

says that La Pucelle made her appearance at Metz some time after her supposed execution, where she was received with due honours, "was acknowledged by her two brothers, Jean and Pierre d'Arc, and was married to a gentleman of the house of Amboise, in 1436." Her seemingly miraculous escape from "the jaws of a fiery death" is accounted for as follows:—The Bishop of Beauvais is accused by all parties of trick and treachery in the conduct of the trial. It was his known propensity to gain his ends by stratagem, craft, manoeuvre, fraud, and dexterity. He sought out and brought forward such testimony only as related to ecclesiastical offences and handed over the decision to the secular judges, whose clemency he invoked. Joan said to him publicly, "You promised to restore me to the Church and you deliver me to mine enemies." (Villaret: "Histoire de France," vol. xv., p. 72.) The intention of the Bishop, then, must have been that the secular judges, for want of evidence, should see no offence against the State, as the clerical judges, notwithstanding the evidence, had declined to see any against the Church. A fatal sentence was, however, pronounced, and the fulfilment of it intrusted to the ecclesiastical authorities.

Immediately after the *auto-da-fé*, one of the executioners ran to two friars and said that he had never been so shocked at any execution and that the English had built up a scaffolding of plaster (*un échafaud de plâtre*) so lofty that he could not approach the culprit, which must have caused her sufferings to be long and horrid. (Pasquier: "Histoire d'Orléans," vol. vi.) Yet she escaped, and appeared, as above stated, at Metz some time afterwards.

The Parisians, indeed, long remained incredulous. They must otherwise have punished those ecclesiastics whose humanity, perhaps, conspired with the Bishop of Beauvais to withdraw her from real execution down a central chimney