



Joan's voices and visions have played many tricks with her reputation. They have been held to prove that she was mad, that she was a liar and impostor, that she was a sorceress (she was burned for this), and finally that she was a saint. They do not prove any of these things; but the variety of the conclusions reached shew how little our matter-of-fact historians know about other people's minds, or even about their own. There are people in the world whose imagination is so vivid that when they have an idea it comes to them as an audible voice, sometimes uttered by a visual figure. Criminal lunatic asylums are occupied largely by murderers who have obeyed voices. Thus a woman may hear voices telling her that she must cut her husband's throat and strangle her child as they lie asleep; and she may feel obliged to do what she is told. By a medico-legal superstition it is held in our courts that criminals whose temptations present

themselves under these illusions are not responsible for their actions, and must be treated as insane. But the seers of visions and the hearers of revelations are not always criminals. The inspirations and intuitions and unconsciously reasoned conclusions of genius sometimes assume similar illusions. Socrates, Luther, Swedenborg, Blake saw visions and heard voices just as Saint Francis and Saint Joan did. If Newton's imagination had been of the same vividly dramatic kind he might have seen the ghost of Pythagoras walk into the orchard and explain why the apples were falling. Such an illusion would have invalidated neither the theory of gravitation nor Newton's general sanity. What is more, the visionary method of making the discovery would not be a whit more miraculous than the normal method. The test of sanity is not the normality of the method but the reasonableness of the discovery. If Newton had been informed by Pythagoras that the moon was made of green cheese, then Newton would have been locked up.

Gravitation, being a reasoned hypothesis which fitted remarkably well into the Copernican version of the observed physical facts of the universe, established Newton's reputation for extraordinary intelligence, and would have done so no matter how fantastically he had arrived at it. Yet his theory of gravitation is not so impressive a mental feat as his astounding chronology, which establishes him as the king of mental conjurors, but a Bedlamite king whose authority no one now accepts. On the subject of the eleventh horn of the beast seen by the prophet Daniel he was more fantastic than Joan, because his imagination was not dramatic but mathematical and therefore extraordinarily susceptible to numbers: indeed if all his works were lost except his chronology we should say that he was as mad as a hatter. As it is, who dares diagnose Newton as a madman?

In the same way Joan must be judged a sane woman in spite of her voices because they never gave her

any advice that might not have come to her from her mother wit exactly as gravitation came to Newton. We can all see now, especially since the late war threw so many of our women into military life, that Joan's campaigning could not have been carried on in petticoats. This was not only because she did a man's work, but because it was morally necessary that sex should be left out of the question as between her and her comrades-in-arms. She gave this reason herself when she was pressed on the subject; and the fact that this entirely reasonable necessity came to her imagination first as an order from God delivered through the mouth of Saint Catherine does not prove that she was mad. The soundness of the order proves that she was unusually sane; but its form proves that her dramatic imagination played tricks with her senses. Her policy was also quite sound: nobody disputes that the relief of Orleans, followed up by the coronation at Rheims of the Dauphin as a counterblow to the suspicions then current of his

legitimacy and consequently of his title, were military and political masterstrokes that saved France. They might have been planned by Napoleon or any other illusionproof genius. They came to Joan as an instruction from her Counsel, as she called her visionary saints; but she was none the less an able leader of men for imagining her ideas in this way.

If you find any errors ( broken links, non-standard content, etc.. ), Please let us know < report chapter > so we can fix it as soon as possible.