

of brick and mortar, or, as the executioner called it, "a scaffolding of plaster."

The King, too, who e intimacy with Joan before she fell into the hands of the English was well known, is stated to have recognised her, as her brothers had done, and received her with these words:—"Pucelle, m'amie, soyez la très bien revenue, au nom de Dieu!" She is then said to have knelt at his Majesty's feet and communicated to him the artifice by which she had escaped.

It would be not only curious, but interesting to know on what authority the above historians make these statements, as, could their truth be proved, the greatest stain upon England's victorious arms would be finally wiped away.

The Abbé Lenglet's "*Histoire de Jeanne d'Arc, vierge, héroïne, et martyre d'état, suscitée par la Providence pour rétablir la Monarchie Française,*" was published in 1753, in 12mo.; Vilaret's work about ten years afterwards, in continuation of the unfinished labours of De Velly.

May I ask whether these statements have ever been confuted?

During the past twenty years we have been compelled, though with sorrow, to play the skeptic with regard to some of the best-known historic phrases. A revered one of those lately demolished is the story told of the great German poet. It was long believed that Goethe, when dying, exclaimed: "Light, more light!" whereas what he did say was, according to our Yale Professor: "Bring the candle nearer." If we may believe the same reliable authority, the saying attributed to Louis XIV.—"The State! I am the State!"—was never uttered by him at all, but was said by Mazarin some twenty years before the King's time; and, for that matter, before the Cardinal, by Elizabeth of England. Nor was the late M. Thiers the author of the constitutional maxim, "The King reigns, but does not govern," for it was said by