

also used which were made of iron that had formed the hinges of a coffin.

In the time of Henry VIII., Andrew Boorde wrote: "The King's majesty hath a great helpe in this matter, in hallowynge crampe rynges, and so given without money or petition;" and "that the kynges of England doth hallowe every yere crampe rynges, ye which rynges worne on one fynger doth helpe them whych hath the cramp." The ceremony and form of prayer for consecrating these rings was ultimately discontinued by Edward VI.

The scenes enacted at the tomb of the Abbé Paris in the churchyard of St. Medard, in 1731, partook of the same nature of healing by faith. Hundreds and thousands of people gathered at this miracle-working sepulchre; all ranks, even up to the Court circle, were present in the assemblage. Cure after cure was effected in cases where the most celebrated physicians had even given certificates as to the utter incurability of the disease; and the healing was as permanent and as effectual as it was marvellous. Eyes whose sight had been destroyed by disease, whose pupils had been pierced by an awl, eyes whose substance had been entirely eaten away,—all were restored to absolute normal condition. Paralysis, diseased lachrymal ducts, caries of the bones, cancer of twelve years' standing,—were all effectually and permanently healed. Of many of these cures, those best qualified to judge entertained no doubt, guided by contemporaneous testimony of such a nature as could not be explained away. The facts must, to some degree, be admitted, and the reason of the cures can be found in the well-known action of the mind upon the body.

The miracles of Valentine Greatrakes, and of Prince Hohenlohe, the cures worked by the "metallic tractors" of Perkins, the healing of paralysis by the application of a thermometer by Sir Humphrey Davy, are all susceptible of the same explanation.