the Rethinking and Renewing of Economics, Sustainable/Diplomatic Economy and Economics Education Reform**

The Institute for Erasmus Peace Solutions/New Renaissance Knowledge House supports actively and practically the rise of Renewed and Rethought Economics and a Sustainable/Diplomatic Economy: practiced, disseminated and taught by an international network of economists showing a strong gender, international, social and educational diversity, serving well the diplomatic/strategic goals of the Erasmus Peace Projects, respecting the natural capacities of our World and of Human Kind, combining the best elements of a vitally free market and of strong social care and protection and rooted in a reformed, rethought and renewed economics education – officially, as part of studies with another title or co/self-education after graduation in economics or other studies - with a stronger emphasis on Critical Thinking, Human Sciences (history, philosophy, political studies, ethics and religious studies, law and legal theory, international relations, psychology, anthropology, philology, cultural and gender studies, etc.) and a creative Interdisciplinarity amongst all Sciences respecting jointly the principles of Philosophy of Sciences. (The main lines of this Erasmus Peace Project were conceived and formulated together with Rethinking Economics that intends to reform the economics education in Europe and the World in such a way, leading also to greater theoretical and practical creativity in search of innovative and practical economic solutions and to the insight that the further development and evolution of economic paradigms and models are natural and normal; since August 2018 does Maarten Vermeir advise and assist Rethinking Economics (International) in its EU advocacy of which this economic Erasmus Peace Project forms the first published undertaking).

Erasmus, Thomas More and the socially spearheading Erasmian Juan Luis Vives were the first to defend on a European scale the Rhineland model (i.e. social market economy) combining the benefits of a vitally free market (as they could experience in the city of Antwerp and as Thomas More was a favorite lawyer of the Merchants of the London Merchants Guild, in the context of which Thomas More grew up as well) with solid social care for all the needed, strong workers' rights and well organized protection (as they could find with the powerful Craft Guilds of the Brabantine cities). Critical thinking was as well a typical trait of Erasmus and he worked and wrote

always in a strongly interdisciplinary way, interlinking constantly fields of study that are nowadays labeled as human sciences. And the personal spirituality promoted by Erasmus and his logically connected ideas on religious freedom and tolerance can also be directly linked to the Brabantine mysticism of Jan van Ruusbroec who left in the 1340's as chaplain the St Gudula Church of Brussels in order to found a small new community in Groenendaal, in the midst of the green Sonian Forest close to Brussels, where Ruusbroec lived and wrote for the rest of his life. With Erasmus and More finding inspiration for their major Renaissance ideas in the spiritual-religious and political cultures of Brabant and the Low Countries, already fully developing from the mid-14<sup>th</sup> Century onwards, we should situate the start of the Northern Renaissance in the Low Countries and around this time: much earlier than usually proclaimed and more simultaneous with the usually situated start of the Italian Renaissance.



## **Erasmus Peace Project for Women in Leadership Positions**

The Institute for Erasmus Peace Solutions/New Renaissance Knowledge House supports actively and practically the leadership shown by Women at all important stages, as Erasmus and Thomas More prepared and supported the presence of women in responsible and leading positions in an unprecedented way. Thomas More learned his daughters to read, write and speak Latin (with great admiration for their intellectual capacities from Erasmus), giving them a better education than almost all men at that time received. In the book of Utopia, it becomes clear what in their view a deliberately intended purpose of such education was and still is: in the State of Utopia women can participate in the election processes as voters and as elected holders of public office (even as the prince), and can even act as priests and high priests of the Church of Utopia. A dear friend and close collaborator of More and Erasmus, the Spanish Jew Juan Luis Vives who found refuge from the Spanish inquisition in the Low Countries as many of the Sephardim or Sephardic Jews did, wrote also a book 'on the education (or institutional assignment) of a Christian Woman', serving well future queens as well.

As a youngster, the later Queen Elizabeth I received a profound Christian humanistic education, learning to read, write and speak Latin - in which language also the works of Erasmus and Thomas More were written - and to wield the powers of strong rhetoric. Her mother and Thomas More were both beheaded by decision of the same Henry VIII (who pursued for personal reasons a hard no-deal Brexit *avant la lettre*), creating a profound emotional link between Elizabeth I's love for her mother Anne Boleyn and her deep respect for Thomas More, for the Prince of Humanists Erasmus and for their common values and ideas. Anne Boleyn was beheaded a year after Thomas More and she died in the same year as Erasmus did, who stated that he had felt his inner light going out when he learned about Thomas More's tragic end. In 1935, 400 years after the death of More, then Saint Thomas More was canonized by the Catholic Church and since then He is recognized as the Patron Saint of Politicians and Statesmen, and thus also of Diplomats.

## **Erasmus Peace Project for the Figure of Mother as Pacifying and Unifying Figure**

The Institute for Erasmus Peace Solutions/New Renaissance Knowledge House supports actively and practically the positive, unifying and pacifying role and influence of Mothers as Figures of Goodness and Healers of Broken Families. The twelve stars on the Flag of the Council of Europe and of the European Union don't stand for twelve early member states but for the Figure of Mother Mary, as the Jewish holocaust survivor Paul M.G. Lévy and Arsène Heitz chose most probably Her Sign as guiding symbol for Europe after the atrocities of the Second World War. The emotional impact of the fire at the Notre Dame Cathedral in Paris has also shown most clearly the unifying force for the entire French and European Society, coming from the Figure of Mary as Jewish Woman, Virgin Mother of Jesus Christ and re-embodiment of the Shunamite Girl from the Torah Book of Kings taking care chastely of King David at his dying bed and described by Erasmus as personification of Justice, Meryem for Muslims who consider Her Son Jesus also a crucial Prophet bound to return as Al-Masih, and as the principal Patroness of the Cathedral of Antwerp in front of which the story of More's Utopia starts and of the Notre Dame Cathedral in Paris, with such symbolic meaning to the laic Republic of France. Mother Mary is also the patron of the city of Antwerp and of its magnificent Cathedral which was still the Church of Our Lady in the time that Thomas More visited Antwerp during his famous and world changing Utopian Embassy in 1515. Significantly, he let the story in the book of Utopia begin with a Thomas Morus stepping out of this Antwerp Church of Our Lady and meeting directly in front of the Church a Pieter Gillis and the intriguing sailor Raphael Hythlodæus, personalizing an Erasmus in disguise.

The society described in More's Utopia by this sailor, has women in a crucial role for holding morally together its families and society and upholding its good life and practices (although More and Erasmus didn't mean to promote Utopia's economic system next to a few other minor aspects of the society of Utopia), together with men on an equal footing in matters of standing and responsibility. Women act in Utopia for sure as figures of goodness and healers of broken families, can elect and be elected in all of the public offices (even as the Prince of Utopia), even in the position of priest and high priest. In all this, the figures of independent, devout and mystical women and

beguines, so strongly present, active and respected in the Late Medieval and Renaissance Burgundian Low Countries, resound clearly. In this book of Utopia, also the political system and culture of the Duchy of Brabant have been colorfully copied and pasted into the political system of the State of Utopia. Antwerp and Brussels were two of the four Capitals of the Duchy of Brabant that held decisive veto rights in the Estates of Brabant or its Representative Assembly (next to the cities of Leuven and 's-Hertogenbosch: all four together contrasting significantly the Italian Renaissance city states centered around a single capital and imitating closely the classical city states, if not aspiring to become the new imperial Rome) with the rights of a for Europe pioneering constitution named the Joyous Entry of Brabant since 1356 and allowing these Estates to depose an occasional and in their view bad Duke or Duchess and assign a new Duke or Duchess of Brabant. Based on this constitution of the Duchy of Brabant in combination with the Pragmatic Sanction (binding all the Burgundian Low Countries legally together in future dynastic heritages), the Estates General with representatives of the most powerful Low Countries (including the Duchy of Brabant, the County of Flanders, the County of Holland, the County of Zeeland, Utrecht, etc. and emboldened by the political ideas of Erasmus and More on representative or parliamentary democracy: through their works promoted for the first time on a European scale and unmistakably aligned and congruent with the original, pioneering and inspiring Brabantine political system and culture) legally deposed Philip II as ruler of the Burgundian Low Countries with the Act of Abjuration in 1581, formalizing the constitutionally founded Dutch Revolt led by the first William of Orange who was a true Erasmian in heart and who grew up in Brussels and Brabant, in the midst of its political and spiritual-religious culture.

Forging an unbreakable bond between the cities of Antwerp and Brussels as two of the four Capitals of the Duchy of Brabant, the city of Antwerp permitted the city of Brussels to safeguard a statue of Mother Mary that was brought from the Mary city of Antwerp to its Brabantine brother city of Brussels in turbulent times. According to legend, the statue was brought by the devout woman Beatrijs Soetkens in a boat propelled by divine force, and received by the Brabantine Duke Jan III under whose reign the first Joyous Entry was composed and sealed and who provided the first community of Jan van Ruusbroec with grounds in the forest of Groenendaal. Since 1356, a

statue of Mary trusted by the city government of Antwerp to the city of Brussels, is indeed kept, guarded and venerated by the Brussels Great Guild of the Crossbowmen - one of the many Brabantine Craft Guilds having a very advanced social organization and demographic reach (with precursors of trade unions amongst apprentices, who could come from the lowest social groups and climb up through the Craft Guilds on the social ladder) and holding in the Brabantine Capitals strong and even decisive political powers in the government of these cities and therefore also in the government of the Duchy of Brabant itself - in the Chapel of Our Lady of Sablon, especially for a Chapel magnificently rebuilt during the 15<sup>th</sup> Century in honor of this Mary statue and cult by the Great Guild as a precious symbol of the political, religious and cultural bond and friendship between these two constitutionally connected Capitals of Brabant.

## **Erasmus Peace Project for Research and Innovation, Academia and World Education**

The Institute for Erasmus Peace Solutions/New Renaissance Knowledge House supports actively and practically the enhancement of Literacy - (critical) reading, writing and publishing via both the traditional and newest reading, writing and publishing tools as also Erasmus used both old tools and the newest tools of his time without making much fuss about it as the tools for disseminating and promoting his ideas and values across Europe, both via handwritten letters and through the revolutionary power of the printing press - and the enhancement of Critical Thinking, Human Sciences (history, philosophy, political studies, ethics and religious studies, law and legal theory, international relations, psychology, anthropology, philology, cultural and gender studies), the Arts and creative Interdisciplinarity amongst all Sciences respecting jointly the principles of Philosophy of Sciences\* (that see none of the sciences, not the human sciences and not the natural sciences, capable of grasping, understanding, formulating and controlling entirely the truth and reality of nature and the world while these sciences always depend on a certain paradigm that can evolve further and will hopefully come increasingly closer to this truth and reality of nature and the world – as also for linguistic humanists (who were named originally humanists as reference to their linguistic activities) like Erasmus and his colleagues it was impossible to come completely to the original version of ancient Greek, Latin or Hebrew texts they were studying and trying to reconstruct textually: only by finding, comparing and grammatically analyzing as much as possible different transcripts of a studied text, they tried tirelessly to approach increasingly closer the never completely reachable original version of the specific text), in order to address together and with the beneficial aid from specialized research and innovation from all disciplines (of both human and natural sciences) and from knowledge of indigenous cultures, the challenges of today's World. The further the new technologies evolve, the more the connection with disciplines like ethics and philosophy becomes in order to know how such technologies, by itself immoral, should be used - such use we also propose and defend through these Erasmus Peace Projects, especially through the Erasmus Peace Project for the Rethinking/Renewing of Economics since the crucial choices have to be made when new discoveries and newly invented techniques are ready to

enter the economic process. In 1517 the *Collegium Trilingue* or the College of the Three Tongues was founded by Desiderius Erasmus in the Brabantine city of Leuven where Ancient Greek, Latin and Hebrew and the direct study of text sources in these languages was taught in a textually critical and directly *ad fontes* way which was the methodology used and perfected by Erasmus throughout all his works. This innovative and quickly renowned study/research approach revolutionized the academic *modus operandi* not only at the university of Leuven after some time but at all true universities and colleges throughout Europe and beyond, and was crucially inspirational for the basic, scientific methodology of modern disciplines and sciences, both human and natural sciences. It makes only sense that in our time when the connection between the natural sciences and human sciences becomes crucially important in the face of the critical questions of our times, the values and ethics of Erasmus whose methodology has been so foundational for the methodology of all sciences should play a key role in the organization and orientation of this crucial connection between human sciences and natural sciences. Such critical and creative interdisciplinary approach of all sciences jointly, with proper place for the Human Sciences and Arts, in respect for the principles of the Philosophy of Sciences, will prove to be once more crucial in addressing the challenges of today's World. Equally the Institute for Erasmus Peace Solutions/New Renaissance Knowledge House supports actively and practically the Research Project managed by Mr Maarten Vermeir (in cooperation with a broad Consortium of European and International Universities, Study Centers and leading scholars), visualizing and investigating the attached and supporting diplomatic/political networks of Desiderius Erasmus and Thomas More (who was Erasmus' best advocate and strongest defender) in the respective European states of their known world, following for the study of these respective networks in these respective states the same research plan and methodology as outlined in the Research Plan 'Erasmus Politicus' (accepted as Mr Vermeir's PhD study at University College London in February 2015 with Professor Lisa Jardine as his supervisor) and puzzling these networks together into the Republic of Letters that respected Erasmus as its Prince. Supported by i.a. the Institute for Erasmus Peace Solutions/New Renaissance Knowledge House, Maarten Vermeir continues to coordinate and manage the further philosophical, literary, rhetorical and educational development, formulation and dissemination of the Erasmus Project/Erasmus Peace Projects internationally,

with these Projects as his intellectual property including publications and the by him developed and supervised training programs, lectures and classes on these Projects for an adult public, PhD/Master/Bachelor students, high school students and younger children.\*\* This Erasmian Republic of Letters had an internal form of parliamentary democracy and can even be considered as the first supranational, extra-ecclesiastical, political entity on a European scale: the first of its kind in Europe with respect for equal rank amongst the European states.

This Research Project managed by Maarten Vermeir, intends to visualize and investigate Desiderius Erasmus' Republic of Letters: a supranational network of political actors and humanists, recognizing Erasmus as their Prince of Humanists through a process of internal parliamentary democracy, acting in a European context and defending practically and jointly their shared Erasmian or Christian humanist ideals of parliamentary democracy, religious tolerance/spiritual freedom, female emancipation, practical and widely European interculturalism, a vitally free market with strong social care for the needed and strong workers' rights and organized protection, the peaceful coexistence and collective defense amongst neighboring states and dual citizenship in a dually layered state. They presented the first broad defense of these consistent ideals on a European scale.

In the Burgundian Low Countries, the Christian humanists around Erasmus found inspiration for all major points of this Erasmian program for Europe, as in these Low Countries the best elements of the Jewish-Christian and the Classical Greek-Roman traditions, with significant influence from Celtic-Germanic and from Arabic Culture, had practically merged into a higher cultural synthesis of which the Erasmians became the first European heralds and advocates. Their ideal constellation of the European states was also a congruent enlargement on a European scale of the political constellation of the Burgundian Low Countries constituted by different principalities with strong and proper identities like the Duchy of Brabant (of which Brussels was one of the four Capitals) and the Counties of Flanders, Zeeland and Holland, etc. under the umbrella of a common, supranational political union with a Duke of Burgundy as ruler of these Burgundian Netherlands and common administrative bodies, all checked by an assembly with representatives of the different representative assemblies in the respective principalities.

In this Research Project, the contacts and practical interaction of Desiderius Erasmus and of his closest collaborators, especially Thomas More as Erasmus' best advocate and strongest defender, with political/diplomatic actors and humanists respectively in the Low Countries (as outlined in the Research Plan 'Erasmus Politicus'), in France, in the German States, the Swiss States, the Italian and Papal States, the Iberian Kingdoms, in England, Scotland, Austria, Hungary and Poland will be investigated (the research on the networks, actions and interactions with congruent groups in these countries is organized in an identically methodical way as in the 'Erasmus Politicus' Research Plan). Puzzling these networks together in one widely European network of Erasmus' Republic of Letters, the Research Project will then further investigate how they practically acted in defense and promotion of their ideals in Europe and how they were actually organized as a parliamentary democracy and as a supranational, extra-ecclesiastical, political entity on a European scale: the first of its kind in Europe with respect for equal rank amongst the European states. (In his working theory so far, Mr Vermeir sees the Republic of Letters designed by Erasmus and his key partners as an organization showcasing in an almost theatrical way parliamentary democracy and practicing values like freedom of gathering, thought, (written) speech and religious tolerance. For getting allowance to enter this most strongly respected intellectual circle in the *Respublica Christiana* or Europe, the acceptation and joint defense on a European scale of the common values, were a *conditio sine qua non* in the view of Mr Vermeir's present exploring searches. Through this institution and entering rules of the Republic of Letters as founded by Erasmus and his closest collaborators, the values of the Christian humanists were spread further geographically and temporally in Europe and in the later decades and centuries. Through this very specific, cunning and effective internal organization of the Republic of Letters itself, as conceived by Erasmus and Co. also with the disseminating and enforcing purpose specifically in mind. He designed almost theatrically his Republic of Letters as a parliamentary democracy and let himself assign by the joining members as their Prince of Humanists, as the Prince of Letters, by their vote attached to their application for the desired citizenship of this Erasmian Republic of Letters, only granted and confirmed by Erasmus and his closest partners themselves, using *bonae litterae* as code word for the entire Erasmian program.)



In this perspective is the Institute for Erasmus Peace Solutions/New Renaissance Knowledge House consistently supportive of the proposal, originally made in Diplomatic World 54 (in 'The Erasmus Project: a Framework for Europe'), to establish a 'European Renaissance Forum' in which 'actors operating in the field of European, Cultural and Renaissance Studies - scholars, academics, high school teachers, students, artists, politicians, diplomats, journalists, librarians, officials of historical sites, museums and cultural houses - ' (amongst whom we hopefully expect to find countless capable thinkers and writers) are brought together to increase structurally in an 'interdisciplinary and multiprofessional' way the mutual strength and broadening depth of these interlinked European, Cultural and Renaissance Studies: a yearly Forum through which clearly and obviously also the key messages, plans and practices of the Erasmus Peace Projects will be disseminated increasingly widely and strongly. Furthermore present Mr. Maarten Vermeir and the Institute for Erasmus Peace Solutions/New Renaissance Knowledge House their assisting and facilitating services to the European Commission and the European Council who decided jointly in the two subsequent months after the publication in October 2017 of Diplomatic World 54 (with the first article on the Erasmus Project, including the original and initial proposal to contently and practically connect the Erasmus+ Program with updated Erasmian values and principles) to attach the Erasmus+ Program to the core European values. And with the handover of a related policy paper in March-May 2018, the European Commission and key Members of the European Council consider now seriously to connect these core European values with Erasmian values, also in order to create a stronger social cohesion in the European Union. The Institute for Erasmus Peace Solutions/New Renaissance Knowledge House supports equally in this perspective Mr Vermeir's creation of practical documents and brochures on the updated Erasmian values as core European values, his creation of related workshops and trainings and design of contently and practically linked (mini-)projects, all as possibly new content parts of a renewed Erasmus+ Program, guiding and accompanying the next generations of Erasmus+ students and workers as able and enthusiastically convincing Cultural Ambassadors of the EU.

By Maarten Vermeir, Brussels, 27 January 2019

\*The preceding paragraph was present in the version of the Erasmus Peace Projects that was sent to several European Commissioners and their Cabinets in January 2020, except of the line '...and publishing via both the traditional and newest reading, writing and publishing tools as also Erasmus used both old tools and the newest tools of his time without making much fuss about it as the tools for disseminating and promoting his ideas and values across Europe, both via handwritten letters and through the revolutionary power of the printing press' present in the text from 25 May 2020.

\*\*The preceding paragraph was present in the text of the Erasmus Peace Projects published on the website of the Institute for Erasmus Peace Solutions/New Renaissance Knowledge House from June 2019, when the website of the Institute for Erasmus Peace Solutions/New Renaissance Knowledge House was launched online.

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The Institute for Erasmus Peace Solutions/New Renaissance Knowledge House supports the Erasmus Peace Projects as presented through this basis text of the Erasmus Peace Projects.

**Basis texts of the Erasmus Project, Part Two**

## **THE DREAM OF ERASMUS**

### **THE ERASMUS PROJECT AND PARLIAMENTARY DEMOCRACY INSIDE THE EU INSTITUTIONAL FRAMEWORK**

#### **Including at the end of this article the launch of the BRABANTINE PROJECT**

Since 'The Erasmus Project: a Framework for Europe' (DW 54, October 2017) we intend to reveal and strengthen renewed Erasman Values as the core European Values on which our Union is founded according to the Treaty of Lisbon while strengthening, elaborating and enriching the in this Treaty described EU Values through the rich and strong contributions of critical thinking, human sciences and interdisciplinarity to Law(s) in line with the guiding principles of the Rethinking Economics Movement (I have the honor of declaring here the foundation and start of the Rethinking Laws Movement guided by the same intellectual principles but now in the field of legal education and law studies); as the common moral ground, philosophical foundation, cultural cornerstones and narrative framework of the European or Erasman Union, of the Republic of Erasmus: a Community and Union of Values with common European Values cherished and supported jointly in the East, West, South and North of the EU and defining a common European Culture and Identity.

Such updated Erasman Values are suited best to take up such bridging role seen the cultural background, historical significance and later impact of the values promoted by Desiderius Erasmus and the Christian Humanists guided by Erasmus as their Prince. With 'The Erasmus Peace Projects' (DW 59, March 2019) we pointed to the relevance of a Renaissance of these Erasman Values also for the entire International Community as shared narrative and practical framework: a message beautifully echoed in the Speech of UN Secretary-General Antonio Guterres after receiving the Karlspreis 2019 (DW 60, June 2019), calling up the EU to share its Values with the World.

Reinvigorated Erasman Values are in the Framework of both Projects indeed key to the foreign policy, diplomacy and common defense of the EU (in my view benefiting intensively from keeping these matters a competence of the respective EU Member States and their Governments, allowing the EU as a whole to take different diplomatic positions at the same time – in many cases a practical dream

for many Governments around the World) that bridge the Erasmus Project and the Erasmus Peace Projects, both supported by the in March 2019 founded Institute for Erasmus Peace Solutions/New Renaissance Knowledge House. In this perspective it is important to state that the EU regards of course with happiness the rise of new parliamentary democracies somewhere in the World without the explicit wish or plan to install such democracies everywhere around the World.

The specific projects of the Erasmus Peace Project are meant for both the United Nations and the European Union: these concrete projects are therefore full part of the Erasmus Project while there is one specific project, not explicitly outlined as a separate Erasmus Peace Project, which is at the heart of the Erasmus Project and as such also explicitly defended in the first DW article on the Erasmus Project: the defense and further elaboration of Parliamentary Democracy inside the institutional framework of the EU. Therefore we are most pleased to read at the opening of this new parliamentary year and 5 years' term of the European Parliament on a large poster next to the main entrance of its main Brussels building, that 'our Union is founded on the values of Parliamentary Democracy'.

The idea of Parliamentary Democracy, next to the concept of a multipolar/non-imperial constellation of states with a supranational political level (without being an empire; with equal rank amongst its consisting states), is typical for the Northern Renaissance or Renaissance according to Erasmus - in contrast with the political thought of the Italian Renaissance that envisioned a restoration of (political ideas of) Classical city states going from (Classical Athenian) direct democracy experiments to dreams of (Classical-Athenian/Classical-Roman) empire.

The 'respect' shown for British Parliamentary Democracy by PM Johnson, who cherishes deep love for the direct democracy of Classical Athens that resonates in his support for referendums and for following the outcome of the Brexit referendum (while there was at the time of the referendum and now probably still is a majority in the Sovereign UK Parliament to Remain), is the most illustrative here. It is in the Northern or Erasmian Renaissance that Parliamentary Democracy was promoted for the first time as the best political system for all states in Europe.

A specific kind of Renaissance that didn't succeed in being generally accepted all over Europe in the 16th century, with tragic consequences of this failure in the time and century of Erasmus' endeavors already, up to the horrific first half of the 20th century. It is only a renewal of this Erasmian (non-imperial) Renaissance that can truly mean New Renaissance for the entire World as well. Many countries around the World have been part of one of the different European Empires as colonies,

while these European Empires were in a significant way inspired by the Roman and Classical Greek Empires and thus embodied also a specific Renaissance of Roman or Classical Greek principles and world views. Also the Napoleonic Empire, the Second and the Third Reich tried and failed to realize a Renaissance of principles constituting the Roman Empire: the ambition of one man, one city or one country conquering and dominating the entire of Europe. Already from Clovis as Consul and from Charlemagne as new Roman Emperor in the West, the first after the fall of the Western Roman Empire, a renaissance of the Roman scheme and legacy has haunted Europe ever since the fall of the Western Roman Empire and led as well to the devastating rivalry to rule over Europe that defined Europe as French Empire around the first decade of the 19<sup>th</sup> century and as German Empire between 1871 and 1945, except of the life time of the Weimarer Republik from 1918 till 1933.

When President Emmanuel Macron of France pleaded for a European Renaissance in His Letter to the European Citizens and in 'Projet Renaissance' of His Renaissance List, we believe to know of which kind of Renaissance exactly He would like to see a renewal: the renewal of a Renaissance that was never generally accepted and implemented in Europe entirely: the Renaissance of Erasmus and Erasmian values.

During the Town Hall Meeting at the University of Aachen after having received the Karlspreis in May 2018, He explained how the EU exists as a Community of Values (shortly after having received from our hands at the end of this Karlspreis Ceremony the first texts of the Erasmus Project with one paper on 'The Republic of Erasmus, the EU as a Union of Values') by referring to only one philosopher specifically and to this philosopher even twice as the bridging figure between the 'Universal' and the 'Enlightenment' as the two key pillars of European Values in the view of President Macron: to Desiderius Erasmus, at the one hand for being amongst the prominent men who brought Peace amongst religions in Europe and at the other hand for having started the Aufklärung in Europe: 'la Lumière avant la Lumière', in the words of the President, that went in His view from the Renaissance of Erasmus to the French Philosophers of the 18<sup>th</sup> Century.

I handed over the three initial basis text of the Erasmus Project (presented in this document in Part One) to President Emmanuel Macron while addressing him with the words: 'Monsieur le Président, c'est pour une nouvelle Renaissance supportée par un nouvel Erasme', to the Him following officials of the 'Internationale Karlspreis zu Aachen Für die Einheit Europas' and European key politicians at the end of the Ceremony for the Karlspreis 2018 which was awarded to President Emmanuel Macron on 10th May 2018 in the Coronation Hall of the City Hall of

Aachen. Around one hour after this Charlemagne Prize Ceremony, President Macron spoke at a town hall meeting with students of the University of Aachen who could ask him questions. However, I strongly believe that the French President had handed over the first question to the organizers of the town hall meeting Himself, because this question referred directly to 'the EU as a Union of Values': a substantial part of the title of this text as presented to the President. 'How does the EU exist as 'a Community of Values'?', the first student at this town hall meeting asked. Obviously very well prepared and broadly smiling, President Macron referred in order to illustrate the in his view defining values of the European Union as a Community of Values, to the inclination towards 'l' Universel' of all Religions that were at a certain time present in Europe and to the inclination towards 'la Lumière', mentioning hereby only one figure or authority as the connecting point between these two pillars, between 'l' Universel' and 'la Lumière': Erasmus. In these contexts He mentioned Erasmus even twice: President Macron celebrated Erasmus explicitly for his presence amongst the Men who brought Peace amongst Religions and for having started the 'Aufklärung' which He described as 'la Lumière avant la Lumière' going from the Renaissance of Erasmus to 'our philosophers of the 18<sup>th</sup> Century'.\*

In the German Bundestag President Macron explained on 18 November 2018 that 'we have made together during these last decades the Dream of Erasmus, Goethe, Hugo and Zweig a reality'. (Note of Maarten Vermeir: Zweig wrote 'Triumph and Tragedy of Erasmus of Rotterdam', Hugo wrote 'Marie Tudor' about the predecessor of Queen Elizabeth I and Goethe wrote 'Egmont' about Lamoraal Count of Egmont who was together with Count Hoorn and William the Silent the highest political leadership of the Dutch Revolt - Egmont and Hoorn were decapitated on the Grand Place of Brussels in 1568 by the Spanish Duke of Alva and William the Silent was able to escape this fate and continued to lead the Dutch Revolt till 1584 when he was shot dead in Delft: the first political murder in history with a gun. The office of the Belgian Minister of Foreign Affairs is housed in the Egmont Palace in Brussels, with splendid neo-renaissance marble entrance hall and staircases that were built with the intention to imitate Renaissance entrance hall and staircases of the Renaissance part of the Louvre Palace in Paris.) In the same Speech for the German Bundestag, He also declared that it is our values that are the best suited to lead us through the current crises and He concluded: 'Let us find together the courage to start writing a new chapter.' And one week earlier, in Paris He stated at the Arc de Triomphe in His Speech in front of all World Leaders gathered there for the Commemoration of Armistice and the end of WWI, day on day 100 years ago, that our Values are our most precious treasure. In 'The Republic

of Erasmus: the EU as a Community of Values' we describe completely consistently the European Values as bright highlights of European History and safe keepers of our European Future.

We would like to participate with the Institute for Erasmus Peace Solutions/New Renaissance Knowledge House in the Conference on the Future of Europe and hope to defend successfully the full implementation of Parliamentary Democracy inside the EU institutional framework. As major steps towards this political system were made in the aftermath of the last European Elections (with Ursula von der Leyen negotiating Her Political Agenda with the major political families previously to the vote by the EP on Her election as EC President and with the Political Deal between Her and the EP sharing in practice the EC's right of legislative initiative with a majority in the EP), we would like to defend a political deal and system in which the President of the EC is principally elected by a majority of the newly elected European Parliament while the Spitzenkandidaten of the respective European political parties are taking up after an election contest with a more supranational character the role of leading negotiator of their respective parties, searching - in consultation with their parties (in which the national leaders and parties can play their full part) and in negotiation with the other Spitzenkandidaten - for a majority in the newly elected EP that will determine the Governing Agreement and the Choice of EC President.

If we will have achieved that, via a political deal inside the framework of the Lisbon Treaty with the European Council giving itself practically a more constitutional-monarchical protocol role in the process or via new legislation and/ or treaty changes, we will have brought from Brussels (as the first developments of Parliamentary Democracy took place in the Duchy of Brabant - inspirational for Erasmus' political ideas - of which Brussels was one of the four Capitals) to Brussels as EU Capital the full idea and practice of Parliamentary Democracy.

While the UK intends to loosen its connections with the EU and with Brussels, it is worth remembering that the British system of Parliamentary Democracy came over from the European mainland, from the Low Countries throughout the 16th and 17th Century and basically came from the political and constitutional system of the Duchy of Brabant of which also Brussels was one of the four capitals and that also provided crucial inspiration to Erasmus and Thomas More for their pioneering and trendsetting political ideas on Parliamentary Democracy as the best political system for all states in Europe, also England and Scotland that were still separate Kingdoms in the time of Erasmus and Thomas More.



(The following paragraphs are present in the versions of the text since 25/05/20.) Even with Brexit, the UK stays a part of Europe and also the key part of the Erasmus Project on Parliamentary Democracy stays also relevant for the UK: in honor of Thomas More who was elected around 2000 the greatest English Lawyer of the past millennium by lawyers of England, in honor of Queen Elizabeth I, Winston Churchill (a great history writer and history lover in his own right) as one of the key founding fathers of the European Union through his overt and public call for a 'United States of Europe' and through his more covert but unwaveringly strong support and practical advice for men like Jean Monnet and Robert Schuman, and in honor of Ms Jo Cox who was a dedicated Mother and Wife and who had all the potential to become a stellar Prime Minister of the UK, we intend to keep supporting and guarding also after Brexit the parliamentary system of the United Kingdom which has been disrespected in many ways between 2015 and 2019 and for which a proper organization of Proportional Representation seems equally rightful. It was President Emmanuel Macron who declared, while being seated next to President Vladimir Putin in Brégançon on 19 August 2019, that 'Russia has its entire place in the Europe of Values'. And as the Act of Abjuration served as a major inspiration for the Declaration of Independence of the United States of America and as many of their foundational principles were brought into the lands of the later United States through the originally Dutch settlement of Nieuw Amsterdam that became New York and through the land of Nieuw Nederland or Nova Belgica, Northern to Nieuw Amsterdam, it is still rightful to state that also a further strengthening of the political system of Parliamentary Democracy inside the institutional and constitutional framework of the United States of America would most likely help mitigate certain challenges the United States are currently facing. Nevertheless remains the fact that with clear intention the establishment of parliamentary democracy is formulated as a distinct and key part of the Erasmus Project for the EU and not as a distinct project of the Erasmus Peace Projects for Europe and the World all together.

And through the Erasmus Project, the political system of parliamentary democracy is supported and promoted at the EU level amongst the European Institutions as proposed above and also at the national level of the respective EU Member States: between these EU Member State Parliaments and the corresponding EU Member State Governments, Ministers, Prime Ministers and Presidents, equally for actions of these Members of the EU Member State Governments undertaken at EU Level in the Councils of the European Union and in the European Council. At these dual levels of the European Union as Erasmian Republics or Kingdoms respectively and as the Republic of Erasmus jointly, the political system of parliamentary democracy is made out of five powers in the view of the Erasmus Project.

The first power is the legislative power. In the European Union, sovereignty resides in the European Parliament and in the national Parliaments of the EU Member States. These representative assemblies are elected respectively by all European or national citizens, women and men of adult age: equally, freely and directly. These Parliaments vote the respective laws and assign, control and instruct (and if needed depose) the executive power: the voted laws have to be respected unless the higher principles of human dignity and human life are jeopardized by a certain law. In this perspective we can speak probably better about the Rules of Laws as foundational principle and value. Strict obedience to only positive law has enabled the writing of the undoubtedly darkest pages of European History: we do well reminding that as well.

The second power is the executive power. This second power is assigned and controlled and can be deposed by the first power. The second power executes the laws and instructions voted by the representative assembly and presents initiatives and policies for which support is solicited and needed, to the representative assembly. In the field of Diplomacy and International Relations the executive power has more space to maneuver/negotiate behind the public scenes of International Power but also for this entire field of action, the executive powers can be hold accountable at all times by the respective representative assemblies. For matters of military action, the general and basic instructions have to come from the representative assembly.

The third power is the juridical power. The juridical power guards the respect for and the implementation of laws voted by the legislative power. The juridical power acts independently from the executive power and is certainly not appointed *de facto* by the executive power. In this perspective would we like to remind that Thomas More was condemned to death by judges who were direct straw men of King Henry VIII, as were also the members of the English parliament at that time: against these two realities endangering his life, Thomas More reacted vehemently and pointed clearly to the contrast with legal customs and principles he had known throughout his life as professional and very successful lawyer in London.

The fourth power is the power of the press, wielding the freedom of press with the strongest professional-journalistic criticism and with the deepest respect for facts and truth: this power of the word and this foundational freedom of the press come thus with a very great responsibility that constitutes for a major part the strength, sanity and continuation of life of a parliamentary democracy. Both Erasmus and Thomas More would probably have given an eye to experience, enjoy and practice

the freedom of press that is currently connected to parliamentary democracies. In their honor let us use this freedom well and respectfully, in order to be able to hand over our Republic of Erasmus also to the coming generations of EU Citizens.

The fifth power is the power of active citizens and the civil society. The EU Citizens wield the fifth power as individuals making use of their freedom of expression in an equally respectful way: pleading and acting for a certain cause, and when desired also in an interactive and collective way with other EU Citizens. Therefore is the freedom of gathering directly connected to this fifth power of EU Citizens and of EU Civil Society Organizations as the prophets who speak truth to power in honor of one of the greatest Jewish cultural traditions as we can read in the Torah.

(The following paragraphs are part of the versions of the text since 1 March 2021.) For each EU Member State a specific Project could be composed by a native from each EU Member State respectively, in line with the proposals of these Erasmus Project and Erasmus Peace Projects. For the Kingdom of Belgium, I am keen to propose as such an 'Erasmian Prince(ss)dom Project' the interdisciplinary, literary, cultural, political refoundation of the Duchy of Brabant, mirroring internally the dual political structure of the former Burgundian Low Countries, bringing the role and attached prestige of Belgium inside the EU with this Project now entirely to the level of the role the Duchy of Brabant once played in and for the Burgundian Low Countries and collaborating continuously well with the Kingdom of the Netherlands and the Grand Duchy of Luxemburg inside the Benelux Union for the further advancement and development of the European Union, the European Project and European Dream while dedicating this truly Ducal/Princely Project to our most noble Crown Princess Elisabeth, the Duchess of Brabant. As the Erasmus Project and Erasmus Peace Projects are standing in close relation to the legacy and heritage of the Erasmian Values, this Brabantine Project stands in close relation with the legacy and heritage of the Duchy of Brabant and Joyous Entry of Brabant, as explained in the texts of the Erasmus Project and Erasmus Peace Project, while giving this heritage and legacy also here an actualization adopted to our time.

This legacy and heritage of the Duchy and Joyous Entry of Brabant is also closely linked to the 'Ommegang of Brussels' recognized by UNESCO in December 2019 as Intangible Cultural Heritage. In the following paragraphs you can read a further description of the Ommegang of Brussels and its still continuing cultural-diplomatic relevance.

The Ommegang as You may witness today, makes references to three historical monuments, closely related to the history of Brussels and the historical Duchy of Brabant of which Brussels was one of the four Capitals. Through these references bears the Ommegang great cultural-diplomatic significance for both the European Union and the Kingdom of Belgium today. The first historical monument today's Ommegang is referring to, is a Procession that went truly 'around': the Procession always went from the Chapel of Our Lady of Sablon and after a tour back again to the same Chapel ('Ommegang' contains the words 'omme' meaning 'around' and 'gang' meaning 'walk'), reaching the Grand Place of Brussels and carrying every time a special statue of Mother Mary.

Forging an unbreakable bond between the cities of Brussels and Antwerp as two of the four Capitals of the Duchy of Brabant, the city of Antwerp permitted the city of Brussels to safeguard this statue of Mother Mary, brought from the Mary City of Antwerp to its Brabantine Brother City of Brussels in the turbulent times around 1356 with no male successor available in Brabant and with annexation threats from Louis of Male, Count of Flanders. According to legend, the statue was brought by the devout woman Beatrijs Soetkens in a boat propelled by divine force (while the sail was not opened and while the boatmen were not rowing), and received by the Brabantine Duke Jan III under whose reign the first Joyous Entry was composed and sealed and who had provided the first community of the Brabantine Mysticus Jan van Ruusbroec with grounds in the forest of Groenendaal. Since 1356, a statue of Mary trusted by the city government of Antwerp to the city of Brussels, is indeed kept, guarded and venerated by the Brussels Great Guild of the Crossbowmen – one of the very significant Brabantine Craft Guilds having a very advanced social organization and demographic reach (with precursors of trade unions amongst the apprentices who could come from the lowest social groups and climb up on the social ladder through the Craft Guilds) and holding in the Brabantine Capitals strong and even decisive political powers in the government of these cities and through this participation in the government of the Duchy of Brabant itself because the four Capitals of Brabant (Brussels, Leuven, Antwerp and 's-Hertogenbosch) were represented in the Estates of Brabant - in the Chapel of Our Lady of Sablon, especially for a Chapel magnificently rebuilt during the 15th Century in honor of the Great Guild's cult and of this Mary statue as a precious symbol of the political, religious and cultural bond and friendship between Brussels and Antwerp as two constitutionally connected Capitals of Brabant.

The second historical monument today's Ommegang is referring to, is the Joyous Entry every new Duke or Duchess of Brabant (and since 1430 every Duke or Duchess of Burgundy as new Ruler of the Burgundian Low Countries of which the Duchy of Brabant forms part since 1430 with the start of the rule of Philip the Good, Duke of Burgundy and since that year also Duke of Brabant) had to respect as the ceremonial and constitutional beginning of His or Her Rule: the Joyous Entry refers in this perspective both to the ceremonial entry every new Duke or Duchess had to make into the Brabantine Capitals and to the sealing and swearing by solemn oath the Constitution of the Duchy of Brabant, named the Joyous Entry of Brabant.

The Cities of Brussels, Antwerp, Leuven and 's-Hertogenbosch held as the four Capitals of the Duchy of Brabant decisive veto rights in the Estates of Brabant or its Representative Assembly (all four together contrasting significantly the Italian Renaissance city states centered around a single capital and imitating closely classical city states, if not aspiring to become the new imperial Rome) with the rights of a for Europe pioneering Constitution named the Joyous Entry of Brabant since 1356 and allowing these Estates to depose an in their view bad Duke or Duchess and assign a new Duke or Duchess of Brabant. In 1420 the Estates of Brabant practically deposed on this constitutional basis Duke Jan IV who didn't accept respectfully this decision in line with his oath and seal on his Joyous Entry but invaded the City of Brussels with a mercenary army: this invasion however was defeated by the Estates of Brabant with the crucial help from the Members of the Craft Guilds of Brussels. To thank the Guilds for their rescuing help the Masters of the Brussels Craft Guilds were offered shortly afterwards a permanent place in the City Council of Brussels. Larger rooms for the Council meetings were therefore necessary and the City Hall of Brussels was extended in the 1440's with an extra wing, right from the City Hall Tower (which was built from 1449 by the architect Jan van Ruisbroeck, Philip the Good's building master, with a name resembling strongly the name of the Brabantine Mystic Jan van Ruusbroec) if you are facing the front of the City Hall. The Tower of the City Hall represents an ascension from the mortal, imperfect world into the Perfect and Undying Heaven with a square as the base ground plan (symbol of the earth and imperfection), octagon as ground plan of the middle piece (symbol for mediator between square and circle, earth and Heaven, imperfection and Perfection) and a circle ground plan for the upper piece (symbol of Heaven and of Perfection) and divides the front of the City Hall in two sides, in complete accordance with the Golden Section: the proportion considered beautiful in all cultures around the World and in all times. Based on this Constitution of the Duchy of Brabant in combination with the Pragmatic Sanction of November 1549 (binding all the Burgundian Low Countries legally together in future dynastic heritages), the Estates General assembling representatives of the most powerful Low Countries (including the Duchy of Brabant, the County of Flanders, the County of Holland, the County of Zeeland, Utrecht, etc.) and emboldened by the political ideas of Erasmus and More on representative or parliamentary democracy (through their works the political system of parliamentary democracy was promoted for the first time on a European scale, unmistakably aligned and congruent with the original and pioneering Brabantine political system and culture in which Erasmus and Thomas More found the inspiration for their political ideas on parliamentary democracy) deposed legally and constitutionally Philip II as ruler of the Burgundian Low Countries with the Act of Abjuration in 1581, formalizing the constitutionally founded Dutch Revolt led by the first William of Orange who was a true Erasmian in heart and who grew up in Brussels and Brabant, in the midst of its political and spiritual-religious culture.

This Act of Abjuration is generally respected by historians as the first broad manifestation of representative or parliamentary democracy. After a time of searching unsuccessfully a suitable candidate to replace Philip as Duke or Ruler, the political institution of the Dutch Republic of Northern Netherlands was further developed on this constitutional heritage of Brabant although the Southern Low Countries would at the end of the Dutch Revolt stay under Spanish dominion. The Northern Netherlands would establish their independence and would

influence throughout the seventeenth century culturally and politically the country across the Channel: England where the Magna Carta had given the right to around 25 barons only to oppose by force a king who did not please them (to occupy his castles and resist him militarily) and where the real start of parliamentary democracy happened in 1688 with the Glorious Revolution allowing a Dutch William of Orange, until then stadtholder of the Republic of the United Netherlands, to cross the Channel with a fleet and extended court and to become only by grace of the English Parliament the new English king William III. For these reasons I proposed to consider the Joyous Entry of Brabant the Conception Act of parliamentary democracy.

The third historical monument today's Ommegang is referring to, is the Parade of 1549 the City of Brussels offered to Emperor Charles V (who was since 1515 the Duke of Burgundy or Ruler of the Burgundian Low Countries and since the same year by sealing and swearing His Joyous Entry of Brabant also the Duke of Brabant) and to His Son Philip when Charles V and Philip were visiting the Burgundian Low Countries of which the Rule would be entirely handed over from Charles V to his Son Philip six years later in 1555: during this visit Charles V asked the Estates General to recognize his Son already as his successor. To make his succession as the new Duke of Brabant (or promises for such succession) constitutionally possible in the Duchy of Brabant, Philip was obliged to seal and swear already His Joyous Entry of Brabant and to make already ceremonial entries into Brabantine Capitals in 1549: therefore in that year Philip sealed and swore his Joyous Entry in Leuven and held a ceremonial joyous entry into Antwerp. Both events happened in the same year as the Brussels Parade, 1549, and the Parade in Brussels can be considered the Brussels part of the ceremonies celebrating the Joyous Entry of Philip as the new Duke of Brabant. Charles V and Philip watched this Parade from the rooms in the City Hall of Brussels directly above the main gate of the City Hall: another reference to past and new joyous entries. The synchronism between the sealing and swearing of the Brabantine Joyous Entry by Philip as new Duke of Brabant and the Parade at the Grand Place of Brussels strengthens thus the content connection between this Parade and the Joyous Entries of Brabant. The Revolt against the Rule of this Philip II later in the 16<sup>th</sup> Century was constitutionally completely correctly based on the Joyous Entry of Brabant sealed and sworn by Philip II, as the Estates General were jointly putting in practice with the Act of Abjuration in 1581 their constitutional rights provided by the Joyous Entry of Brabant and enlarged in territorial applicability from Brabant to all Burgundian Low Countries by the Pragmatic Sanction of November 1549. With the Parade of 1549, the City of Brussels intended to give Philip a Parade reflecting the grandeur of a joyous entry - Brussels style - and at the same time a clear impression of the cultural, religious, socio-economic and political power of Brussels as one of the four Brabantine Capitals with full and decisive powers in the Estates of Brabant as constitutionally prescribed by the Joyous Entry of Brabant and by Brabantine political culture.

Therefore the significance of the Ommegang, referring to these three historical monuments, can hardly be overestimated as a monument of political cultural heritage in the wider scope of European Cultural, Political and Constitutional History. This significance was clearly realized

in 1930 when the organization of the contemporary Ommegang started as the Brussels Celebration of the 100<sup>th</sup> Anniversary of the Kingdom of Belgium. For Belgium, the Joyous Entry of Brabant and the Duchy of Brabant has been at the heart of Belgian cultural and political identity, from the very start. With the Brabantine Revolt constitutionally founded on the Joyous Entry of Brabant, the Austrian Emperor Joseph II was deposed and the independence of the United Belgian States was declared in 1790. It was then finally Napoleon who destroyed the institutional structure of the Duchy of Brabant as he did with the Brussels City Walls, finding ultimately his Waterloo not far from the City of Brussels. Then for 15 years the Burgundian Low Countries were geographically reassembled in a way, from 1815 till 1830 under King Willem I although a political brain drain from the Dutch Republic towards England after the Glorious Revolution of 1688 had strongly weakened the political culture of representative democracy in the Northern Netherlands. This lack of true parliamentary democracy was one of the causes leading to Belgian Independence in 1830, resulting one year later in what was then considered the most liberal constitution in the World. The coat of arms of the Kingdom of Belgium is still the Medieval and Renaissance Brabantine coat of arms: a golden lion with red claws on a field of black. The Colors of the Belgian flag are thus the Brabantine Colors, as the new national hymn was and is still named the 'Brabançonne'. The Crown Princess or Crown Prince of Belgium bears always the title of Duke or Duchess of Brabant: Princess Elisabeth is therefore our Duchess of Brabant. And the New Queen or King of the Belgians makes still joyous entries in numerous Belgian key cities at the beginning of Her or His Rule. And as a clear reference to the Joyous Entry of Brabant which had to be sealed and sworn by the new Duke or Duchess, the national day of Belgium is July 21 because on that date in 1831 the rule of the new King Leopold I started by swearing an oath on the Belgian Constitution after having made a joyous entry into Brussels. The rule of every new Queen or King of the Belgians starts in this way and by such oath. The Parc du Cinquantaire shows a Triumphal Arch of which the first model or version was constructed as part of the Celebrations of the 50<sup>th</sup> Anniversary of the Kingdom of Belgium. The present Triumphal Arch which was later completed, can be seen as the stone representation of a joyous entry into the City of Brussels through a largely symbolized City Gate. In any case is it a female personification of the Province of Brabant who is riding in a chariot pulled by horses on top of this Triumphal Arch, celebrating in this way the province of Brabant as the most significant province and as pinnacle of Belgian political culture. The Brussels Avenue between the European Quarter at Place Schuman and the Parc du Cinquantaire with this Triumphal Arch is even named Joyous Entry Avenue. So it makes completely sense that the political culture of Brabant and the Joyous Entries is currently finding its way and home in the European Quarter and in the Hearts of the European Institutions. This homecoming of the Brabantine political culture in the political heart of the European Union is promoted, facilitated and helpfully realized throughout the endeavors of the Erasmus Project/Erasmus Peace Projects as well. This Project intends since October 2017 to update the political ideals of Erasmus and his fellow Christian Humanists, to update their Program of Europe and to offer such actualization or Renaissance of the Erasmian Values as narrative framework or binding/uniting story, as common moral ground, philosophical foundation and cultural cornerstones of the European Union and its Member States forming a Union of Values: an Erasmian Union or Republic of Erasmus with relevance for the entire International Community. And amongst the Values of Erasmus,

parliamentary democracy plays a crucial role as Erasmus and his colleagues were the first philosophers to promote the political system of parliamentary democracy on a European scale, with attested inspiration from the political system and political culture of the Duchy of Brabant and the Joyous Entries of Brabant. The Ommegang of today embodies - as it once did in 1549 - a large-scale celebration of this rich, vivid and still very relevant political cultural heritage of Brabant and the Burgundian Low Countries, defining and constituting the Soul of the Kingdom of Belgium and of the European Union and all EU Member States, to even possible inspiration and benevolent benefit of the International Community in today's changing World.

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\*[\\*\[https://www.facebook.com/EmmanuelMacron/videos/2158205207745387/?fref=mentions&\\\_xts\\\_\\\_\\[0\\]=68.ARC-cS0uvdXc8YV5GVUjMjFKO3qO3Ypoqy5LFr3kcg1BlfSBlrckTsC81ZSvIF9SdyUCQXeiCKZKff7mYFa6\\\_HWWp-3RdZ2wJEgyD759tAG-gZxcWIRjD9Ddta3aMNOxgDr07z4Ev9qc9Myq13xRmzFXK8QW\\\_m\\\_Hk6Mo753aCKuGoNCXTpdQWrbLIXFdICF3\\\_PSwjDQnD2zRQUhSaHGb\\\_YejApJUV1ZatBflkpK4FLBpayf2oxUKED\\\_1EfPGUh2GhFOCCiwTpuAMIfT4pw-Nr\\\_7EeYI\\\_wZUIFuLgWaUOKYergdwivleQnvSwUftUhwvCSfGVLLC7M-Cx06ywao4dGMb50RRm0SEIROUN0CrcVh8E0qxAM759jE1FjJcHyuPcWL8y9nsCcJt3e0Hf5rQGVAesFBvMQRujnMwxMaJ4cmvBcLSLk0IAOoY9yvScS9ytyJjPvgYN\\\_5q7HrgGX59XXyiAkYqFAZ5JhFXN\\\_hM7DT8hiHJPBZD8Uftiku-h3-s61yAPnhEwfGI4emCGyOt6EgB3hTkHHLU9C6PhPjQZ-yY3iXQrHj399I3acB8IzYeHeoB3q79nBGW9d\\\_UV-VX&\\\_tn\\\_ =K-R\]\(https://www.facebook.com/EmmanuelMacron/videos/2158205207745387/?fref=mentions&\_xts\_\_\[0\]=68.ARC-cS0uvdXc8YV5GVUjMjFKO3qO3Ypoqy5LFr3kcg1BlfSBlrckTsC81ZSvIF9SdyUCQXeiCKZKff7mYFa6\_HWWp-3RdZ2wJEgyD759tAG-gZxcWIRjD9Ddta3aMNOxgDr07z4Ev9qc9Myq13xRmzFXK8QW\_m\_Hk6Mo753aCKuGoNCXTpdQWrbLIXFdICF3\_PSwjDQnD2zRQUhSaHGb\_YejApJUV1ZatBflkpK4FLBpayf2oxUKED\_1EfPGUh2GhFOCCiwTpuAMIfT4pw-Nr\_7EeYI\_wZUIFuLgWaUOKYergdwivleQnvSwUftUhwvCSfGVLLC7M-Cx06ywao4dGMb50RRm0SEIROUN0CrcVh8E0qxAM759jE1FjJcHyuPcWL8y9nsCcJt3e0Hf5rQGVAesFBvMQRujnMwxMaJ4cmvBcLSLk0IAOoY9yvScS9ytyJjPvgYN\_5q7HrgGX59XXyiAkYqFAZ5JhFXN\_hM7DT8hiHJPBZD8Uftiku-h3-s61yAPnhEwfGI4emCGyOt6EgB3hTkHHLU9C6PhPjQZ-yY3iXQrHj399I3acB8IzYeHeoB3q79nBGW9d\_UV-VX&\_tn\_ =K-R\)](https://www.facebook.com/EmmanuelMacron/videos/2158205207745387/?fref=mentions&_xts__[0]=68.ARC-cS0uvdXc8YV5GVUjMjFKO3qO3Ypoqy5LFr3kcg1BlfSBlrckTsC81ZSvIF9SdyUCQXeiCKZKff7mYFa6_HWWp-3RdZ2wJEgyD759tAG-gZxcWIRjD9Ddta3aMNOxgDr07z4Ev9qc9Myq13xRmzFXK8QW_m_Hk6Mo753aCKuGoNCXTpdQWrbLIXFdICF3_PSwjDQnD2zRQUhSaHGb_YejApJUV1ZatBflkpK4FLBpayf2oxUKED_1EfPGUh2GhFOCCiwTpuAMIfT4pw-Nr_7EeYI_wZUIFuLgWaUOKYergdwivleQnvSwUftUhwvCSfGVLLC7M-Cx06ywao4dGMb50RRm0SEIROUN0CrcVh8E0qxAM759jE1FjJcHyuPcWL8y9nsCcJt3e0Hf5rQGVAesFBvMQRujnMwxMaJ4cmvBcLSLk0IAOoY9yvScS9ytyJjPvgYN_5q7HrgGX59XXyiAkYqFAZ5JhFXN_hM7DT8hiHJPBZD8Uftiku-h3-s61yAPnhEwfGI4emCGyOt6EgB3hTkHHLU9C6PhPjQZ-yY3iXQrHj399I3acB8IzYeHeoB3q79nBGW9d_UV-VX&_tn_ =K-R)

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**'Cedo nulli.' 'I make way for nothing.'**

**Desiderius Erasmus**