

# JOAN OF ARC CONFRONTS UTOPIA

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(The following is the text of a seminar delivered in November 1991 at the annual symposium of the Christian Law Institute in El Paso, Texas, sponsored by Fundice of Mexico and Friends of the Catholic City. It is offered here to readers who might like to know how Saint Joan of Arc confronts utopia. This article was published in *Apropos* No 12A, St Catherine of Siena, 1992. It is now posted on the *Apropos* website: [www.apropos.org.uk](http://www.apropos.org.uk) )

### HUMANITY'S STANDING TEMPTATION

Anyone who reads the papers must know that a new world government is being set up. This should occasion no surprise, for re-constructing society to suit itself is mankind's standing temptation. There's no avoiding it, because it is rooted in the divine image in which we were created. Because the divine Persons are One in the Godhead, an insatiable, craving for social unity is an integral part of our human nature.

Cain, builder of the first man-made city, was the first to succumb to it. Generations later, watching men at work on the tower at Babel, God prophesied they would never *'leave off from their designs till they accomplish them in deed'*. (Gen 11: 3-b). In our own day, James P. Warburg, scion of the international banking family, told a Senate committee back in 1953, *'We shall have world government whether you like it or not - if not by consent, by conquest.'*<sup>1</sup>

Unfortunately, when fallen human nature seeks political unity on its own, without reference to divine law, the result is Utopia, a Greek word which means "nowhere". That is what it is, and that is where it leads. Only divine intervention can arrest the craze for utopia. God does not confront it by reasoning, because unbridled reason is precisely what causes it. The madmen of Babel, trying to reach heaven through technology and to *'make their name famous,'* were not stopped by argument, but only by a catastrophic disruption of their communications systems, which struck without warning or recourse.

### JEHANNE LA PUCELLE ENTERS HISTORY

God acted in similar fashion centuries later, when the ambition of the English kings threatened Christendom with a new world order of their own making. Without preamble He confronted the erring utopians with Joan of Arc, a sturdy peasant girl of seventeen, hardly five feet tall. In 1429 she appeared suddenly before Charles, the beleaguered heir to the French throne, wearing men's clothing, her black hair cut short, and there was no getting around her. She told him she had orders from God to see him properly crowned and to stop the English in their tracks.

There is nothing legendary about Joan. Although no contemporary portrait of her exists, she is probably the best documented saint of all time. Rather than dig for information, her biographers must plough out from under it. Volumes of testimony from her own lips and from witnesses who knew her were collected at her trial in Rouen, and still more was produced at the judicial proceedings which exonerated her a generation after her death. We know who her family were even to her godparents, what she wore, what she ate, who her childhood friends were. Every detail of her public life, her miracles, her tears, her prowess with the lance and her love of fine armour and horseflesh are all on record.

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<sup>1</sup> Feb. 15, 1950. Quoted in *American Opinion* Jan. 1972.

## JOAN'S MISSION BEGINS

There is no human explanation for Joan's victory over the English. It began when Charles' advisors finally allowed her to write them a letter. Admitting that she couldn't 'tell A from B', she dictated it to the royal notaries. Dated Tuesday in Holy Week 1429, the letter is superscribed with the names **Jhesus Maria**, and addressed bluntly to:

*'the King of England, and you the Duke of Bedford, who call yourself regent of the kingdom of France; you, William de la Pole, Earl of Suffolk; you, John Lord Talbot; and you, Thomas Lord Scales, who call yourselves lieutenants of the aforementioned Duke of Bedford.'*

She summons these lords to no conference table, but to:

*'give satisfaction to the king of Heaven'. She commands them to 'Deliver the keys of all the goodly towns you have taken and violated in France to' no less a person than herself, whom she designates as 'the virgin who has been sent by God the King of heaven... Go back, for God's sake, to your own country; otherwise expect to hear from the virgin who will soon visit you to your great detriment. King of England, if you don't do this, I am the commander in chief, and wherever I find your people in France, I'll force them to leave willy-nilly, and if they won't obey, I'll have them all killed. I am sent here by God... to boot you out of France! King Charles, the true heir, shall have her, for God the King of Heaven wills it.'*

Obviously, Joan was no peacenik. She closes by begging the Duke of Bedford not to force her to destroy him, but rather to join forces with her in *'the greatest feat ever accomplished for Christendom.'* Unfortunately, the English didn't take her seriously. They should have known better, for their own soothsayer Merlin and one of their saints, the Venerable Bede, contributed two of the many prophecies in circulation at the time which foretold that a virgin warrior would miraculously heal the wounds of Europe.

She herself testified, *'Hasn't it been foretold that France, lost through a woman, would be saved by a woman?'* The woman who ruined France was Isabelle, daughter of the French king Philippe le Bel and wife of Edward II of England. By claiming the French throne for her son Edward III in defiance of French salic law - which recognized no succession through the female line - Isabelle started a dispute between the two countries which became the Hundred Years War.

## JOAN'S BACKGROUND

The French recognized the war as a divine chastisement, brought on by the sins of Philip, who had gone so far as to drag Boniface VIII from the papal throne in his attempt to subject the Church to his political ambitions. After 75 years of humiliating defeats and foreign occupation, the French were reduced to public prayer, penance and processions. Finally, in 1412 Joan was born in the little village of Domremy in the marches of Lorraine. The day was Epiphany, feast of the Three Kings, the world's first monarchs to acknowledge Christ's royal supremacy. Extraordinary signs accompanied her birth, and she enjoyed mystical experiences at a very early age.

When she was thirteen Saint Michael the Archangel informed her that she had been chosen by the King of Heaven to save the kingdom of France. He also told her that she must wear masculine clothing, because *'You shall bear arms and become the head of the army; all things shall be guided by your counsel'*. Alarmed by such a communication, the girl told no one, but it was only the beginning of a long series of visions which continued to the day of her death five years later, when she was burned at the stake in Rouen.

St. Michael was joined by hundreds of angels, but principally by St. Catherine and the primitive St

Margaret, who transmitted the orders from heaven. Asked at her trial why they didn't speak English, Joan retorted, *'Why should they, when they were on the French side?'* As to whether or not St Michael was naked she replied, *'Do you suppose our Lord didn't have the wherewithal to clothe him?'* Sharp repartee and sound common sense characterized all Joan's utterances.

### **THE POLITICAL SCENE IN 1429**

Joan arrived at the eleventh hour, for France was perishing as a nation, bled white from prolonged warfare on her soil. Her worst problem was intestine, for many of the French lords, following the lead of the regent, the powerful Duke of Burgundy, were collaborating with the enemy. With constant pillaging and looting on both sides, crops couldn't be sown or harvested, and famine threatened. Joan's own village, loyal to the king, was burned at least once by Anglo-Burgundian neighbours. Morality was at a low ebb. As the king of England remarked to his French prisoner the Duke of Orleans, *'I hear that such sensuality, sin and evil vices have never been seen as now in France ... It's no wonder God is wrath.'*

Joan was eight years old when the worst happened: after the French rout at Agincourt the Treaty of Troyes was signed between Henry V of England and Charles' father, poor mad Charles VI. Juridically, France was terminated, for according to its terms, Henry V would marry Catherine, daughter of Charles VI, on whose death France and England would merge under the English crown. When Charles VI died two years later, England entered into legal possession. Further resistance on the part of the French was hampered by the fact that the heir Charles VII was himself uncertain of the legitimacy of his succession. Presumably with his mother Queen Isabeau's acquiescence, the treaty referred to him as the "so-called Dauphin," officially declaring him a bastard and excluding him from public affairs.

### **THE SUN BEGINS TO SHINE**

At this point, like a bolt from the blue, the little peasant girl's Voices told her it was time to acquaint Charles with heaven's plans. As Joan's admiring contemporary, the lyric poetess Christine de Pisan would put it, *'In 1429 the sun began to shine!'* Her meeting with Charles was, to say the least, extraordinary. Forewarned of her purpose, he was understandably wary. He disguised his royal person as one of his own courtiers, but Joan easily picked him out of the crowd, and informed him, *'Gentil<sup>2</sup> Dauphin, my name is Jehanne la Pucelle,'* literally, *'My name is Joan the virgin.'* Without more ado she told him, *'The King of Heaven sends me to you with the message that you shall be anointed and crowned in the city of Reims, and that you shall be the lieutenant of the King of Heaven, who is the King of France.'*

Charles told her she was mistaken and pointed out one of his lords as the king. *'In God's name, noble prince,'* Joan exclaimed, *'It is you and no other!'* On the spot she assured him, *'I tell you in the name of our Lord that you are the true heir of France and son of the King!'* In one sentence she disposed not only of his doubts regarding his legitimacy, but she made it clear that heaven supported the salic law forbidding succession through a female line.

The Treaty of Troyes Joan dismissed as null and void, for the simple reason that the king of France had no authority whatever to dispose of his crown, which under the national Constitution established by King Clovis belonged not to him, but to Christ.

The bystanders reported that Charles, after speaking with her, looked as if he had been visited by the Holy Ghost. Privately she had reminded him of three requests he had made of God on All Saints Day, requests he had not discussed even with his confessor.

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<sup>2</sup> The word 'gentil' in that day did not mean 'gentle' in the modern sense of 'gentleman', but rather 'national', or even 'racial'.

Thunderstruck at the revelation of his secret thoughts, Charles was convinced of her authenticity. It has been surmised that he had asked, first, that if he were not the true heir, he should no longer be the cause of prolonging war; second, that he alone, and not the people, should be punished if the present adversities were due to his sins; and third, that if the sins of the people were the cause, that they should be forgiven.

### **THE HEAVENLY PACT IS RENEWED**

An interesting sequel is related in the *Breviarum historiale* by a clerk of Pope Martin V:

*'One day the virgin asked the king to give her a present. He agreed, whereupon she asked for the kingdom of France. After some hesitation the king gave it to her, and the young girl accepted it. She even wanted the act to be solemnly drawn up and read by the king's four secretaries... The king was somewhat taken aback when the young girl pointed to him and declared to the bystanders, "There's the poorest knight in the kingdom." '*

*'And after a while, in the presence of the same notaries, disposing of the kingdom of France as its mistress, she placed it in the hands of Almighty God. A few moments later, acting in the name of God, she invested King Charles with the kingdom of France. And she had a solemn affidavit of all this, drawn up in writing.'*

This was Joan's way of reaffirming the pact King Clovis had made with heaven nearly a thousand years before, whereby France was constituted keystone of Christendom and "eldest daughter of the Church." The nation was simply being re-called to her original destiny.

Despite her guarantee that St Louis and Charlemagne were praying for him before the throne of God, Charles was not one to act rashly. His mother-in-law the Queen of Sicily was enjoined with her ladies to verify the sex and virginity of Joan, who was furthermore subjected to lengthy questioning by learned doctors and divines of the University of Poitiers. One of the inquisitors tried to trip Joan' by remarking, *'You say your voices tell you that God wishes to free the people of France from their present calamities. But if He wishes to free them it's not necessary to have an army.'* To which Joan, out of patience, retorted. . *'In God's name, the soldiers will fight, and God will provide the victory!'*

### **THE MIRACULOUS CAMPAIGN**

The military campaign which followed has no counterpart in history. Leading the king's troops to Orleans, under siege for over six months by the Duke of Bedford<sup>3</sup>, Joan struck like lightning. Her overall strategy, an unrelenting offensive allowing the enemy no time to rally, achieved its objective primarily by dissolving his morale. Between the time she was presented to the king on March 10th, and when he was anointed at Reims on July 17th, she reclaimed not only Orleans, but seven other towns, and captured the Earl of Suffolk and Lord Talbot as well.

Joan was known to remain in armour for six days running, a feat hardly equalled by the toughest knights. A master tactician, she excelled in the deployment of artillery. Seasoned veterans were astounded at the accuracy of her judgement in combat. Military experts have studied her methods- without being able to unlock her secret, yet her secret is an open one: she acted only under orders from heaven. On one occasion, when her captains had decided among themselves to await reinforcements before launching a major attack, she declared, *'Well, you've had your meeting, and I've*

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<sup>3</sup> Bedford was financing his campaign with funds given to the Cardinal of Winchester by Pope Martin V to fight the Hussites!

*had mine. And believe me, our Lord's advice will produce results, whereas yours will produce nothing!*" And so it happened.

She possessed infused knowledge, discernment of spirits and the gift of prophecy to a high degree. She even raised a dead child to life. The very sword she carried was a mysterious one discovered by her revelation, buried behind the altar of the church of St Catherine at Fierbois, believed to have been the one by which Charles Martel repelled the Mohammedans.

After she broke it on the back of a camp follower she was driving away from the men, it could never be repaired, and disappeared from history. It is regrettable that her military exploits overshadow her long hours of prayer, her fasts, her charity to the poor and her abundant tears. She habitually prepared her men for battle by requiring them to go to Confession and receive Holy Communion. When she approached Orleans riding a favourite white charger, it was to the singing of the *Veni Creator*.

Before her went her banner, no mere national emblem of royal colours, much less a battle flag, but a standard hung at centre from a pole, like those used in religious processions. It had been made to order by a Scottish painter at Tours named Hamish Power (in French, *Hauves Poulvoir*). On a white field spangled with golden *fleur-de-lys*, alongside the names *Jhesus-Maria*, was enthroned the figure of Christ the King holding the world in His hand and flanked by two angels. At her trial she deposed, *'I loved my sword, but I loved my standard forty times more. The whole thing was ordered by our Lord, by the voices of St Catherine and St Margaret, who told me, Take up the standard for the King of Heaven. "Take it boldly, and God will help you..."'*

Orleans was delivered within the octave of the Ascension, the feast which above all others commemorates the victory of Christ the King, for it is on that day He entered heaven to claim His eternal throne. A miraculous flooding of the river Loire which kept the English at bay, had allowed the French to enter the city and provision it, and on the vigil of the feast the first enemy fortification fell. Ascension Day was spent, not in battle, but in prayer, and by the next Saturday the last cordon was breached and the city liberated.

Because the following day was Sunday, Joan forbade her troops to fight unless they were attacked, but there was no danger of that. English resistance was broken. They simply left, and Joan didn't pursue them, *'Ah well, let them go'*, she said, *'and we'll thank God, for today is Sunday.'* It was also May 8th, the feast of her commanding officer and heavenly counterpart, St Michael the Archangel.

## **THE DAUPHIN IS CROWNED**

With the deliverance of Orleans a spell had been broken. Knights from all over the continent began rallying to Charles' cause, which everyone now seemed to recognize as God's own.

The way cleared for his coronation as if by magic, for on July 16th, Feast of Our Lady of Mt Carmel, the city of Reims, till then an ally of the English, submitted without a fight. At Joan's insistence the ladies of the town worked all night preparing the royal robes so the ceremony could take place the following day in the historic cathedral.

With Joan and her banner at his side, the Dauphin, wearing the dalmatic of a sub-deacon beneath the royal mantle, was duly anointed by the Archbishop of Reims, successor to St Remi who anointed Clovis. The same miraculous chrism which had anointed Clovis was used, and which continued to be used for all the French kings down to the last one, Charles X. There were nine anointings in all, on head, hands, shoulders and elbows, as in the ritual for a bishop, for the King of France is no ordinary monarch. As Christ's vicar in the temporal order in the royal line of David, he partakes in an eminent way of the Kingship which Christ received from His eternal Father. His

enemies would be pleased to forget that the very word Christ, means "anointed".

At the close of the ceremony, which lasted nine hours, the cathedral resounded with a blare of trumpets and shouts of "Noel, Noel", and Charles was crowned. Neither Constantine nor Theodosius ever received such a consecration, conferred like Holy Orders during the Holy Sacrifice of the Mass. Years before, Charles had proclaimed himself king at his residual capital south of Loire at Bourges, but only now did Joan address him as such. Falling at his feet, she clasped his knees and exclaimed with tears, '*Gentil king, now is God's will done!*' Many wept with her.

That very day she wrote a letter to the Duke of Burgundy begging him to be reconciled with his liege lord: '*I beseech you, with my hands joined, on the part of the King of Heaven... my true and sovereign lord, that you cease warring with the Holy Kingdom of France... All who war against this said Holy Kingdom of France are at war with the King Jesus, King of Heaven and the whole world!*'

## **JOAN IS ABANDONED**

Alas, the rebellious Duke didn't give up that easily. Joan urged Charles to press immediately to the capture of Paris and the rest of northern France, but grown confident with success, he soon began listening to treacherous advisors who counselled him to rely on diplomacy instead of the sword. For Joan, military combat and diplomacy were not interchangeable or even complementary modes of warfare, as students of Clausewitz or Lenin would one day lead the world to believe. For her they were quite distinct from each other, with no blurred edges. The very concept of a "cold war" would have been incomprehensible to her.

She assured the king, '*Peace cannot be had but at the point of a lance!*' Unfortunately he wasted valuable time temporizing with the enemy. When he finally ordered the attack on Paris, it failed, and Joan was wounded. After that confidence in her began to wane, and her advice was disregarded. For the most part the campaign continued without her, although a month before her capture at Compiègne, she was still begging the king, '*Put me to work, for I won't last much longer, a year at the most!*'

After less than a year in the field, her Voices had told her that it was God's will that she be captured. The most arduous part of her earthly mission would begin after her Burgundian captors sold her to the English. France's chastisement would be suspended and Christendom saved for a time, but only at the price of a year in prison spent in physical and moral agony, subject to unremitting interrogation and every indignity. Whatever remained to be done would be accomplished not by the sword, but by immolation to the divine will: '*I well know*', she said, '*that the English will kill me, thinking to win the kingdom of France after my death; but were there 100,000 more Godons than there are now, they shall not have the kingdom!*' Here Joan used the popular French nickname for the English which was derived from their favourite expletive, Goddam. She predicted that within seven years Charles would regain Paris and that England '*would end by losing France. I'm telling you this so that when it happens, you will remember I said so.*'

## **JOAN'S SANCTITY MANIFESTED**

Joan was burned in the market place at Rouen on the vigil of Corpus Christi and canonized on the spot by her terrified executioner, who cried out, '*We have burned a saint!*' At the foot of the stake he had found her heart, entire and still beating, and despite liberal applications of oil and sulphur, he was unable to reduce it to ashes. In desperation he threw it with whatever else remained of her into the river and ran to the Dominican friary to find a priest to hear his confession. There were relics of Joan's heavenly visitors, St Margaret's at Troyes and St Catherine's at Rouen, but Joan would leave none.

It has now been proved fairly conclusively that she never made any retraction of any kind. This would appear to have been a fabrication of her enemies, never believed at the time. The alleged abjuration which was entered into the minutes was very, very long, whereas according to eyewitnesses the paper Joan signed was only six or seven lines, whereby she agreed not to wear men's clothes or her hair short, and not to carry weapons. Even this she qualified by '*insofar as it was God's will.*' And it must be remembered that Joan was illiterate.

Her sanctity was so generally recognized that there is no record of any prayers or Masses ever having been offered for her. Spontaneously people began praying to her, and they have continued to do so ever since. From the beginning she was the object of universal veneration, with an obsessive fascination for the English. John Tressart, secretary to the King of England, declared, '*We are lost!*' Catholics like the French, the English had to discredit Joan as a false visionary, lest it be proved that God was against them. She was brought before no secular court to be accused of war crimes or political offenses, but before an ecclesiastical court for crimes against the Faith. Her conviction for heresy, rightly considered a crime against the state, constituted an indirect condemnation of the French monarchy as well.

In due time a papal decree would declare the trial illegal in every respect. Without going into details, suffice it to say that Bishop Cauchon had been chosen as her judge on the pretext that she had been captured in his diocese. (He was Bishop of Beauvais, and Joan was captured in his city of Compiègne.) A tool of the English, he had been the foremost architect of the Treaty of Troyes, an agreement which rearranged the political structure of Europe to suit the conquerors and laid the foundations of the whole new world order they had in mind. The assessors were nearly all from the University of Paris, hotbed of utopianism. It was not so much Joan, as the English concept of utopia which was on trial. Her conviction meant its vindication.

The last part of her trial was conducted privately in her prison, for there was too much sympathy for Joan in open court. An English lord who was present was heard to exclaim, '*If only she were English!*' Unfortunately she was not, so she died wearing a paper headdress on which were inscribed the words: '*heretic, relapsed, apostate, idolatress.*' Wishing to destroy her good name "perfidious Albion" glorified her with martyrdom and gave her to us all. The collect of her Mass reads, '*God, who marvelously raised up the blessed virgin Joan to defend the faith and the fatherland, grant through her intercession that Thy Church, victorious over the snares of the enemy, may enjoy peace without end.*'

## **UTOPIA CHALLENGES CHRIST'S RULE**

Obviously the trouble Joan was sent to settle was no mere territorial squabble between two rival nations. At stake was the world's equilibrium. From the Three Kings, on down, all civil rulers owe allegiance to Christ the King, but foremost among them is the king of France. According to Pope Gregory VII, '*The kings of France are superior to other monarchs as are sovereigns to private citizens.*'... a pronouncement Gregory IX would confirm in a famous letter to St Louis IX wherein he refers to France as the new tribe of Judah.

It reads:

*'As in ancient times the tribe of Judah received a special blessing from on high among the sons of the patriarch Jacob, so the kingdom of France is above all other peoples, crowned with extraordinary prerogatives by God himself. The tribe of Judah was the prefiguration of the kingdom of France. The Redeemer... hangs it as a quiver about His loins from which He draws chosen arrows... Thus, He chose France in preference to all other nations of the earth for the protection of the Catholic faith. For this reason France is God's own kingdom, and the enemies of France are the enemies of Christ.'* Strong words!

Joan insisted that she had come '*for the poor, for the little people.*' By the simple expedient of restoring the rights of Christ the King over France, she held back for five centuries the godless utopia which is engulfing them today. Being illiterate, she left no written doctrine. Her actions, however, are eloquent. She never attacked her adversary without first manifesting the justice of her cause and inviting him to give satisfaction. When this was refused, she had no scruples about using force. Once he surrendered, she didn't pursue him or exact reprisals. She sought no revenge beyond obtaining her objective, and brought no charges against the defeated for alleged "war crimes." In the end she forfeited her life rather than deny that God takes sides in warfare even as he does in politics. Disputes between nations, as between individuals, are not mere "conflicts of interest," but involve right and wrong. It is not legality which determines what is right, but conformity to divine law, both natural and supernatural. Joan reaffirmed these truths not by preaching, and still less by palavering at the conference table but, as she said, '*at the point of a lance!*' there is no other way when the enemy has become deaf to moral suasion.

### **THE ENGLISH UTOPIAN HERESY**

Throughout Europe, already the faith was giving way to economics as the principle of unity. Commercial centres, increasingly dominated by independent financial interests, began amassing capital through usury. The old colonialism, which had looked upon peoples as objects of conversion, began regarding them as consumers or means of production. Printing had just been invented, and the heretical ideas about to break out in the Council of Basle were spreading like wildfire throughout the universities, won to the naturalism of William of Ockham. Reason and mathematics were re-forging objective reality. The Great Schism was only recently healed, and the Turks were besieging Constantinople.

Democracy was on the move. A hundred years before Joan arrived on the scene, the Hussites had already coined the slogan 'Liberty, Equality and Fraternity,' and the Moravians were practicing Communism. In France, a lawyer named Pierre Dubois had presented to Philippe le Bel a plan for international arbitration by a wholly secular, representative body from which the Pope would be specifically excluded. Not long after her death Podiebrad, king of Bohemia, won the support of several princes for setting up an international assembly very similar to the present United Nations. Voting by nation, it would have been empowered to apply sanctions against aggressors and enforce peace by military means.

God was on the side of the French because the English, deeply infected with the democratic ideas of John Wycliffe - who had inspired John Huss - were in the forefront of this secular revolution. Even in Paris the prestigious Sorbonne supported the English dream. It was no accident that the treaty of Troyes had been signed by everyone but the Pope! By mercantile and marital alliances Henry V already controlled three great capitals - London, Paris and Jerusalem - and was planning to reorganize Christendom under the English crown. Had France been absorbed by England at that time she would have been party to the Anglican schism already in the making. All the other Catholic nations would have followed her into revolution, as eventually happened after 1789.

As it was, even England benefited from the reprieve, but God warned us at Babel that '*They will not leave off from their designs till they accomplish them in deed.*' The island kingdom remained in the vanguard of utopianism, which could almost be called "the English heresy." In England were forged modern Freemasonry and the Royal Society, one the political, the other the scientific tool of secular revolution. It is no accident that in England, Masonry is an arm of the Crown, whereas in Catholic countries it is an instrument of subversion.

From the days of Francis Bacon, who built his New Atlantis on the ideas of Ockham and Wycliffe,

on down to the Fabians of the twentieth century, English utopianism often went underground, but never did it lose its momentum. By the end of the 18th Century the English had succeeded in actually founding in their American colonies the world's first man-made government without ecclesiastical ties, modelled on Bacon's Bensalem. All subsequent ones have been patterned on it. Voltaire freely admitted that the French Encyclopaedists, intellectual engineers of the French Revolution, derived their ideas from Bacon and other adepts like Desaguliers, Ashmole, Locke and Newton.

It is now also known that the French Grand Orient, which actually put the Revolution in motion, was financed by British Banks, grown powerful after Cromwell unofficially allowed the Jews back into England. Following the teachings of the famous rabbi Hillel, who died shortly after our Lord's Crucifixion, the Jews had no scruples regarding the practice of usury, strictly forbidden to Christians. Sustained by usury, Christ's enemies flourished economically. At the close of the First World War, the Anglo-American utopia, known as the United States of America, had become sufficiently powerful to demand as a condition of peace, the establishment of a League of Nations. It was the beginning of the international great society dreamed of by the enemies of Joan of Arc. At long last the unity of Christendom could be replaced by a universal brotherhood of men based exclusively on the Golden Rule!

### **THE BLESSINGS OF MEDIEVAL CHRISTENDOM**

The irony is, that unless the world had first known the blessings and glories of medieval Christian society, the modern international utopia could never have even been imagined, let alone attempted. Medieval Christian society was truly democratic, truly international. In the days of Charlemagne a goatherd like Ebbon could become Archbishop of Reims without occasioning any surprise. National constitutions bound the monarch as well as the people, because laws were based on the Gospels. Autonomous groups flourished at all levels. Universities were truly universal. All nationalities taught a universal culture in a common language.

As Lacordaire put it, freedom is old, it's despotism that's new! One travelled freely without passports. There was no income tax, no forced draft, no unemployment. An unwritten international law not only limited wars, but imposed truces. With universal agreement on the moral principles defining just wars and everything else, there was no need to define morality by statute. This international edifice was entirely the work of the Church, whose moral authority alone restrained political evils. To think that so splendid an economy could exist without the Church is madness.

The unity of Christendom was not the unity of mankind, but the unity of the Faith. God sent St Joan to remind us that human governments may not be manipulated at pleasure without reference to the political order He has decreed. Whether wielded by democrats or despots, authority not conferred by Christ through His proper representatives, civil or ecclesiastical, is not lawful. Where the state is separated from the Church, unity is destroyed at its very source; dissension and rebellion become ordinary conditions of existence. Civil society is parted from its very soul when it is deprived of the moral guidance God ordained for it. Church and state, like man and wife, are one social unit. What God has joined together, man puts asunder at his peril (Matt. 10:6).

### **ENGLAND CONTINUES TO SPEARHEAD UTOPIA**

Continuing to spearhead the international utopia she envisioned in Joan of Arc's time, England has kept the world in turmoil by a consistent policy of "balance of power." It is the guiding force behind the international Common Markets now in the process of formation. With economics as the new principle of unity, major political reorganization must follow. It is no accident that English has replaced Latin as the World's international language. Although now self-governing, England's American colonies, especially the so-called "Eastern Establishment" have never broken free of the

financial and cultural ties binding them to their mother country. With a few minor exceptions, their foreign policy is identical.

This year the British monarch Elizabeth II not only knighted an American general, Norman Schwarzkopf, in recognition of services rendered in the Persian Gulf War, but for the first time in history openly addressed both houses of the American Congress. The date 16th May 1991, is significant, for it is the anniversary of the canonization of Joan of Arc. Equally significant is the public admission made by the Queen on that historic occasion, as reported by the Washington Post on the following day:

*'Britain is at the heart of a growing movement towards greater cohesion within Europe,' said she, which must spell 'radical economic, social and political evolution.' She added, 'It is Britain's prime concern to ensure that the new Europe is open and liberal and that it works in growing harmony with the United States and other members of the Atlantic community. We must not allow ourselves to be enticed into a form of continental insularity.'*

Carroll Quigley said as much in 1966 in *Tragedy and Hope* where he notes, *'There does exist....an international Anglophile network which we may identify as the Round Table Groups.'* It believes *'that England was an Atlantic rather than a European power and must be allied, or federated, with the U.S.... It wishes to remain unknown.'* Let us not assume that monarchy per se is incompatible with Utopia. Henry V of England didn't find it so, and today's false constitutional monarchs, closely allied as they are with international money interests, would find it even less so. It is common knowledge that the British Royal family supports syncretism. Prince Philip, for instance, two years ago launched a global interfaith organisation with heavy political overtones.

### **JOAN'S POSTHUMOUS MISSION**

Joan of Arc's battle with the English may have only begun. There are many clues in her life which would lead to conclude that her mission to defend Christ's kingship was actually meant more for our day than it was for hers. Among the most striking is the fact that her Voices always addressed her as *'Jehanne la Pucelle, fille de Dieu.'* (Joan the Virgin, daughter of God.) It was as la Pucelle, the virgin, that Joan announced herself to the King, and she used the name six times in her letter to the English. Once her mission began, she was never known to identify herself in any other way. Her worst enemies at the University of Paris called her *'that woman la Pucelle.'* Even her judge Bishop Cauchon cited her in court as *'a woman by the name of Joan, commonly known as la Pucelle.'*

She is the only saint in the calendar known as "the virgin," a unique title heretofore reserved exclusively to the Mother of God. The Immaculate Virgin Mary, as Mother of the Son of God and His Mystical Body is pre-eminently the Virgin-Mother of the Church in the Supernatural order. Joan was not a nun, nor did she have a religious vocation in the accepted sense. All due proportion kept, in view of the exclusively political nature of her mission, we must conclude that if heaven has indeed designated Joan as "the Virgin" she is specifically so in the temporal order.

In God's dispensation, Joan may prove to be the Virgin - mother of the Christian state. Whereas the renewal of the Church is confided to Our Lady, the renewal of Civil Society may well have been specially confided, within due limits, to our dear little Joan. The answer thus far remains with God. It's curious, however, that the French word *Pucelle*, in ordinary use in that day, has survived only in connection with Joan. It would seem that once it had been applied to her, it died, was sanctified and mysteriously removed from the world's everyday vocabulary. Ironically enough, the obsolete English equivalent, *puzzel*, came to mean a slut or a courtesan, the exact opposite of a virgin.

### **FURTHER CLUES**

On the way to her first meeting with Charles she prophesied that she would one day be the

mother of a Pope, an Emperor and a king, a cryptic utterance which was met with derision. When she was asked to explain it, she replied that the time had not yet come, but that the Holy Ghost would see to it. Very probably she was referring to the Great Monarch and the Great Pope whom, according to Scripture and so many saints and seers, God would raise up in the latter days. Nearly all the prophecies on the subject - and there are literally volumes of them - agree that the Monarch would be a saint of the Frankish royal line who would reconquer the world for Christ under a Great Pope, also of Frankish royal descent, by whom he would eventually be constituted Emperor.

Merlin in particular prophesied that this monarch would be the last king of England, which henceforth would be ruled by three lords appointed by him. This might distress Queen Elizabeth, implying as it does that England may not be a nation in her own right at all in the divine dispensation but mayhap even a fief of France! It is strange that Joan once referred to her victory at Orleans and the crowning of Charles as "signs". Although in themselves major turning points in world history, these events may nonetheless have prefigured something much more decisive to follow. If the defeat of the English and the crowning of Charles were indeed signs of the future, they prefigure admirably the crowning of the Great Monarch who as King and Emperor will defeat the enemies of the divine social order and re-establish the reign of Christ the King.

We know from Joan's trial that she made certain revelations to the king which she refused to divulge. A month before her death she was subjected to a gruelling interrogation in prison by her captors, who hoped to extract information concerning a mysterious sign she had given Charles.

Joan would only answer, *'It is beauteous and honourable, it is good and the richest in the world... No man may describe anything so rich as this sign... An angel from God and none other delivered the sign.'*

When they asked her whether it still existed, she replied, *'It's good to know it will last a thousand years and more...'* Then where is it? she was asked. *'The sign', she said, 'is in the king's treasury,'* and they could get no more out of her. Make of this what we will. We do know the satanic forces pitted against Joan were so powerful it took 500 years to canonize her. When this finally occurred on May 16th, 1920, Cardinal Pie believed that *'secret permanent relations were established between the Church Triumphant and the Church Militant.'*

## **JOAN'S SECOND COMING**

Because canonization often seems to confer a kind of second mission on saints, sometimes more glorious than the first, many thought that raising Joan to the altars marked a new point of departure for her. *'The greatest deed ever accomplished for Christianity,'* in which she had invited the English to join her, has yet to be performed. We may confidently expect it, however, for even as she awaited execution in prison Joan promised visitors to her cell that eventually everything she came to do would be accomplished.

*Jehanne la Pucelle* saved Christendom once, and God's gifts being without repentance, she can save it again. If the situation was desperate in her day, consider what it is in ours, when the last fragments of Christendom are disappearing into the maw of the man-made utopia! Yet save it she will, and when she does, we may expect her to do it the same way she did it the first time: she will begin by restoring the kingdom of France, and by God's grace, the rest of the nations will rise and follow France back to their Lord and ruler Jesus Christ. In a discourse to the French cardinals in 1911, St Pius X predicted: *'The nation which made an alliance with God at the baptismal fonts of Reims will repent and return to her first vocation.'*

The enemies of Christ the King tremble at the thought of the resurrection of Catholic France, principal defender of the Church and prime target of the enemy's occult forces. In 1878, on the occasion of Leo XIII's encyclical *Quad Apostolici muneris* warning of the dangers of socialism, the editors of a radical periodical called *The Revolution* stated the issue clearly: *'The modern world is*

*caught between the completion of the French Revolution and a return pure and simple to the Christianity of the middle ages!* No one knows better than Christ's enemies that there are no other options.

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