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ART. I.—*Select Notices of the present state of Religion and Religious Literature in some countries of Europe.*

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THE progress of religion on the continent of Europe will naturally maintain a high place in the view of American Christians, until the church shall cover the whole earth. Europe must long continue to be the great centre of moral influence upon the rest of the world, and if evangelical truth were once established in its chief countries, we might look for the speedy return of all mankind to God. But there is a large part of Europe which the Reformation never reached; and even in those kingdoms where Protestantism made its first great conquests, the churches which are nominally evangelical have yielded the truth of their fathers for various forms of Pelagian, Socinian and Deistical unbelief.

This has been remarkably the case in Germany. Not many years ago, heresy had become so prevalent that there was scarcely a professor's chair occupied by an evangelical man, and not a single journal which uttered a word in favour of orthodoxy. At present the case is very different, and the number of godly and zealous professors, preachers and editors is increasing. Among other journals we might mention those of Tholuck, Rheinwald, and Hengstenberg, all which,

It appears from these decisions, that no person who disbelieves in a future state of rewards and punishments, can be admitted to give testimony in a court of justice; and if any witness be objected to, on account of such disbelief, he cannot even explain, so little credit does the law give to his testimony; but must call on others who do believe in future rewards and punishments, to explain for him, and rebut if it can be done, the testimony of those who are called to prove his disbelief.

ART. III.—*Modern Miracles and Wonders.*

S. H. J. Gander

WE cannot but admire the adroitness with which the Romish church adapts her arguments to every variety of zone and meridian. What might be good proof in Brazil would be laughed at among us, and therefore we have heretofore heard very little about relics, revelations, and miracles. Among the vulgar even in America, it must be owned however, these means have their ancient credit, and the priesthood make full use of them in a private way. We have ourselves known an instance in which it was attempted to remove an epileptic patient from regular medical treatment, to the care of a priest who was to cure him by prayer. When we read of the horrible impostures which have been used to propagate the Roman superstition, we are continually tempted to think that these were confined to the dark ages. But the truth is, in all countries where Protestantism has not unchained and enlarged the public mind, there is the same predilection for miracle-mongery and lying wonders. Cures are wrought at holy wells and famous shrines; pilgrimages are undertaken; and charlatans like Hohenlohe hoax the miserable populace.

There is a kind of mystical devotion peculiar to the Romish church, the effect of long continued contemplation upon a mind and body distempered by austerities, celibacy, and a mode of life at war with the organic laws of our nature. This devotion may be understood by a glance at the history of Saint Teresa, in Alban Butler's *Lives of the Saints*. It occurs chiefly in convents, and most of all among hysterical women, who have been emaciated by fasting, and reduced to a sickly susceptibility of nerve by the process of 'voluntary

humility.' Such devotion is full of ecstasy, and often grows into a supernatural phrensy, in which the patient is rapt, beholds visions, hears the music of heaven, and in a state of oscillation between madness and idiocy becomes a spectacle of awe to devotees; much after the fashion of an eastern Fakir or Marabout.

Such an occurrence in New York or Boston might create a sensation for a few weeks or months, but would soon become obsolete. Our good friends the Germans, however, are not to be so easily satisfied. They have a special proclivity towards the wonderful, and, to speak in the phrase of the self-styled phrenologists, their heads display a singular development of the organ of Marvellousness. The credulity which they evince, almost without exception, on the subject of Animal Magnetism, is an exemplification of this. While in England and America the whole thing is scouted as beneath serious notice, every one who is acquainted with the current German literature is aware that its periodical publications are fraught with reference to this subject which evince a thorough belief of all its alleged wonders. Thus we could name pious men who have sought the cure of diseases by animal magnetism, and professed Christians who believe that miracles may be wrought by the same power. So also, it is widely believed that the faculty of *clear-vision*, obtained during magnetic sleep, communicates to the somnambulistic patient an elevation above time and space, and an insight into things otherwise out of reach. The obstructions of matter and distance, and the feebleness or limited nature of organs being removed, the soul can look into matters a thousand miles off, or by a singular introversion examine the condition of its own proper body. Thus patients look at their own insides, see what is the matter, and prescribe accordingly. This is not to be laughed at, unless you would laugh at half the wise men in Germany.

Within the last year some interest has been excited by the cures of a certain thaumaturg of Constance, by name Eigler. This man removed some years since from Carlsruhe, and his house is filled with a concourse of patients, principally from Swabia and Switzerland. When they are presented to him he first prays with them, and then gives them a paper on which three prayers are printed. For this they pay one groschen. He puts on a great show of piety. Among his admirers and panegyrists are many educated people. It is

supposed that in January 1835 he was resorted to by no less than five hundred men. Some of these remain from six to eight days. His common method is described to be this: he first takes the patient alone, writes his name and disease in a book which he places on the floor, and causes the patient to kneel upon it, while he prays over him in a low voice. When the numbers increased he took ten or more together. His usual questions were, Whether they firmly believed in his power to save them; Of what religion they were, &c. Then after an exercise of prayer, he cries, with an imposing and imperious tone, "Arise in the name of Jesus, faith hath made thee whole!"

There have been such impostures in every age and nation, and under every form of false religion. But they become alarming when they offer themselves under the garb of Christianity, and especially when they are received by good and learned men as worthy of credit, or as justifying any expense of philosophical investigation. The extreme of credulity in these matters to which we know some excellent German divines to go, fills us with unfeigned apprehension; for it is well adapted to bring a reproach upon evangelical religion. The indiscriminating reception of every legend which may be concocted in a nunnery, even though it is not accompanied by any acknowledgement of popish doctrines, carries with it disastrous consequences. It shakes the pillars of historical evidence, accustoms the mind to familiar dealing with unreasonable fabrications, cultivates a distempered love for the marvellous, and even tends to vitiate the faculty of separating truth from falsehood. And therefore we look upon the connexion of this credulity with evangelical piety as very unfortunate, and as paving the way for an irruption of infidelity. Indeed there is nothing in the character of the modern British mind which we regard as so conducive to the rational investigation and defence of religion, as that cool, critical, reserved and undaunted manner with which it looks at the gorgons, hydras and chimeras dire of the superstitions which affrighted our ancestors. In the meantime Germany is at frequent intervals agitated with some new miracle; and one of the most interesting is that which has recently been published under the following title: "The bitter sufferings of our Lord Jesus Christ, according to the meditations of the godly Anna Catharina Emmerich, Augustinian nun of the Convent Agnetenburg at Dülmen. With a Memoir

of the deceased.”* As she was, in one respect, a follower of St. Francis, let us premise a word respecting him.

After the veneration of the cross became a part of the Popish superstition, it was a natural wish among devotees to have, or at least to be thought to have, the marks of Christ's death imprinted on their bodies. The first who received these stigmata, so far as we are informed, was the great founder of the Friar Minors, St. Francis of Assisi; and the event occurred about the year 1224. That our account may be wholly impartial, we choose to adopt the language of Alban Butler, one of the most accredited compilers of Catholic legends.† After relating that the saint had been for some time in an ecstasy of devotion, in which he had a vision of our Saviour, the biographer proceeds: “After a secret and intimate conversation, the vision disappearing, his soul remained interiorly inflamed with a seraphic ardour, and his body appeared exteriorly to have received the image of the crucifix, as if his flesh, like soft wax, had received the mark of a seal impressed upon it. For the marks of nails began to appear in his hands and feet, resembling those he had seen in the vision of the man crucified. His hands and feet seemed bored through in the middle with four wounds, and these wounds appeared to be pierced with nails of hard flesh; the heads were round and black, and were seen in the palms of his hands, and in his feet in the upper part of the instep. The points were long, and appeared beyond the skin on the other side, and were turned back as if they had been clenched with a hammer. There was also in his right side a red wound, as if made by the piercing of a lance; and this often threw out blood, which stained the tunic and drawers of the saint.” “St. Francis endeavoured nothing more than to conceal this singular favour of heaven from the eyes of man, and for this purpose he ever after covered his hands with his habit, and wore shoes and the feet of stockings on his feet.”‡ After this preface we are ready for our principal narrative.

Anna Catharina Emmerich, the person to whom we have referred, was born September 8th, 1774, near Koesfeld in Westphalia. In this part of Germany, and especially in the

* Sulzbach 1833, pp. 406, 2d. edition, 1834.

† Lives of the Saints, Vol. X. p. 99. ff. edit. Lond. 1814.

‡ Mr. Butler adds in a note the remarkable circumstances, that Wadding saw, in the convent of the poor Clares at Assisium, a pair of these half-stockings made by St. Clare for St. Francis, with the parts raised above and below for the heads and points of the nails. Blood from his side is kept in the cathedral at Recanati.

region of Munster, there prevails a superstition very similar to the Second Sight of the Scottish Highlands. Persons who have this endowment are privileged with a foresight of deaths, marriages, and other important events. The name given to such a seer is *Gucker*, in low German *Gicker*, literally a Peeper. The parents of Catharina were poor peasants, and her education consisted in little else than a perpetual revolving of Romish offices and legends. The influence of such a regimen upon an ignorant and susceptible mind was what might have been expected. She became the subject of a direful malady which involved first the imagination, and afterwards all the other powers of body and mind. The wildest dreams of Swedenborg are moderate compared with her revelations. In early childhood she was favoured with a sight of her tutelary angel, of the blessed virgin, and of the infant Jesus, with whom she even played. We are told that these things are common in Munster. At this tender age she was possessed of a discernment which enabled her to distinguish the good, pure, and holy, from the evil, corrupt, and profane, both in natural and spiritual matters. Thus she gathered simples which were unknown to others, and rejected such herbs as were noxious or abused to magical purposes.

The self-inflicted penances of this deluded girl were extraordinary. In winter she would go barefoot in the snow for hours together; and these mortifications tended to make inveterate that susceptibility of the nerves and the mind which was the basis of all that followed. The least degree of sin, we are informed, would crush her spirit, so as to produce sickness. In the mean time dreams and visions increased upon her. These, however, she seldom mentioned, thinking, in the simplicity of her heart, that every body had the same. It may be imagined how the constant reading of inflammatory lives of saints would operate upon a crazy constitution such as Catharina's. As a matter of course she sighed for the monastic life, of which she was already anticipating the harshest macerations in her voluntary discipline. It was not her happiness to accomplish this desire until the year 1802, when she was admitted to the Augustinian nunnery at Dülmen, being then in her twenty-eighth year. Long before this, however, she had received a very extraordinary token, the first of that train which made her so famous, and caused the story of her miraculous impressions to be circulated by the good Catholics of Westphalia just as tracts are

circulated by us. As she was, on a time, kneeling at her evening devotions before the altar in the Jesuits church at Koesfeld, the blessed Saviour appeared to her, issuing from what is called by Romanists the Tabernacle. He held in his left hand a wreath of flowers, and in his right a crown of thorns, offering her the choice. She chose the latter and pressed it with transport upon her head. On coming to herself she was sensible of a severe pain about the head, and a swelling around the temples; and after a while blood began to issue from the parts affected. She concealed this for a long time, but her biographer professes to have witnessed this bleeding, most unequivocally, many years afterwards. This choice of the crown of thorns with the consequent bleeding has been experienced by several Romish saints, particularly Catharine of Siena, and Pasithea de Cragis.

In her conventual life, Catharina suffered much from the envy and ill-nature of the sisterhood; but she appears to have borne this and all her other trials with exemplary meekness. After the dissolution of the monastery in 1811, she received, during one of her ecstasies, a double signature of the cross upon her breast, and somewhat later, the lively impression of our Saviour's five wounds; a favour by no means rare in Romish legendary story, and called in Popish phrase *stigmatisation*. We are assured by the author, that the number of persons who have been thus marked is by no means small; since Francis of Assisi, there have been more than fifty. The miracle occurred while Catharina was lying with outstretched arms in a stupor of ecstasy, just as any one may see in the pictures of St. Francis. She was immediately sensible of a change in her whole habit of body, as if the current of blood had rushed violently towards the wounds. After this *vulnus divinum plaga amoris viva* was received, Catharina became bed-ridden. She was now incapable of receiving any strong nutriment, and lived upon weak wine and water, or water alone, or the juice of a cherry or a plum in the smallest quantities. The mysterious wounds bled regularly on Fridays. Towards the end of the year 1819 the bleeding became less frequent, and at length, after having been open for seven years, were entirely closed, leaving bright cicatrices, which reddened upon all high days, and sometimes bled on Good Fridays.

Reader, these things occurred not in Spain, but in Germany, not in the middle ages, but in the nineteenth century. Incredible as they may seem to sceptics of the Anglo-Saxon

race, they appear to be fully credited even by philosophical and pious Protestants in Germany. They were not done in a corner, but are attested by some of the first men in that country. After they became the subject of common rumour, a commission was appointed by the ecclesiastical authorities of Munster, the result of which was a confirmation of the whole story. Dr. Von Druffel, Medical-counsellor-in-chief, acted as the physician in this investigation, of which he gave a detailed account in the Salzburg Medical Journal of 1814, vol. i. p. 145. vol. ii. p. 17. Dean Overberg, a man of note in Germany, annually visited the patient until the end of her life, and substantiates the account. Bishop Wittmann, and Dr. J. M. Sailer, greatly celebrated as a professor, author, and prelate, confirm the statements in full. To these may be added the Princess Galitzin, and Count Leopold von Stolberg. Leading evangelical journals, far from doubting the alleged facts, only differ as to the mode of explaining them. The author of the work from which these details are taken was the most sedulous observer of the wonders, and for several of the last years of her life waited upon her with most religious awe, and wrote from her dictation what he has since made public. Catharina became an object of universal curiosity so that the visits were burdensome. She lay always in an extreme of bodily weakness, and her sacred wounds were always exceedingly painful. She constantly treated them as the punishment of her sins.

While she was thus confined to her bed, she was by the power of a wonderful imagination, or if you please by miracle, engaged in frequent spiritual excursions; visiting distant countries and witnessing events far remote from her corporal whereabouts. And what is most remarkable, she often bore upon her person the bodily marks of fatigue, labour, or accident. Thus, when she had, in vision, worked some days in pulling up thistles out of a field—by which was symbolically represented the purifying of bishoprics—her hands and arms bore the ordinary marks of this employment. This is fully accordant with the most approved records of saintship. St. Paula used thus to visit the holy places. The same happened to Columba of Rieti, and Sidwina of Schiedam, the latter of whom on returning from her putative expeditions was affected in body just as if they had been real; she was weary, wounded in the feet, bruised and scratched with thorns, she even sprained her ankle during one of her excursions and lay longer confined in consequence than if it had

been an ordinary luxation. And we all remember it as a ruled case in the matter of night-mare, that those who have been witch-ridden during sleep, suffer all the exhaustion which would be produced by a similar exercise in their waking hours.

Catharina's nocturnal pilgrimages were usually to those places of which she had read in sacred history or legendary tales. These places her imagination peopled with all the holy ones of the calendar, and she saw these personages face to face, and held with them the moral edifying colloquies which are duly recorded and published for the benefit of Romanists. She was familiar in her travels with the holy land, and not only detailed all the particulars of our Saviour's life and passion, but recounted the whole apostolic history for some weeks after Pentecost, day by day, minutely describing places, persons, manners, discourses and miracles. It was part of her supposed calling to bear, in a vicarious manner, the diseases of many other persons. These she endured with all their distinctive symptoms, and sometimes so severely that she seemed to be at the point of death. However strange this may seem to us, it appears to be agreeable to the rule in such case made and provided, in the routine of saints' miracles. The devotee of Prevorst, of whom Kerner gives account, had the same endowment. This saint had so lively a sympathy with the miseries of others, that when a sick person came near her, even without touching, she immediately was seized with all the same afflictions, and the sufferer of course was relieved.

We almost blush for the honour of Christianity when we find such fables gravely published in enlightened Germany, and such drivellings as those of Sister Emmerich, recorded as revelations, and solemnly received even by Protestant divines. As a physical and psychological phenomenon, we regard the whole affair as interesting, and it is only from this consideration that we lend our pages to a few of Catharina's visions, as reported by her awe-struck amanuensis. It may be pertinent to premise that raptures of this sort are not confined to the Romish religion. The priestesses of the oracles had the same ecstasies. And we learn from the collections of Von Hammer, and the versions which Tholuck and Schlegel have made from the eastern mystics, that the Soofies and other fanatical Mussulmans are affected in a similar way. In Witgenstein-Berleburg, more than a century ago, there appeared a quarto volume of revelations made

to an inspired devotee. We might mention also the notices of a female seer, published at Frankfort, by J. F. Von Meier; the account of another given by Justinus Kerner; "The Mystical City of God, or the Life of the Virgin Mary," revealed by herself to sister Maria de Jesu, abbess of the nunnery of the Immaculate Conception, translated from the Spanish by T. Crozet, and published in three quarto volumes at Brussels, in 1715. But we rather hasten to get through with one or two of the precious morsels gathered from the lips of Anna Catharina.

"The chalice," said she, "which the apostles procured from Veronica, is a wonderful mysterious vessel. For a long time it had lain in the temple among other costly articles, but its use was forgotten, as is likewise the case among us Christians, with many a sacred relic of antiquity, which by the lapse of time has fallen into oblivion. It often happened in the temple, that antiquated unknown vessels were discarded, and sold, or re-wrought; and so in divine providence this most holy vessel, after various fruitless attempts to melt it down, was laid aside, and at length found by the young priests in the treasure-chamber of the temple along with other things, thrown away as a forgotten piece of furniture. The chalice and its appendages procured by Seraphim, had often been used at feasts where Jesus was entertained, and has now become the permanent property of the holy church." If the reader is unable to see the value of this revelation, we must attempt to edify him by a vision of Melchisedek. "Melchisedek did not seem to me to be very old. He was slender, tall, and uncommonly grave and mild. He was clad in a long white dress, like no earthly garment I ever saw. Abraham's white raiment was soiled in comparison with it. It seemed all light. He had a girdle marked with certain letters, and laid down, when he made oblation, a white plaited cap, such as priests afterwards used. His hair was long and fair, like light silk, and he wore a small, pointed, cloven beard. His countenance was shining. Before him every thing was solemn. It was said to me that he was a priestly angel and messenger of God." We cannot record any more of this unfortunate creature's delirium; it is almost a mortification to have said so much. The deranged woman was liberated from her sufferings on the 9th of February 1824.

Wonderful as this account is, we confess that we are no less surprised at the manner in which it has been received

by some of the evangelical and learned Protestants of Germany. It may serve as a wholesome caveat against the vagaries of this imaginative and superstitious people, if we spend a little more time in unfolding the lamentable hallucination which is exhibited in the present case. We find the history of the nun of Dülmen reviewed in two of the leading evangelical journals of the last year; the *Repertorium* of Professor Rheinwald and the *Journal of Hengstenberg*. But how is the narrative received? Instead of questioning the allegations, or rebuking the fraud or credulity of the Papists, both these journals yield implicit credence to the story, and attempt its explanation, upon a hypothesis in which there is a jumble of mysticism, animal magnetism, superstition and magic. The article in the *Repertorium* closes thus: "The writer of this review is not ashamed to avow, that by an affectionate yielding of himself to such relations, he has found his spirit hallowed, his mind elevated and quickened; in a word, he has been edified. We therefore thank the editor for this communication."*

The article in the *Evangelical Journal of Berlin* goes more deeply into the subject. After reprimanding the incredulity of some minds, the writer says: "But when, in opposition to such opinions, we avow our belief in the truth of the alleged facts, and seek their explanation in the depths of the spiritual life in which this pious nun existed, we hope no one will therefore consider us as acknowledging the entire system of the church to which she belonged." And after this disclaimer he proceeds to an investigation which bears the sign-manual of Germanism as fully as any thing we have ever met with. In this aspect, a sketch of the theory may not be out of place or uninteresting. No one who reads what follows, as coming from one of the most orthodox of modern German periodicals, will any longer wonder at the mysteries of transcendental metaphysics. The following theory of ecstatic affections is given with all the faithfulness of which we are capable.

Ecstasy is that extraordinary, self-conscious condition of the soul, in which it is more or less free from the fetters of the body, enters into contact with the world of spirits, and then, in a higher or lower degree, becomes itself active as a demon, either good or evil. Self-consciousness is characteristic of ecstasy, distinguishing it from delirium, mania,

* *Allg. Repertorium f. d. theol. Litteratur. B. X. p. 199.*

and dreaming. This remarkable power of the soul, which elevates it above time and space, is called by our theorizer *psychical magic*, of which animal magnetism and second sight are species. The forms in which ecstasy reveals itself are four:

1. *Ecstasy, in which the soul seems to lose all its influence over the body.* This is exemplified in the trances of those who are apparently dead. It lasts sometimes for weeks and months. The external senses are quickened, but the power of motion is gone; and in religious minds there is a degree of rapture which is indescribable.

2. *Ecstasy, in which the soul by its spiritual nature conquers the materiality of the body, and in a sort spiritualizing matter, exercises over it an extraordinary dominion.* This is the exact converse of the former. Thus we see hysterical patients during their paroxysms, sometimes force themselves into holes and crevices which are narrower than the compass of their bodies! It is evidently by this power that somnambulists mount the most dangerous elevations during sleep. "This magic power, greatly roused at places of pilgrimages, and concentrated at saints' shrines as at a magnetic focus, and then streaming back upon the patient, often produces strong convulsions, and not unfrequently accomplishes cures of nervous diseases, and particularly lameness." This magic power can operate both within and without one's body. It is well known that John Joseph Gassner could by a volition cause convulsions in his patients. Nay, he could stop the pulsation of the arteries and the heart. And it is a very common thing for influence of this kind to extend for miles.

3. *Ecstasy in which, even during the ecstatic condition, the memory is unimpaired.* To this our author refers the visions of all true prophets and seers. Of this sort, we are also told, were the inspirations of Jacob Boehme. This species of ecstasy is by far the most interesting in a psychological aspect.

4. *Ecstasy, of which there is usually no remembrance, after it has passed.* This has become very common in Germany among the magnetic somnambulists, or clairvoyants. It is most common with women of weak nerves. The characteristic is the forgetting of the ecstatic incidents during the interval of sanity. These incidents of the *crisis*, as it is called, are brought to the recollection of their subject, by some second person, or they occur to the mind as

having been dreamed. "But even in this case, people thus affected have not the faintest suspicion that their dreams are mere copies of actual ecstatic occurrences. Thus they will sometimes relate, as a dream, that they have looked inwards at their heart or liver, and that they had prescribed for themselves such and such medicines; without any thought that all this has actually taken place during the ecstasy of clear vision."

The reviewer will not hear of any unfair dealing in the transaction; he seems to honour the sick nun as an unearthly creature, and sets about an explanation of all the marvels, with his convenient apparatus of animal magic. Catharina's ecstasy was of the third kind of those just enumerated. From her earliest years she enjoyed a measure of inspiration. In the country of her birth the so-called *Gicker*, or mysterious *peepers*, are at home. The second sight of these and of certain Scotch personages is attributed to some peculiarity of temperament. The intercourse of Catharina with angels, we are told it would be unreasonable to deny. The Protestant reviewer is less credulous about her familiarity with the virgin Mary. Her power of distinguishing good from noxious plants is admitted as an ecstatic insight into the *signatura rerum*. She had a wonderful discernment of true from false relics. This is a difficult problem for a good Lutheran, but he shows an amazing adroitness in evading the dilemma. These relics had been so often used as talismans and charms, that they may at length—*risum teneatis amici?*—have become magnetized!

After this it is not surprising that the nun's communion with departed spirits presents no difficulties. Even the crown of thorns, periodically bleeding, and the five wounds of Christ impressed on her body, are not questioned; but are accounted for as being the effects of powerful ecstasy. The writer brings as an illustration, the case of those who suffer from *Ephialtes*. These persons, during a half-waking condition, are apt to behold some goblin, ehimera, or fiery horse, gliding slowly by. This visiter seats itself upon the pit of the stomach, and presses the victim until he cannot move a limb and can scarcely breathe. After such attacks of the incubus we often find livid spots, *sugillationes*, which the vulgar take to be the tracks of the Alp or Night-mare. Just of this nature, but from an operation far more intense, does the writer suppose the wound to have been. And he goes into a pathological investigation to show from analogy

that there is nothing inexplicable in the periodical bleeding of the wounds. For our part, we should find it less hard to believe that the whole mystery has much the same origin with the ghost of Cock-Lane; or that the wounds and the bleeding were self-inflictions of fanatic fury, even if they were not sheer fabrications. There is no setting bounds to the phrensy of "silly women" when they are once led astray by a dire superstition. This very writer gives a remarkable instance of female vanity aggravated to mania in the case of a girl who was so struck with the *éclat* of an execution, that she determined to commit a murder herself in order to enjoy the envied lot of the fair sufferer whom she saw to be the object of universal pity.

We have no patience, however, to debate this question, or even to go through the details of the rationale. Enough has been said to show that Romanists gape as much as ever after lying wonders, and that the deceivableness of unrighteousness has not abated; and also to exemplify the diseased thirst for the marvellous which prevails even among the best men in Germany.

If such tales gain credence among the learned, what may we not expect among the vulgar? It is only a few years since we read an account in a German magazine of a singular enthusiast who actually caused herself to be nailed to a cross by her infatuated brothers and sisters. The credulity and fanaticism indicated by fondness for such legends prepares the way for tragedies like that which was enacted at Berne in 1504. Though this well-attested narrative has been often repeated, we cannot forbear a partial rehearsal of it, on account of the light it throws on our principal subject.

It is known that Franciscans contend for the immaculate conception of the virgin Mary. The Dominicans, in order to maintain the contrary, fell upon a horrid scheme, of which the victim was a lay-brother named Jetzer. After a series of pretended apparitions, and a long succession of austerities, in which Jetzer's imagination became prepared for the catastrophe, the prior of the convent assumed the person of the virgin Mary, and among many other communications, all bearing some relation to the doctrine to be denied, told poor Jetzer, that he should receive the five wounds of the Redeemer. Accordingly the pretended virgin took his hand by force, and drove a nail through it, which threw the wretched man into great torment. The next night, the monks gave him an opiate and impressed on his body the

four other wounds of Christ. In this condition he awoke, and being greatly rejoiced at the favour, exhibited himself on the principal altar of the convent to great multitudes. The affair was investigated at Rome, commissioners were sent to examine into the facts, the whole imposture was exposed, and the four friars chiefly concerned were degraded in 1509.*

After the discovery of so many impostures of this kind, one might expect that Papists would have more worldly wisdom than to vaunt their miracles, as any proof of their system. But by that infatuation which often accompanies deceit, they seem driven to repeat their most incredible fictions for the thousandth time. In our ignorance, we had thought that the humbug of St. Januarius's blood had grown stale even at Naples. How were we astonished then, to see, but the other day, in the Catholic Herald of Philadelphia, a detailed account and triumphant vindication of this marvel! But to come nearer home, we are indebted to the Churchman, No. 360, for a notice, which shows that the power of working miracles may be carried to our side of the Atlantic. "The public attention here," says a letter from a gentleman in France to his friend in Boston, "has been, for weeks past, absorbed in the miracles performed, with God's all-potent grace, by Monseigneur Flaget, the venerable Bishop of Bardstown, Kentucky. He has spent some time in this Diocese, replacing our invalid bishops in several pastoral courses, and has been every where admired for his sanctity and humility: people have crowded from all parts to receive his benediction. The miracles are authentic, seen and known by all the world; he has operated the cure of a number of sick and infirm, and the episcopal residence was thronged with the suffering of various classes, as in the times of our divine Saviour, when, by imposition of hands, he cured the lame, the blind, and other infirm, as related in the gospel."

The subject of one of these miracles was a Miss Monti, a young lady of twenty-two years, a model of piety, who, in consequence of a severe malady, had both her legs paralyzed, and was continually confined to her bed, where she could not be moved without great suffering.

"The young lady exposes her unhappy situation to the prelate: he exhorts her to patience and resignation, but above all, to trust in God's mercy. 'If you wish it,' said he

* Maclaine's Moshcim, Vol. IV. 20.

to the sufferer, 'we will make together a little novena to implore of the Almighty a perfect conformity his most holy will: to this intention let us recite daily, the litanies of the Sacred Heart, and other prayers.' After some further conversation, the prelate gave his benediction to the patient, and returned to Nantes. About half an hour after his departure, Miss Monti, finding herself alone, commenced offering the prayers agreed upon, when, hardly had she proceeded with the litanies of the Sacred Heart, than she felt a gentle heat spreading over her body from the lower extremities. She leaps out from her bed, exclaiming, '*I am cured.*' Her father, who was not far off, hastens to her, and they fall into each other's embraces. She prostrates herself to render thanks to God. She wishes to write immediately to the venerable bishop, to inform him of what was passed. Mr. and Mrs. Monti start for Nantes with letter. On their arrival at the episcopal mansion they are, at first, hardly able to utter any thing but '*She is cured.*' They express their warm gratitude to the pious bishop of Bardstown, whose humility is confounded, and who, next morning, left the city for Angers."

In the close of these remarks we may be allowed to say, that the several incidents, ancient and modern, to which we have referred in the preceding pages, affect us with a peculiar distress, as affording a remarkable comment on the apostolical description of that WICKED, "whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the truth, that they might be saved."

Wm. Jones.

ART. IV.—*Perpetuity of the Church.*

IT is a favourite argument of the Romanists against the Protestants, that the church must be visible and conspicuous, and enjoy a perpetual succession of bishops and other ministers. The Protestant churches, they say, are new; they were not known before the time of Luther, and no man during the fifteen centuries preceding Luther, taught in all respects the same doctrine. The following are the outlines of an argument in reply.