
THE AXIOMATIC CHANGE OF JOAN OF ARC ACCORDING TO GABRIEL HANOTAUX

For my friend, Jacques Cheminade

By Pierre Beaudry, 3/25/17

FOREWORD

The difficulty in understanding the historical significance of Joan of Arc comes from the difficulty in understanding the nature of her miracle, which is: **ANNOUNCING AND ACCOMPLISHING THE CHANGE AT THE SAME TIME**. This is what the book of Gabriel Hanotau, [JEANNE D'ARC](#) is uniquely capable of giving the reader the ability to grasp, when he understands the performative nature of the coincidence between her first meeting with Charles VII and the Pilgrimage of the Annunciation at Le Puy on Mach 25, 1429.

The key to understanding Joan of Arc is located in realizing that the purpose of her mission was the reconstruction of humanity in the simultaneity of eternity; that is to say, in discovering that such a miracle of transformation had to pass through the historical reconstruction of Charlemagne's Unity of Europe: a Europe without religious divisions, a Europe without geopolitical tensions, a Europe without competitive nationalistic and oligarchical interests; in one word, a Europe entirely based on the principle of ***changing mankind through the benefit of the other***.

Hanotau's book also makes you discover that if France had been taken over by the English, if during the short period of three years of Joan of Arc's mission, it had been partitioned between England and the German controlled Burgundy, not only would France have been completely destroyed, but Christianity and Western Civilization as a whole might also have been eradicated from the surface of the Earth.

INTRODUCTION

“Because there existed a great pity in the kingdom of France.”

Joan of Arc, *Trial*

How do you improve the mental power of the human species? By improving on nature? No. By discovering a new energy-dense form of raw material? No. By improving the speed of transport on every continent? No. Why not? Because those are merely the results of a higher form of accomplishment which is: *to take pity on mankind.*



The transformation principle necessary to change the world is not to be found in the physical nature of things nor in the political programs you might want to push on Congress; it is to be found in your head and in your heart; that is to say, in the processes where the human mind discovers the measure of universal principles which will improve mankind. That's also the purpose of Joan of Arc's actions.

Figure 1 Joan of Arc, (1412-1431) Rheims Cathedral, France.

The answer to all of these questions, therefore, is not to be found in the physical aspect of the universe, as such, but in *developing ways by means of which your mind improves the minds of others*; and the most effective way of accomplishing this is to understand how Joan of Arc was able, all at once, *to announce and accomplish* her mission of saving France. The least action means of accomplishing that task is to *have pity on the wretched condition of mankind.*

I am currently translating into English a few selected parts of Gabriel Hanotaux's book, [JEANNE D'ARC](#), and I have been very happily surprised to discover that his approach was not aimed at capturing the mystical image of a heroine, as most books about her life do, but at discovering the “*transformative principle of her spirit*.” I intend to shortly upload three selections of Hanotaux's book on the **TRANSLATIONS** section of this website.

In his book, Hanotaux left no stone unturned, in order to get at the “*substantific marrow*” that would nourish and strengthen the minds of future generations. He found the relevant truth that was required for the hungry masses of people of our own times, and which can help them avoid the danger of what would otherwise become a time of mental desolation. The principle is sometimes known as *the principle of inner-directedness*, but that, in and of itself, does not tell the whole story.

Hanotaux's provocative way of approaching history is probably one of the most difficult labors of the mind, because it calls for insights into discovering how the human mind changes dramatically, axiomatically, and naturally during a very specific period of history, and in accordance with the lawful ordering of the universe as a whole. This has nothing to do with concoctions of what some people have called conspiracy theories. This can only be done by discovering the *spirit of the time*.

The Renaissance which took place in France as a result of Joan of Arc's action is precisely one of those moments, as Hanotaux uniquely discovered, which was intended to define a new and higher form of human existence. In that sense, Hanotaux is absolutely right in attributing to Joan of Arc the historical role that she played in creating one of the greatest Renaissance moments in all of human history.



THE PRINCIPLE OF JOAN OF ARC: ANNOUNCING IS ACCOMPLISHING THE CHANGE

*“Charles VII. – Do you think there is some truth in all of this?
“Baudricourt. – I believe it without a doubt, and something divine
as well.”*

Nicholas Chrétien, *Les Amantes ou La Grande Pastorelle*.

In the Preface of his book, written in 1911, just three years before World War I, Hanotaux said that the reason for writing on Joan of Arc was to bring the French people together. Hanotaux wrote:

“Here is a new book on Joan of Arc: in composing it, I have by no means tried to produce a scholarly book; I bring no new light on the subject. Quite simply, I tried to express what I had experienced regarding this naive and clear figure. I did not choose the subject, the subject chose me. Wishing to know and to understand, I approached, I admired, and after having studied, I compared, reflected, and I wrote. That is the whole genesis of the present work.

“If I had any prejudice, it was to try to re-establish, around this admirable French woman, the concord of all the French. A people to whom is entrusted the deposit of such a glory, is obligated to keep it with fidelity and solidarity. Neither intolerance nor ingratitude will be tolerated; this is a national duty with respect to this immaculate woman, who has appeared only to love, to serve, and to die. Doesn't such simplicity and greatness require of us a minimum of mutual tolerance and good will?” Gabriel Hanotaux, [JEANNE D'ARC](#), Hachette et Cie, Paris, 1911, p. 5.)

The issue, here, is not whether the mission of Joan of Arc was the result of a divine intervention or in response to a military marching order. As she said at her trial, the reason she did it was: *“Because there existed a great pity in the kingdom of France.”* In fact, it was more than the kingdom of France that had to be pitied; it

was the moral unity of mankind which was at stake, and she was not naïve about that. Joan of Arc came because the time had come, as it did again just before WWI, when mankind had to change.

The most important thing to understand about the mission of Joan of Arc is that it included both human and divine deeds mixed into one. The benefit of Hanotau's book is that it has brought to the world both the restoration of Joan of Arc's humanity and divinity into a single effect. As he put it, Joan was "*naturally supernatural*."

At a time when France was dying, Hanotau discovered that all of the "false violences" of war that had been committed against the kingdom, especially since the dismemberment of the Charlemagne inheritance, Europe could only have been redeemed by the commitment of "a clear mind, a firm will, and a passionate heart, which intervenes, leads and purifies: Joan of Arc." (*JEANNE D'ARC*, p.186) I remind the reader that this dismemberment took place at the sacrilegious *Oath of Strasbourg of 842*. (See my reports on this question in: [LOTHARINGIA: THE HISTORICAL TROJAN HORSE INSIDE OF EUROPE](#).)

However, the greatest irony that Hanotau discovered in the course of writing his book was that Joan of Arc did not just save France, she also saved Christianity and mankind as a whole; and the revelation of that fact was probably the greatest contribution which ultimately led to her beatification and canonization on May 16, 1920.

The most beneficial human deed that Joan accomplished was that she prevented the Catholic Church from being destroyed. The advent of Joan of Arc was a means of solving the crisis of the Great Western Schism (1378 to 1417), because she was able to bring about a reform of the Church from the inside, while Protestantism was merely attempting to bring about a reform from the outside. In a sense, if Joan of Arc had not existed and had not succeeded in her mission, Christianity, as we know it today, may not have lasted. This is the way Hanotau put it:

“Joan of Arc saved France; she also helped to save Christianity in a crisis where the moral unity of the world was in great danger. It is fitting, therefore, that the Church erected her on its altar, as it is fitting that France and humanity celebrates her for all times to come.” ([JEANNE D'ARC](#), p. 6)

JOAN OF ARC

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1. THE MYSTERY OF JOAN OF ARC'S PRINCIPLE UNVEILED

“How can you announce and at the same time accomplish something?”

Dehors Debonneheure

In my translation, I have concentrated on only three of the four sections that Hanotau identified in *Book II, THE FOUR MYSTERIES OF THE LIFE OF JOAN OF ARC: the Formation, the Mission, the Abandonment, and the Condemnation*. I have chosen the first three not only because they reflect the historical significance of her role in creating a Renaissance in France, but also because those three sections reflect the axiomatic principle of change that led to her victory.

Hanotau's polemical choice of the term “**MYSTERY**” is very telling, because he doesn't mean that the four moments of Joan's life represent “mysteries of the faith,” but that these four aspects of her life are still not understood and require to be fully investigated so that their historical significance is brought to the light of day. The point that Hanotau keeps making throughout his book is that the complete truth about her life had not been told and had been deliberately kept hidden for almost 600 years. This remains the case today.

For instance, take the case of her Standard. Every historian has given a mystical and quasi-magical interpretation of it. There is nothing mystical or magical about it. The transformative principle of Joan of Arc is illustrated on the two sides of her Standard: The front side represents Christ the King sitting on a rainbow between Archangel Gabriel (*Annunciation*) and Archangel Michael (*Accomplishment*). The back side represents the Armories of the Valois Monarchy flanked by the same two archangels and receiving France on loan from the King of Heavens. The two sides must be seen as one axiomatic transformation representing the *principle of Announcing the Accomplishment of the Mission*. In other words, the two sides must be as one in the same manner that the announcement of her mission to Charles VII in Chinon was made to coincide with the celebration of the

Day of the Annunciation, March 25, 1429, at the pilgrimage of Le Puy; the day that coincided with Good Friday, in the simultaneity of eternity.

The timing of Joan's liberation of Orleans with her mother's pilgrimage to Le Puy was a most significant singularity. The target date of March 25, 1429 is a unique date for the pilgrimage at Le Puy because it reflected the paradoxical coincidence between the anniversary of the Annunciation of Mary and the anniversary of the Death of Christ. Le Puy-en-Velay has been celebrating a jubilee of "The Great Forgiveness" every time these anniversaries coincided since the Tenth Century when the feast of Annunciation fell on Good Friday; that is, *when the moment of conception coincides with the moment of execution of the mission*. This coincidence, therefore, was made to be a deliberate and integral part of Joan of Arc's mission.



Figure 2 [Reconstruction of Joan's banner](#) by Col. De Liocourt. The two mottos say **Jesus - Mary** and **From the King of Heaven** with the Valois family crest.

The Standard indicates clearly that Christ the Lord is the King of France, and that the Valois family is merely receiving the nation of France “on loan” (*en commande*) from God. The significance of such a “*Mandate of Heaven*” in Joan of Arc’s design has been kept hidden for centuries. Moreover, it is essential that historians research the still hidden documents on her life on this matter in such places as the archives of the Hermits of Saint Augustin and the Vatican archives.

As Hanotaux put it: “It is not admissible that during the entire mission of Joan of Arc, and during the six long months of her trial, Rome did not know what was happening, did not hear anything, and that it could have ignored or could have forgotten everything.” ([JEANNE D’ARC](#), p. IV) The documents are there and someone should dig them out and bring them to the light of day for the sake of mankind.

The important thing to be stressed, here, is that Joan of Arc was motivated by a universal principle of the highest order: an *unhypothesized principle of higher hypothesis*, which her Standard identified and which she, herself, identified in her very first meeting with Charles VII in Chinon. As her confessor, Augustinian Brother, Jean Pasquerel, reported:

“The Sire Count of Vendome led Jeanne to the King and brought her into the royal chamber. When he saw her, the king asked her name; She answered: “*Gentle dauphin, I am Joan the Maid, and the King of heaven has ordered me to have you crowned in the city of Reims, so that you can become the lieutenant of the King of Heaven, who is the true King of France.*” After the King asked her other questions, Jeanne stated again: “*I tell you, from our Lord, that you are the true heir of France and the son of the King; And He sends me to you to take you to Reims, where you will receive the crown, if you accept it.*” Having heard this, the king declared to the Court that Jeanne had told him certain secrets, which no one knew or could have known except God; so he had great confidence in her. All these things the witness heard from Joan herself, for he was not, then, in attendance. (Jean Pasquerel, [Proces de rehabilitation](#), Quicherat, *Procès*, III, pages 100 et suiv. 1456.)

This statement of principle is the equivalent of what the Chinese call “*The Mandate of Heaven*.” Therefore, the crucial point, here, is to understand that, from the beginning to the end, Joan was always very clear in establishing the fundamental principle whereby God is the true King of France, and not Charles VII. In other words, even kings among human beings must be ruled by a principle which is higher than human beings, themselves; and, that principle was *the transformative principle of promising and accomplishing the mission at the same time*.

2. THE MERODE ALTARPIECE AND THE PROMISE OF THE ACCOMPLISHMENT

“This is the process of all great minds: *they indicate what to do, and they do it.*”

Gabriel Hanotaux, *Jeanne d’Arc*

The answer to where the mystery of the accomplishment of the mission lies is located in the way in which Charlemagne understood the *Filioque*. That’s the key; that’s the measuring rod. How did Charlemagne apply the *Filioque* to economics? See my report: [**OLIGARCHISM VS REPUBLICANISM**](#).

The way to understand that question can be found in the writings of Rosa Luxembourg on Charlemagne. (See the report by Ted Andromidas, [**EUROPE NEEDS A CHARLEMAGNE!**](#)) This is how Luxembourg summarized Charlemagne’s economic application of the *Filioque* principle:

“At that time, there began to emerge a small contingent of poor people and beggars, due to the many wars or to the disappearance of individual fortunes. The caring for the poor was considered an obligation for society. Already Emperor Charlemagne expressly prescribed in his capitularies: “Regarding Beggars who roam the countryside, we want each of our vassals to nourish these poor people, either on his fief, or in his house, and he is not allowed to let them go begging elsewhere.” Later, it was particular religious

convents that housed the poor and gave them work, if they were capable. During the Middle-Ages, while the needy were sure to find a home in every house, caring for the poor was considered a duty and no contempt was attached to beggars as it is the case today.” (Quoted by Pierre Beaudry in **ROSA LUXEMBURG AND CHARLEMAGNE**, February 26, 2013.)

The *Filioque* principle applied to the poor was also the hallmark of the reign of St. Louis (Louis IX), who fed more than 100 poor a day at his table. This is the principle that was destroyed throughout Europe after the *Oath of Strasbourg of 842*, when two of the three grandsons of Charlemagne, Charles the Bald and Louis the German, began to wage war against their older brother, Lothar, under the guise of acting “in the name of God.”

There is a unique irony of artistic composition incorporated in the *Merode Altarpiece* by artist Robert Campin. The form it takes is that of an inversion of that lie. St. Augustine once compared the Cross of Christ with a “mousetrap” (*Crux muscipula diaboli*) because the Cross was the bait by means of which the devil was caught in the Lord’s death. The forecasted sacrifice of Joan of Arc was also compared to a devil’s mousetrap that St. Joseph is actually constructing inside the right panel of the *Merode Altarpiece*. The irony strikes the viewer when he discovers that the mousetrap which is drying on the window sill also appears to be a gibbet located in the town square down below. As I noted in an earlier report:

“By 1428, every thinking person in Europe was monitoring how the Maid of Orleans was making history by changing the rules of the game. Robert Campin kept up with her activities through the regular mail service that the leaders of the Flemish City of Tournai exchanged regularly with the Duchy of Burgundy, especially through ambassadors of the City who travelled back and forth from Tournai to France. The herald from Mechelen, who is standing behind the garden door, must have been a well known figure to the members of the Tournai City Council of the time and was likely to have been one of the heralds responsible for that mail service between Tournai and Joan of Arc’s Army. Whether this herald was used by Joan of

Arc is not verifiable. However, what is known is that there were regular communications between the City of Tournai and the army of Charles VII.

“In his account of the events of the period, Tournai historian, Maurice Houtart, reported that Henri Rommain, a political associate of the City Council of Robert Campin, left the City of Tournai on June 9, 1429, with two other ambassadors to accompany the Army of Joan of Arc between Gien and Rheims during her campaign, and attended the crowning of the French King at Rheims on July 17 of that year. Under the protection of a Safe-conduct from the Duke of Burgundy, Henry Rommain, General Councilor of Tournai, Jacques Cheval, Jurist, and Barthelemy Carlier, Dean of the Cloth Industry and Great Dean of the Cloth Crafters of the City of Tournai, crossed the countryside of Picardie and Champagne to accompany Joan of Arc in her mission.” (Pierre Beaudry, [ROBERT CAMPIN'S MERODE ALTARPIECE](#), p. 14)



Figure 3 Robert Campin, *Merode Altarpiece*, 1427-32. Painted during the 1429 Annunciation Jubilee at Le Puy and during the 1431 burning of Joan of Arc at Rouen.

During the time when Campin was painting his triptych, on June 25, 1429, Joan of Arc wrote the following letter to the loyal French people of Tournai:

+ *Jesus + Mary*

“Noble loyal Frenchmen of the town of Tournai, the Maiden informs you of the tidings from here: that in eight days she has driven the English out of all the places they held on the River Loire, by assault and otherwise, where there were many killed and captured; and she has defeated them in battle. And know that the Earl of Suffolk, La Pole his brother, Lord Talbot, Lord Scales, and my lord John Fastolf and many knights and commanders have been captured and the Earl of Suffolk's brother and Glasdale are dead. Stand fast loyal Frenchmen, I pray you. And [crossed-out word] I pray and request you to be ready to come to the anointing of the noble king Charles at Rheims, where we will be soon. And come to us when you learn that we are approaching. I commend you to God; may God watch over you and grant you grace so that you can maintain the good cause of the Kingdom of France. Written at Gien the 25th day of June.”
[\(Joan of Arc's Letter to the People of Tournai, June 25, 1429.\)](#)



Figure 4 Details of the *Merode Altarpiece*. From the herald of Mechelen on the left panel to the devil's mousetrap of Joseph on the right panel, the same message of the spirit of the time was echoed everywhere across Europe in the simultaneity of eternity.

3. THE TRANSFORMATIVE PRINCIPLE OF FORECASTING AND THE ACCOMPLISHMENT OF THE CHANGE

The map of Joan of Arc's military campaign (**Figure 5**) shows the transformative process that Joan of Arc *announced and accomplished in her*

mission, as if in a single snapshot. The Burgundy-Flanders region, including the city of Tournai, shows the remains of the old Lotharingia in alliance with the English and effectively controlled by the German Holy Roman Empire to the East. What had to be restored was no less than the unity of Europe as it existed under Charlemagne. Nothing could have saved Europe and Christianity except the force of principle of a divine intervention to recover the Carolingian unity of Europe. And that divine intervention could not have taken place other than by what Hanotaux called the “*Promise and the Accomplishment*.” That is to say: *The Promise of Accomplishing the Mission as the Mission of Accomplishing that Promise*.

This is the most important point to understand about an axiomatic change in history, even if the reader has difficulty understanding how and why such an inversion might be torturing his mind. Let it be said, simply, that the principle requires *inner-directedness* as opposed to *other-directedness*. The reason why the reader might have some difficulty with this performative inversion is because, the process requires an axiomatic change whereby *when an intention is identical to its realization, it has the effect of increasing the power of the mind by time reversal*. Hanotaux formulated this transformative point in the following extraordinary manner. He said:

“Be that as it may, the King was convinced by what Joan told him. "Secret" or "sign," it is always, in short, that which forms the crux of all the drama: the formal promise of the crown by heredity and coronation. The true miracle of the life of Joan of Arc is always the same: *the promise to accomplish and the accomplishment of that promise*.

“From the very beginning of her career to her success, which was the coronation of Rheims, she rose, so to speak, from step to step, *supporting the present by the future, but also giving some of the present to the future*, with the help of progressive and forecasted achievements. This is the process of all great minds: *they indicate what to do, and they do it*. They shake up the minds and they throw them into action by faith.” (Gabriel Hanotaux, [*JEANNE D'ARC*](#), p. 114)

One look at the map of **Figure 5** below and you will discover how the miracle of Joan of Arc was transformative because it was performative. The map shows, in the simultaneity of eternity, the destroyed remains of what was left of Charlemagne's Europe at the end of the Hundred Years War, since the Oath of Strasbourg of 842. There is a poem by the poet-soldier, Angilbert, which celebrates the awful sadness of the destruction that took place at the Battle of Fontenoy-en-Puisaye, on Jun 25, 841, in Burgundy, where 40,000 men were killed. The battle of this *Brüderkrieg* marked the end of the governability of Europe other than by war.

VERSES ON THE BATTLE THAT WAS FOUGHT AT FONTENOY, in 841

by Angilbert

*“When dawn and its first light of day separated that terrible night,
There came not Sabbatical rest, but the fatal meteor of Saturn.
Shattered was the peace among the brothers; a sacrilegious demon rejoiced.*

*As the war cry resonated, here and there began the awful conflict.
Brother prepared death for his brother; uncle for his nephew;
And, the son had no longer filial love for his father.*

*Never a greater carnage had been seen, on any battlefield.
Never so many Christians had met their death in such a river of blood.
Never was there such infernal rejoicing coming out of the triple-mouth of Cerberus.*

*The all powerful right hand of God protected Lothar,
Saving his life. But, if others had fought as valiantly,
Concord would have soon returned.*

*But, here is the problem! Just as Judas had betrayed our Saviour,
Similarly, dear King, your own generals have betrayed you to the sword.
Be mindful that the wolf that comes forth carries away the lamb.*

*Fontenoy, the peasants call it fountain, but the village that witnessed the slaughter
Calls it the ruining of the Frankish blood.
The plains are in horror, the forest is horrified, and horror fills the silent marsh.*

*May dew or rainfall never refresh these fields
Where such skillful and brave men have fallen in battle.
Father, mother, sister, brother, friends, the dead with tears have wept.*

*And this heinous crime I have witnessed, which I here in verse report,
Angilbert, myself participated in, fighting with the other men.
Alone, among so many, I have survived in the battle's front most lines.*

*By turning my head, I have seen the sinking valley and the top of the hill,
Where the courageous king, Lothar, pressed against his enemies,
And forced them to flee near the brook.*

*On the side of Charles, and also on the side of Louis,
Lies the field in white enshrouded, in the long lines of dead bodies
Resembling birds in the fall when they sit and rest.*

*But, this battle is not worthy of praise. It must not be sung in music.
From the East to the West, from the North to the South
Will be mourned, here, those who have received the shock of death.*

*May this fatal day be damned! Never count it in the cycle of the year!
Let it be eradicated from all minds. May the Sun never shine on it,
And may the break of day never be there when that day rises again.*

*Oh terrifying night, most bitter night, harder than could be endured
When they fell, those brave men, the shrewdest ever in battle skills,
So many fathers, mothers, brothers and sisters, friends have wept.*

*Now the lamentation and weeping I will describe no more.
Each should find the strength to restrain their tears:
On their souls may the Lord have mercy and we pray that He forgives them."*

(Angilbert, [*Poem on the Battle of Fontenay*](#), June 25, 841 Latin and French translation by P. Beaudry.)

In 1860, an Obelisk was erected on the battlefield. On it is written: "*Here was fought on June 25, 841 the Battle of Fontenoy among the children of Louis the Debonair. The victory of Charles the Bald separated France from the Western Empire and created the independence of the French nation.*" Can such a lie ever be erased?



Figure 5 During the time of Joan of Arc, France was divided into three regions. The North-West (green) is controlled by the English, the South (blue) by Charles VII, and the East (peach) by the Duke of Burgundy. The White region is controlled by the Germans. The arrows show the different routes of Joan's military campaign.

4. HOW THE MIRACLE OF JOAN OF ARC RESIDES IN THE AXIOMATIC CHANGE OF HAVING PITY ON MANKIND

What was the nature of the change that Joan of Arc created? She accomplished the triple mission that she set out to do: 1) She lifted the siege of Orleans; 2) she crowned the King at Rheims; and 3) she kicked the English out of France. That was the miraculous effect of Joan of Arc's mission during every step of the way. "What was miraculous about that," you ask? The answer is that such an accomplishment required divine intervention in the form of an axiomatic transformation of the entire French population; that is, the intervention of a universal unhypothesized principle of least action which resulted in an increase in energy-flux-density of the human population. The effect of that action was consummated with the creation of the first sovereign nation-state of Europe under Louis XI in 1477.

The fact that a seventeen year old girl left her family to save the kingdom of France, when it was at its greatest peril, and that she personally took the brunt of that peril by sacrificing her own life so that the kingdom of France could live as a sovereign nation-state; that's the miracle. That is, the miracle of accomplishing the impossible, because, no one in his right mind would have done this without knowing what the future immortal results would be.

This is the reason why, politically and economically speaking, the miracle of Joan of Arc was, and is, the cornerstone of the new reconstruction of Charlemagne's Europe today: France was the first created sovereign European nation-state under Louis XI; and now, 600 years later, the time has come for France to become the first European nation to transform itself into an improved Charlemagne sovereign European nation under the policies of LaRouche's friend, Jacques Cheminade.

Today, the principle which created a superior authority to the member nations of the European Union has been rejected by the populations of the Old Continent because it was not valid. The reason is simple. The purpose of the European Union was to regulate competitive markets and limit the political sovereignty of its members. Instead, the intention should have been the

implementation of a Charlemagne intention; that is to say, *the benefit of others*, starting with the poor. Hanotaux had an insight into this sort of *performative time reversal action* which, when applied to today's strategic situation, makes total sense. He said:

“If France had died, if it had become English, or if it had been divided between England and a half-German Burgundy, if the duchy of Burgundy had been enlarged and installed as a kingdom on the Meuse and on the Rhine, abandoning Paris, Nantes, Bordeaux, and possibly Toulouse to the Plantagenets, it would have been all over with the Latin countries, with Mediterranean thinking and civilization, with the Roman tradition altogether.

“Rome, still under the effect of the schism, would not have resisted the formidable assault which the "Reformation" outside of the Church was preparing to deliver. In the pagan anarchy of Italy, in the flowering of the violent and sensual luxury which characterized the Burgundian hegemony, the collapse of the throne of Charlemagne and of St. Louis would have created a hole which probably could never have been filled. Therefore, if the Divine Will ever needed to correct or prevent the consequences of human errors, those were the days. By raising Joan of Arc on its altars the Catholic Church merely fulfilled a duty of gratitude.” (Gabriel Hanotaux, [JEANNE D'ARC](#), p.126)

However, that Catholic Church “duty of gratitude” was never made publically known to anyone because the Vatican feared to reveal its true historical significance, and therefore, is still hiding the archives on Joan of Arc. But, now the time has come to make it known. It is worth noting that Charlemagne and St. Louis were the only two kings in the history of France who served the poor at their table.

Although Hanotaux may not have been in a position to see the new paradigm shape itself and take place, as we see it and as we are shaping it today, the time has now come to accomplish the unfinished business of Joan of Arc. The sovereign nation-states of the entire world must be changed today. Independent sovereign nation-states have become an impediment to peace and must be transformed

accordingly. A new framework of shared and interconnected sovereignty must be established. The time has come for an all-inclusive sovereignty-sharing world order to dominate and rule the Earth as a whole, only for the *benefit of the other*.

The first and foremost questions to be resolved among the Western countries are the fallacious religious differences which have been used against people for centuries in order to keep Judaism, Christianity, and Islam apart from each other. Charlemagne has been the only Western World leader who was able to establish an ecumenical peace among all three religions of the Book; and that remains the model for the West. See my reports in [HISTORY BOOK I](#) and ["MENSHISM!"](#)

There are similar conflicting points in China among Confucianism, Taoism, and Buddhism, and such differences are being overcome by an ecumenical perspective such as the principle of [self-restraint for the sake of others](#) which is the equivalent of the Peace of Westphalia principle known as *the benefit of the other*. That is the principle involving the Jade Rabbit in the Moon. That is precisely the all-inclusive principle of connectivity that the current Chinese Government of Xi Jinping is attempting to apply worldwide in order to eradicate the present geopolitical divisions of the world.

Here it is, the real miracle; it is in your hands, today. Are you going to have pity on mankind? Are you going to take that mission on? Are you going to realize the reconstruction of Charlemagne's Commonwealth of the Poor based on the *Filioque*? Are you going to put an end to the war-oriented nation-state as we have known it since the *Oath of Strasbourg*? Are you going to put an end to war? Are you going to put an end to the source of war, the British Empire? The only way the United States will be able to survive in this new paradigm is by helping Europe join the new paradigm of the *One Belt-One Road* of Xi Jinping making it into a World Landbridge, a "[Community of the Same Destiny](#)." Are you ready, able, and willing to go all the way on that one? Are you able to *indicate what to do, and do it at the same time*?



Pierre Beaudry, March 25, 2017.