

Capture at Compiègne

After Jeanne's betrayal by the very King she had fought to crown, the Burgundians moved to lay siege to the strategic city of Compiègne, just north of Paris. Jeanne could no longer be restrained in her enforced idleness: As at Orléans, the patriotic forces inside Compiègne resisted heroically, despite the fact that Charles had ceded to the Burgundians, but the city's inhabitants needed reinforcements quickly. Hanotiaux reports that Compiègne was the command center of all communications between Duke Philip of Burgundy and his stronghold at Paris. Freeing Compiègne would cut his line of communication. She immediately organized a battalion of Italian mercenaries, leading them to Compiègne, which she was able to

enter. DeVries charges that Jeanne committed treason, because she left for Compiègne without permission from the King. In fact, it is obvious that it was King Charles VII who had committed the treason, by disbanding the army that had brought him victory.

In order for his siege on Compiègne to succeed, Duke Philip of Burgundy amassed a huge army and artillery train, directing it entirely against Jeanne and Compiègne. Her forces fought valiantly, but since no help came from the King, she was beaten back, again and again. The Burgundian chronicles of this battle, cited by DeVries, show their reluctant admiration for this sainted warrior. When Jeanne and her army became trapped in a Burgundian ambush, the Burgundian chron-

The Historical Jeanne d'Arc

This memorandum, dated Nov. 7, is part of a dialogue with researchers investigating the historic role of Jeanne d'Arc.

It would be important to compare the account [*Jeanne d'Arc*] by [France's late 19th-Century former Foreign Minister Gabriel] Hanotiaux for presence, or absence of attention to this point: Beginning on p. 237 of the English translation of Régine Pernoud's *Jeanne d'Arc*, and ending at the beginning of the following page, there appears a most significant interpolated commentary, situating not only the case of the inquisition against her, but also a number of the most significant persecutors, as partisans of that Conciliar movement, as at Basel, which aimed at that destruction of the Christian Church actually accomplished under later, Venetian direction, during the schisms and religious warfare which came to dominate most of the Sixteenth Century and most of the first half of the Seventeenth.

It was the turn within the Conciliar movement steered largely by Nicholas of Cusa, and the aftermath of the great ecumenical Council of Florence, which set into motion Jeanne's rehabilitation from the fraudulent charges which had been placed against her by those scalawags, based in the University of Paris, who had operated under the cover of the orders directed from the King of England and the Duke of Burgundy.

Add to this, that it was the establishment of the first sovereign nation-state, under France's King Louis XI, which brought together not only the role of Jeanne and the Council of Florence in creating modern Europe, but which, by leading to the founding of the first English state based

on the same principle of the general welfare, that under the Henry VII, whose principle of law was best expressed by the great statesman Sir Thomas More, that chain of circumstances leading into the unique historical role of the 1776-1789 American Revolution has played in shaping world history since.

This approach to the appreciation of Jeanne d'Arc's living place in modern history, frees her reputation from those would-be historians who seek to account for her role in terms of one or another sort of banal, "connecto" variety of conspiracy. That is to say, if one grasps the sweep of and within European history, from the Thirteenth-Century beginning of the Guelph League's ultramontanism, through the Fourteenth-Century New Dark Age which that ultramontanism produced, and situates the struggle for the belated establishment of a form of political society based upon natural law, the sovereign form of nation-state republic dedicated to the general welfare, we see Jeanne in the context of an individual who, in her special way, played a crucial historical role, contributing crucially to defeating the cause of her opponents within that century, the opponents of the Fifteenth-Century Golden Renaissance.

By recognizing the role of the Spanish monarchy, in betraying the anti-Venice League of Cambrai, and thus setting into motion that takeover of Henry VIII which led to the judicial murder of Thomas More, real history comes to life before our eyes, rather than some silly "connecto" chronicle with its customary, fraudulent "explanations."

The key fact, is the identity of the University of Paris, and of the figures associated with the evil tradition of that University, behind the figures used by England and Burgundy in the case of Jeanne, which closes the principal gap in the account. That these were also leading figures of the variety of ultramontanist faction behind the anti-Pope and the Basel Council, brings several centuries, before and following, into focus in presenting to issue the stream of history in which the individual historical role of Jeanne was actually situated.—*Lyndon H. LaRouche, Jr.*