Miraculous Conformist:

OR

An account of severall Marvai-
lous Cures performed by the
stroaking of the Hands of

Mr Valentine Greatarick;

WITH

A Physicall Discourse thereupon, In a
Letter to the Honourable Robert Boyle Elq;

With a Letter Relating some other of His Miraculous Cures,
attest by E. Foxcroft M.A. and Fellow of Kings Collidge in Cambri

BY

Henry Stubb, Physician at Strat-
ford upon Avon in the County of Warwick;

Non ideo negari debet quod est apertum; quia com-
prehendi non potest quod est occultum.

Oxford,

Printed by H. Hall, Printer to the University,
for Ric. Davis, 1666.
V. Grestrakes Esq. of Aghane in the County of Waterford in Ireland, famous for curing several Distempers by the stroke of his hand only.
To his very worthy and Learned Friend

Dr. Thomas Willis,
Doctor in Physique, and Professor of Natural Philosophy in Oxford.

Sir,

Doubt not but the fame of the performances of Mr. Greaterrick may have raised in you a Curiosity to be better informed about the reality thereof. I have given Mr. Boyle an hasty account thereof in a Letter, which I send now to you, that you may not be ignorant of it. It may seem improper to Dedicate that to one which is sent to another; but whether it be that I am too busy, or too lazy to write more: or that I manage my friendships with less of ceremony and formality than usual: I have resolved upon this course; and I am confident that if I am in an error you have goodness...
goodness enough to passe it by: The suppositions I go upon depend so much upon the Doctrine of Fermentation, that I could not but think of you when I writ it: and who is a more competent judg of the Subject here debated, than the best of Philosophers, and Physicians? It may seeme equitable that I tell you why I call the Gentleman the Miraculous Conformist: many strange reports have and do runne of him; but he is reclaim'd from all that is fanatique; and this gift of Healing was bestowed on him, since the Restau ration of his Sacred Majesty, and the restitution of the Doctrine and Discipline of the English Church: God dealing with him, as the Shepherd heard in the Parable, who expressed more kindness to the lost sheep, being found, then to the ninety-nine that had not strayed. I have admired much in him, that Diseases carrying so great a resemblance in their Nature, as to be thought the same, and to reside in the same part, are stroaked out divers wayes! That he should be able to tell, that upon his first stroaking the Patient should be worse, and cured by a second: as he did in the Lamehess of Mr. Thomas Porter, 

my
my very worthy and good Friend: He told him, he could not set his Legge anew; but that he would Cure his paine therein; yet at first it would seem worse then before his touch: which proved true; and yesterday I was with him in Worcestshire, and found him able to walk three miles without pain. You see how here his touch strengthened a part, that was incurably weaken'd by being broken, and ill set: so that the painfulnesse seemd inseparable from the misfortune occasioning it. I submit all my explication of the accident to you: if you read it over twice, you do more than ever I had the patience to do: I know many imperfections will occurre in it; some whereof were voluntary, knowing that the Learning of the Person I writ to, needed not to be troubled with petty Illustrations: Some defects have happened thorough haste and inadvertency; it being all written with one impetus of thoughts and penne, just as I came from Ragly. It is nothing to say, some have allready approved the Discourse, if Mr Boyle, and you dissent. I have onely time to tell you, that, without the noyle of much talk, and frequent
frequent addresses and applications, I shall never cease to admire you, and to be

Stratford upon Avon
Febr. 17, 1663,

Sir,

Your very humble Servant

Henry Stubbe.
S I R,

Ince the best and most agreeable retribution I can make you for the honour you do me in your remembrances, and all your other signall favours, is but to gratify your curiosity with any remarkable intelligence that may advance either Physick, or Phylosophy; I shall endeavour to be as generous in my acknowledgments to you, as you have always been in obliging me. Since my last unto you, my Lord Conway did me the honour particularly to invite me to his House and acquaintance, giving me withall a fair opportunity of conversing with Mr. Greatericks, and beholding several of those performances, the report whereof as it gives just causes of astonishment to you that are more remote, so the effects fill with admiration, the most learned or suspicious beholders. In truth they are such, that he is not at all obliged to the ignorant for the esteem he hath acquired, nor is it possible for the most tender or superstitious and censorious Zealots to destroy his repute. He is a man of a gracefull personage and presence; and if my phantasy betrayed not my judgment, I observed in his Eyes and
An account of Mr. Greatarick,

and meene a vivacitie and spriteliness that is nothing common. As farre as I could informe my selfe by a long and private discourse, he is a man of a very good life, of tender and charitable Principles, as extensive as the effects of his goodnesse are. He profeffeth Conformity unto the Doctrine and Discipline of the Church of England, yet without that cenforiousnesse whereby some signallife themselves; his thoughts concerning himselfe are modest and humble, and he presumes so well of others, that even in some colourable circumstances, he regulates his apprehensions by the revealed mercies of God, and not the severity of men. In fine, without prejudice to this Age be it said, he seemed to me by his faith, and by his charitablenesse, to include in his soule some grains of the Golden Age, and to be a relique of those times when Piety, and Miracles were sincere. I am more full in this Character of him, because some will be very inquisitive herein: though otherwise the gift of healing be a gratia gratis datas, not gratum factiens; and such as may be conferred, on Judas, (going to Samaria) and others, who at the day of judgment shall say, Lord, have we not Prophe. syed in thy Name? and in thy Name have cast out Di- vels; and in thy Name done many wonderfull works. I enquired of him, how he came by this miraculous gift of healing; And he replyed, that it was the grace of God in him; which he understood at first by a strong and powerfull impulse in him to essay it: and this motion was so prevalent upon him, that it incessantly runne in his minde, nor could any business, how serious or religious soever, divert him from those cogitations.

infomuch
insomuch that even his life seemed burthenome to him thorough the violence of the supposed temptation. He imparted this trouble to his Wife, who condemned those resveries, and defired him to abandon them: in this perplexity, he heard frequently a voice within him (audible to none else) encouraging to the tryals: and afterwards to correct his unbelief, the voice aforesaid added this Signe, that his right Hand should be dead, and that the breaaking of his left Arme should recover it again: the events whereof were fully verified to him three Nights together by a successive infirmity and Cure of his Arme. Hereupon he set himself to the charitable improvement of that talent which God had given him; cureing at first onely Cancers in Womens breasts, and the Kings-evile after which, by the suggestion of his accustomed impulse, he attempted the Cure of other Diseafes, according as he found himself prompted thereunto from within. He was, and is still a stranger to all Physique and Chirurgery: In the Cure of some Tumours, he useth incision, though that proceed be but lately taken up, after that he observed that the power of his touch did not discusse all, but ripen some brous. The fame of his performances spread all over Ireland and England, and multitudes went from Brifoll unto him. Hereupon the Right Honourable the Lord Conway employes Deane Rust, to enquire into the truth of these Accidents, and finding matter of fact to justify the relations from excessive verity, he procures him to come out of Ireland, to trye if he might give any ease to that excellent Lady of his, the pains of whose head, as great and as unparallel'd as they are, have
insomuch that even his life seemed burdensome to him thorough the violence of the supposed temptation. He imparted this trouble to his Wife, who condemned these refuses, and defired him to abandon them: in this perplexity, he heard frequently a voice within him (audible to none else), encouraging to the tryals: and afterwards to correct his unbelief, the voice aforesaid added this Signe, that his right Hand should be dead, and that the stroaking of his left Arme should recover it again: the events whereof were fully verified to him three Nights together by a successive infirmity and Cure of his Arme. Hereupon he set himself to the charitable improvement of that talent which God had given him; curing at first only Cancers in Women's breasts, and the Kings-evil: after which, by the suggestion of his accustomed impulse, he attempted the Cure of other Diseases, according as he found himself prompted thereunto from within. He was, and is still a stranger to all Physique and Chirurgery: In the Cure of some Tumours, he useth incision, though that process he but lately taken up, after that he observed that the power of his touch did not discusse all, but ripened some humours. The fame of his performances spread all over Ireland and England, and multitudes went from Bristol unto him. Hereupon the Right Honourable the Lord Conway employs Deane Rust to enquire into the truth of these Accidents, and finding matter of fact to justify the relations from excessive verity, he procures him to come out of Ireland, to try if he might give any eafe to that excellent Lady of his, the pains of whole head, as great and as unparallel as they are, have
have not made her more known or admired at home and abroad, than have her other endowments. Although his hand proved not so fortunate to that Honourable Lady, as was wished (he not being able to alleviate or remove that head-ach, which had eluded the greatest skill, and most effectual remedies, that England or France yielded) yet did, he during his stay at Ragley, achieve those things which caused him to be followed and admired by many thousands, who if they can say he sometimes failed, yet ought not represent him as an Imposter. I do not relate unto you the reports of interested Monks and Fryers concerning things done in Monasteries and private Cells; An infinite number of the Nobility, Gentry, and Clergy of Warwick-shire and Worcester-shire, persons too understanding to be deceived, and too Honourable and Worthy to deceive will avow, that they have seen him publickly cure the lame, the blind, the deaf, the perhaps not unjustly supposed Damoniacks, and Lepers: besides the Asthmas, Falling sickness, Convulsion fits, Fits of the Mother, Old aches and pains. I know you expect not from me the Narratives of what others have seen and told me: I shall therefore confine my Discourse to my own observations. Although I had not the opportunity of seeing him till I came to my Lord Conway’s, yet I found convenience to visit many that had been touched by him; some I observed to have received no help by him at all; some I observed to have found a momentary benefit from his touch; and some as yet continue to well, that I think I may say they are Cured. This variety of success amused me something; yet I recollected with my
my self, how there were some diseases, as well as Demons, which even the Apostles could not cast out: and I could not persuade myself that Trophimus was the only man, or Miletum the only place, where Paul left any sick. I considered this man to be no Apostle, and therefore thought it injurious to expect that from him, who propagates no new Gospel, which was not to be found in those extraordinary Envoyes of Heaven. I saw no incongruity in admitting, that God, who distributes various gifts amongst the Sons of Men, might issue out the same gift to several persons in a different measure or proportion. There are differences of administrations, but the same Lord: there are diversities of operations, but it is the same God, which worketh all in all, 1 Cor. 12, v. 4, 5. Besides, I thought that however powerful the gift were in Mr. Greatarick, yet the sins of the patient might sometimes frustrate the effect of his hands, as well as the prayers of the most prevalent Saints, Moses, Noah, or Daniel. I was apt to believe, that at Corinth, there wanted not the gift of healing, nor an effectual anointing with Oyle, (James 5: 14.) yet did the misdeemors of some draw upon several there irrecoverable Sickness and Death, 1 Cor. 11, v. 30. However, I did not understand that God parted so away with his gifts, as not to reserve a paramount command over them still, and I thought the might as well glorify himself in the continuance of some blind, as in causing some to be borne so, without regard to their particular sinne, or that of their Parents. These Taylours in our Thaumaturgus, ought rather to make men look upon, and take notice of the omnipotency of God.
God, then censure the deficiencies of a limited Creature. From these reflections I post on, to the consideration of the real and undeniable performances of his hand. I saw him put his Finger into the Eares of a man who was very thick of Hearing; and immediately he heard me when I asked him very softly several questions. I saw another whom he had touched three Weeks agoe for a Deafneffe in one Eare, whom I had known to be so many years: I stopped the other Eare very close, and I found him to hear very well, as we spoke in a tone no way rayled beyond our ordinary conversation. I saw him lance a Wenne that covered the Eye of an old man; there issu'd out abundance of matter in smell, and consistence, and colour, resembling a rotten-Egge; after which he crush'd out the leffe digested matter, which resembled the Braines of any Creature: which being done, he strok'd the place gently, and the flux of blood, and pain (which was great by reason of his crush'ing it hard) presently ceased. I saw yesterday another Woman, in whose Throat, just by the Wind-pipe he lance'd a Wenne, and haveing crush'd out the digested and indigested matter, and stopp'd the paine and effusion of blood by some strokes of his hand, he bad her put nothing to it but a linnen Cloth: when I saw it, the Wenne was perfectly gone, and the baggs or skinne encompassing it so shrunk up by nature, that there remained nothing but the skarre after incision. I asked him concerning Wennes, whither upon his crush'ing and lanceing them so, they would not fill again: he answer'd me, No: but that Nature, as she doth in other Tumours,
mours, would so shrink and contract the skinne encompassing the VVenne, that there should remaine no signe of it, no not a wrinkle, which I was apt to believe, from what I had seen. I saw a Child brought to him, whom he had stroked before, and it was much amended; but one Tumour upon the right Arme (near the Elbow) was extremelie painfull, and inflamed: he stroked it, and launced it, and crushed out all the matter, even the indigested cores; and stroking it, the paine and inflammation ceased immediately, not one drop of blood issuing out after that. I saw another Legge, that upon his stroking, had very much abated the swelling: the whole Foot to the Ankle was swell'd and inflamed, many holes there were in it, but there issued little or nothing from them: he took it and crushed it extremelie bringing out much blood, and indigested matter in cores as big as nutmegs: and then stroaking it, all the paine and flux of blood ceased: but the weaknesse being habituall to the part, was not removed at that instant. I saw a Woman taken with a violent fit of the Falling-sicknesse; he came to her, and causing her breast to be opened, and chased her Stomack with his Hand a while, presently her paroxysme abated; and he asked her whether the paine was gone; she pointed to her Throat, and indeed she seemed as if she were in danger of being strangel there: he stroked her Throat lightly, and asked where her paine was? she pointed to her Breast; he stroked that, and then she made signes that it was returned to her Throat: whereupon he stroked with his hand upwards her Breast and Neck, and she began to belch winde with such a vehemency, that is scarce to be imagined:
imagined; and with all shreyning as it were to vomit, she brought up some crude phlegme, with an infinity of winde, and then rose up well to her thoughts. These were the principal things I saw him do, he being then upon his departure for London: but I received from himself, and others sufficient accounts, that he had cured almost all manner of distempers, even Quartane-Agues; and Feavours: and who soever shall seriously consider the things he doth performe, will not finde in reason any thing to stop his Credulity.

I might now end this Letter, and leave You, & those other worthy members of the Royal Society to determine concerning these Effects, which I apprehend miraculous: but since the Freedom, You allow me with you, permits me to speak any thing, I shall, without derogating from the power of God, and with all due Veneration to so extraordinary Characters of his Goodness, propose unto You some Thoughts, which occurred to me hereupon: as confused as they are, they may administer to others some occasion of greater Enquiries.

I considered, that there was no manner of Fraud in the performances, that his Hands had no manner of Medicaments upon them, (for I smell’d to them, and handled them, and saw them wash’d more then once after some Cures, and before others,) nor was his Stroaking so violent, as that much could be attributed to the Friction.

I observed, that he used no manner of Charmes, or unlawful words; sometimes he Ejaculated a short Prayer before he cured any, and alwayes, after he had done, he bad them give God the Praise.
I did not remember, that ever the Devil did cure any Diseases, nor not when his Glory was concerned in it, as in the Magicians of Pharaoh, upon whom the Boyl was, Exod. 9. 11, wherein you cannot object any particular interposition of God, any more then in the other accidents, whereby the Magicians were suffered to try their skill against Moses. I knew, the Devil went about seeking whom he might destroy; that he plagued Job with Bothers: but where are the Examples of his Cures, or when did he ever do any Good, and ascribe the glory unto God? I reflected upon the Performances of King Pyrrhus, who cured Diseases with his Finger: so did Vespasian cure two by touching them, as Tacitus and Suetonius avow: so the Kings of England, and, some years after them, the Kings of France have not been doubted generally to cure the Kings’ Evil. Queen Elizabeth did, for some time, discontinue the Touching for the Kings’ Evil, doubting either the Success, or Lawfulness of that way of Curing. But She soon quitted that Fitt of Puritanisme, when the Papists defamed her, as if God had withdrawn from her the gift of Healing in that manner, because she had withdrawn her self from the Roman Church. There are some who think, that God hath bestowed upon all Kings some such Character or Gift, to shew, how particularly he is concerned for them, and differenceth them from other men, but they know it not.

From these cogitations I descended to the Alexicaci, Salutatores, or Benfedevios, of which the Roman Ca­suitists and Physicians speak much: I must referre you
An account of Mr. Greatarick,

to Delius for your farther information, for my me-

mory fayles me so, as I cannot give you an account of

them so full as I would. They cure by Anointing

with their Spittle, by breathing and stroking of the

patient. Rodericus à Castro medic: posit: l. 4. c. 3. al-

lowes of the verity of their Cures, by replying nothing

to this objection in favour of them: In confirmatio-

gem adducunt experientiam & varia curationum gene-

ra mirè frequentia, & praxin quotidianam militum qui

solo afflatu, osculo, aut nudi lintei applicatione, sanan-

etiam atrociissima vulnera, qui omnes dono sanitatis in

varius morbis se preditos gloriantur.

In Turky also, and Afrique, they have persons of the

like qualifications, which they boaft to have received

from the favour of their Prophet Mabomet. But un-

doubtedly God hath permitted all Religions (though

not the Protestants, till now) to have their real Mirac-

cles, that men may learne to trye Miracles by the

Truth, and not the Truth by Miracles.

I considered likewise the Nephrick and Eagle-

stones, and several other Amulets and Periapta, whose

operation is certain and undeniable: yet could not all

these Considerations instruct me further in the Expla-

nation of these Miraculous Accidents, then to conclude,

That God had bestowed upon Mr. Greatarick a pecu-

lar Temperament, or composed his Body of some

particular Ferments, the Esfluvia whereof, being intro-

duced sometimes by a light, sometimes by a violent

Friction, should restore the Temperament of the Debi-
litated parts, re-invigorate the Bloud, and dissipate all

heterogeneous Ferments out of the Bodies of the Dise-

ased,
I place the gift of healing in the temperament or composition of his body, because I see it necessary that he touch them, or otherwise rub his eyes with his spittle. Besides, the right Honourable the Lord Conway observed one morning as he came into his Lordship's chamber, a smell strangely pleasant, as if it had been of sundry flowers: and demanding of his man what sweet water he had brought into the room, he answered, None: whereupon his Lordship smelled on the hand of Mr. Greatarick, and found the fragrancy to issue thence: and examining his bosom, he found the like scent there also. But this is observable; but at some times, for I could observe no such scent in his hands. Deane Rust observed his urine to smell like violets, though he had eat nothing that might give it that scent. St. Amos Meredith, who had been his bedfellow, said, that in the night he had observed the like agreeableness of smell in Mr. Greatarick's body, at some hours.

I place it in the temperament of his body, because I have the precedent of ancient miracles, and modern ones, wrought by the efficacy of a corporal touch. Besides it is evident how several diseases are contracted that way: and why may not some benigne and wholesome effluvia be communicated in the same manner? As there are some, who are said to fascinate by their aspect, so Rodericus à Castro Med: polit: l.4. c. i. faith, ë converso quosdam esse quorum Oculi cre: duntur habere viam: bene: ficam ad res inspectas: vulgo Benzedeiros and remember the Presbyterian Assembly.
of Divines say that nothing more kindly restores decayed Nature, then the Embraces of an Abigail's, of a young, spritely and Beautiful Damself, as you may see in their large Notes upon the first Chapter of the first Book of Kings.

To explain the nature and manner of Mr. Greatarick working upon the patients for their Cure, I shall premise some things.

First, That all the Diseases and distempers Mr. Greatarick meddles with, have their essence either in the mass of Blood and Spirits, or nervous Liquor, or in the particular Temperament of the parts of the Body.

Secondly, That of the Diseases and Infirmities which he meddles with, he cures none wherein there is a decay in Nature, but only such as wherein it seems only oppressed by some Heterogeneous Ferment, either exciting an Ebulition and paine, or Coagulating and fixing the blood and spirits. This is a confessed truth by him, he refusing still to touch the Eyes of such as their sight is quite perished: so for Eares that are Deaf upon any such accident that hath extinguished the natural faculty of the part. And there being the same reason for inward distempers as to their causes, his laying as to many, and the relapse of many after a momentary amendment is to be ascribed to this cause: as I shall shew further by and by.

Thirdly, It seems to me very imaginable that there may be given by God such a Natural Craft and Efluvia consequent thereunto, that the stroaking with his Hand for some space so as to communicate the virtue
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Vertue may restore the Blood and Spirits to that vigour and strength which is natural to them, and rectify the contracted imbecility of any part. That which makes me to conceive this, is, that I observe that there are things outwardly applied which by their opposition to particular Ferments do destroy several Distempers, not only inwardly taken, but outwardly applied: as the Cramp rings and small Manati-stone the Crampe: the Nephritic-stone drives out gravel, and the Stone: Peony-roots gathered in due time, the Epilepsy: There are several things which outwardly applied revive oppressed Nature, not only as O dors, but by friction, and outward application: this needs no Illustration. Having these grounds to confirm me in the manner Medicaments may operate, methinks I can as easily comprehend that there may be a Medicament (and whether that be a Man, or a Stone, or a Plant, it is all one) which may invigorate the blood and spirits so as to continue their work of Circulating, Depurating, and Sanguifying, as before the oppression they did: provided there be no essential distemper contracted, but that Nature be oppressed only, not destroyed wholly, or in part: for so far as Nature is mutilated and destroyed, the reparation of that essential damage is possible only to God, or such as he hath obliged in a more eminent manner than Mr. Greatarick pretends unto. This last imagination of mine cannot seem more irrational to any man, than the Learned men of the last Age, both Divines and Casuists, thought all sorts of Amulets: and I am sure I can bring for Mr. Greataricks more Experiments.
riments then all this Age can shew to justify the recei­ved Amulets, and Cataplasmes: for if I argue from visible effects, no Amulet or Periapt ever produced more evident Testimonies of its force, then Mr Greataricks hath rendered of his Efficacy. And if they go to explicate the ways and means whereby those Amulets work, the notion I have concerning Mr Greataricks is the most facile, for I imagine no more to be in him, then a particular Temperament, or implanted Ferment, which upon his touching and stroking shall so farre in­vogorate the blood, spirits, and innate temperament of the part (Nature being onely oppressed) that they per­forme their usual duties: This being done, it is Nature Cures the Diseasles and distempers and infirmities, it is Nature makes them fly up and down the Body so as they do: they avoyd not his Hand, but his Touch and stroke so Invigorateth the parts that they reject the Heterogeneous Ferment, 'till it be outed the Body at some of those parts he is thought to stroke it out at.

Considering that our life is but a Fermentation of the Blood, nervous Liquor, and innate constitution of the parts of our Body, I conceive I have represented those hints and proofs which may render it imagiable that Mr Greataricks by his stroking may introduce an oppressed Fermentation into the Blood and Nerves, and refuscitate the oppressed Nature of the parts. I now proceed to shew that those effects which are so ad­mired, upon the stroaking of Mr Greataricks Hand, viz: that the paines flye before his Hand, untill he drive them out at the Fingers, Mouth, Eyes, Toes, &c. are the effects of Nature invigorated, and not immediatly of his Touching.
I saw him Stroke a man for a great and settled paine in his left Shoulder, which rendered his Arme uselesse: upon his stroking it the paine removed instantly into the end of the musculus Deltodes: being Stroked there, it returned to the Shoulder again: thence (upon a second Stroking) it flew to the Elbow, thence to his Wrist, thence to his Shoulder again; and thence to his Fingers, whence it went out upon his last stroking, so as that he moved his Arme vigorously every way. I asked Mr. Greaterick about the Courses, pains, and diseases took, to go out of the Body: he told me, he could not tell what course any pain or Disease would take to go out: that the ways of God were unsearchable: that, it was not in his power to force them any way, but that he followed them onely, and if the party could not tell where the paine was (for such are onely stroked out) he could not cure them, nor were they cured, but eased if it came not out. Of this I saw an instance in a Woman, whom the Falling-sicknesse by its long continuance (joyn'd with Melancholly) had infatuated so as that being out of all Fits, she could not tell what ayled her: she falling into her Fit there, he opened her Breast and with a few strokes reduced her to her self, but she not being able to tell what was become of the paine she had felt, he could proceed no further then to remove that Paroxysme.

How Nature may cause those irregular motions of pains backward and forward shall be my next enquiry. Where bold and commanding Medicines are not made use of, it is Nature, not Physique that cures Disease: we are but Servants to Nature, to remove impediments,
pediments, or strengthen her that she may effect the work; upon this account it was that the Ancient Physicians were so cautious to distinguish the times of Diseases, and to instruct Practitioners what they were to do at the several times, when to moderate the dangerous symptoms, when to Purge by Stool or Urine: they were to attend unto Concoction, and not to meddle much before, except in case of Turgency. When they proceeded thus warily, there were several Translations or removals of Diseases and pines (μεταφέρεται μηδετῃτ.) which are now scarce observable by reason of the Minoratives, the Purges, the Vomits, and other Physique which is given, not because it is best, but because in fashion. In those times when Nature was so left to her self, I observe several Translations or removals of Diseases which came into my mind when I saw the effects of Mr. Greatarick's Stroking. Hippocrates in his Epidem: l. 6. part. 3. §. 34: tells us that the Gout ceaseth if a man fall into the Collique, and that fit of the Collique abates as his Gout increaseth. Thus Nature removeth the paine. So in his Aphorismes he tells us that long Feavers Terminate in swellings and pains of the Joynts. And elsewhere, That a Dysentery suppressed creates an Apostemation in the Side, Bowels, or Joynts. That swellings of the Spleen and Bowels, or inflammations thereof, frequently terminate in Joynt aches. So Quartane-agues often Terminate in the Gout. It were infinite to relate out of Hippocrates the Translations and removals of paine which he relates, viz. of Coughs, and Asthmas, falling into the Joynts, and Testicles: of Ulcers and outward
outward distempers which have removed into the Head and Bowels. All the Prognosticks illustrate this: nor can any man be ignorant of the translations of Humours and paines from noble to ignoble parts, and from ignoble to noble ones, nor of the alteration of distempers upon such translation of the Morbific Matter, as of Asthmas and Coughs turning to the Gout, or Tumour of the Testicles: of Agues turning into pains in the Joints; of Feavours ending in a Parotis, or other abscesbous. Not to mention the vagrant nature of Humours in the beginning of Diseafes, when they are Turgent, and continually vary their fation. These Considerations made me think that God had been pleased to bestow upon Mr. Greatarick's such a Complexion and Temperament, that his Touch or Stroking should instantly maturate Diseafes, or render them Turgent, whereupon the part touched being strengthened, and the blood and spirits Invigorated, the Heterogeneous Ferment or paine (which if not occasioned by some evident and externall cause, is caus'd by an Heterogeneous Ferment) is expelled from the corroborated place to some other more weake: that being corroborated, it is driven upon another, and so on, till it be quite ejected. If the Diseafe be such as lies in nothing but a Dyscrasy of the part, it is cured without any such removeall of paine: and so for such Coagulations of the Nervous liquor (as in Palsyes, &c.) there is no such removeall of paine and purfuing it: either because they are not Dolorifique, or that they Transpire in the part.
There remain yet two things to be debated, viz:

1. How comes it to passe that these Heterogeneous Ferments removing thus by the force of Resuscitated Nature, do not terminate in Apotheumes, or issue out in some grosse Body; but go out in a vapour and invisibly?

2. How comes all this to happen in so short a time?

To the first I answer; That it is not unusuall for Nature to discharge her self of Heterogeneous Ferments by insensible Transpiration, as well as Apotheumes, Sweat, Diarrhæa, and Urine: so the Mefels are cured: so many Crude and hard Tumours: and in this Plague few swellings broke, yet were they cured. Nor is it to be said, that the matter occaoning those Tumours was discurfled fo as to be reimbibed in the blood againe: for in the Plague the recourses of the Pestilentall Ferment are Mortall: and such as took Powders and Antidotes gently promoting a Diaphoresis, (not sweat) escaped: they who did not, dyed with those Bubones. It is an effect of prejudice occaoned by the contemplation of the usuall effects of Nature, and not of Reason, to imagine that the Morbifice cause consists in a grosse Body, because it is often evacuated for. It is usuall for those subtile Ferments to commix themselves, and to occasion that transposition of Parts and Texture, that Nature cannot eject the one without the expence of the other. Thus we see that Beer or Ale in its Fermentation or Working casts out aboundance of Barme, yet is not that Body the Ferment, but it is implanted and incorporated therewith, for with it there issues
issues out abundance of Beer, so that the Brewers either pour the same, or new in again to fill up the Bar-
rel. If the same Ferment be precipitated by Vineger, or Allome, there is not the like diminution. So Kergerus
faith, that in Germany they put common Salt, or cold Water into their Bear, and precipitating the Ferment make it potable presently. Many such instances are to be found in Dr. Wvillis and Kerger; which sufficiently evince that the Ferment is distinct from the grosse Body it comes out in. So in Diseases, however some
have vainly imagined to themselves a maturation of them, and that the Morbifique matter being concocted issued out in that white Hypostasis at the end of Diseases, yet is it no such thing, nor is there any such concoction in Nature as they phantasy: but the Morbifique matter or Ferment, being intimately commixed with some good and profitable parts of the Blood and Humours, is ejected together with them, according to the nature of the Eumuyctory, by which the Crisis or Metafasis is made, or the nature of the Bodies constituting that humour. Nature dealing therein just as she does in the Fermentation of Beer and Wine, in the aforesaid Kerger, and Dr. Wvillis: whence proceed their ways of curing Agues by Precipitation of the Morbifique Ferment, without any such Evacuations of grosse Bodies. This Paradox appeares further by the several Crises of Diseases, sometimes by Vomit, sometimes by Stoole, sometimes by bleeding at the Nose, and Sweat. In all which circumstances the Urine shew one sort of Concoction, whilst the Morbifique Ferment issues out severall ways in severall Bodies. Nor is it
to be doubted I think that all grosse bodyed Ferments have their Virtue and efficacy from a subtile Body which is no more in that grosse Body, than the Spirit of Sugar is in Sugar; of which See Angelus Sala's Saccharologia: many other instances might be given, as that, if the grand Ferment were a grosse Body, how comes it to evaporate (as I have seen in the Distillation of Sugar, Sugar-cande-juyce, and other Liquors Fermented for Spirits) without any diminution of the Liquors? From all which it appears that one may conceive how upon the efficacious Touch of Mr Greataricks, he refusificating the Blood and innate Temperament, the Morbisque Ferment may be ejected; and the remaining grosse Body, by a Transposition of its Texture and a new impregnation of Vitality be reimpibed into the Blood, and become nutritious. Thus he cures Asthmas, all the obstructions from impacted phlegme in the Lungs being discharged, and the phlegme Naturalised. But if the grosse body of the Morbisque matter be Incorrigible and Preternatural, then the efficacy of his Touch doth not discoursse them, but the strengthening the part and Nature, the whole collection is separated and ripened, as I observed: which appears in Wenss, and scrophulous Tumours, some whereof he maturates, and others are discusse.

To the second Question, how all this happens in so short a time? I answer, that it is the efficacy of the Ferment implanted in Mr Greatarick's Body. We are not to deny powerful causes proportionate effects, We are all Indians and Salvages in what we have not accustomed our senses: what was Conjuring in the last
last Age, is Mathematiques in this. And if we do but consider the sole effects of Gun-powder, as it is severally to be used, and revolve with our selves what we would have thought if we had been told those Prodigies, and not seen of them; will we think it strange if men think the actions of extraordinary Ferments impossible? Here I might instance in the effects of Poisons, from Macaftar, and Brasil: but the acts of sensation, of paine, sufficiently shew the effects of sudden causes: that Lipothymies and shivering should happen upon a fright, a touch of cold Water, or a pinch: that Tumours should in an instant imbody to a great bulk: that in such as are Planet struck (or said to be so) all or any of their Limbs should be taken away: these are such events (that if we could not alledge Amulets and outward applications to produce a sudden alteration for the better) would make it seem credible that there may be as powerfull means for mans Recovery, as his Sicknesse. I forbear to mention the sudden effects of Sleep and Waking, Freezing and Thawing; or of Heat and Cold, all which would illustrate the sudden and powerfull motions of Nature.

I shall now draw to a Conclusion, having given you by these impertinencies a greater trouble, then my self in Writing them: I knew not how to entertain my self better, nor you worse. But I am sure that the suppositions I have made agree exactly with the Phaenomena of Mr. Greataricks Cures. And from hence it is easy to judge why some are not Cured; others finde...
An account of Mr. Greatarick,

but a momentany alleviation, and some are perfectly recovered. All which are undeniably true: let any man salve these accidents more agreeably then I have done,

—Et Phyllida solus habeto.

It is worth consideration, Whether such as come unto him ought not first to advise with a discreet Physician, what their Distempers are, and where Originally seated: the better to direct him in his Stroking. For it is not unusual for the Disease to be seated in one place, and to discover itself in another by the Symptoms, in regard to which they have recourse to him only: for in such cases, if they have no better success than such have who meet with ignorant Physicians, that go about to cure Symptoms without regard to the principal cause, it is no marvel if they are not Cured. Thus I have observed some, who upon a giddinesse, and qualmes of the Stomack, occasioned by Hysterical vapours, have been stroked by him several times (without any, or inconsiderable benefit) in the parts sensibly affected. So in the Kings-evil, I have observed some that have received only a momentany advantage; only because that such Diseases affect the Mesentery with glandulous Tumours, as well as the outward parts: and if the whole Morbusque Ferment be not expelled, the Disease recurres: paululum fermenti totam massam fermentat. Another thing to be considered by the Patient to be stroked, is, that there may be a complication of Diseases, in which the Cure of one may be impeded by another: as in the Spleen and Scurvey.
Eugalenus and others observe: so in Sore-eyes occasioned by the Evil, or a suffusion proceeding from an Acid or Nidorous quality in the Stomack: and many Diseases whereunto Malignancy is joyned. In these cases the Heterogeneous Ferments may be united in a looser way, and upon his Touch separate, and whilst the one is driven out, the other may remaine in the Body, and by unloosening the Texture of the Body of the blood, and other Humours, give opportunity for more forma subjugate (of the same kind with the former) to discover themselves. In like manner, it is possible that where the Morbificque Ferment is not sufficiently united and imbodyed, so as that one part ejected by way of Similar Attraction (I confess I must favour that Phylophoy, from the Phenomena of Physique and Nature too.) his Touch may disunite those incoherent Corpuscles, and the patient not regarding the smaller and scarce sensible paines (the which depends upon the parts and Humours the Ferment incorporates with) may direct him to pursue the most afflicting paine (which may not be the greatest) whilest the other remains in the Body, and afterwards occasions the same distemper: or perhaps another whose paines may resemble the former, that we may take it for the same: as our senses discern not betwixt the Salt of one Plant and another, or betwixt the cauteris&ing with Iron, or Gold; but there is a difference herein, which by effects a diligent and curious observer may discover.

Concerning these intimations I discoursed with Mr. Greataricks, who seemed well satisfied with them, and did thereunto willingly atribute several miscarriages and Faylours.
Another thing I proposed unto him, was, whether after that he had touched several persons, and diminished the Preternatural Ferment, or diverted it, (and put the Humours into a Turgy) whether it might not be convenient to Vomit, Purge, and take those courses Physique directs us unto. And from this he was so little averse, that in my hearing he recommended to a Gentlewoman the taking some Cochie Pills, after he had touch'd her Eyes. I asked also if after he had dissipated and repelled a settled Humour, it might not be convenient to corroborate the Part with Topicks; which he approved of; and though but to few, I saw him give Eye-salve to some Patients. You know what pains we Physicians take in Revulsions and Derivations of the Humours Morbisique from several Parts: and do not you think a great part of our work were done, could Mr. Greaterick's miraculous Touch remove (or put into motion) those Humours we cannot repel, or stir? Let us, Sir, be just and ingenious, and confess that this Antichrift of Physicians may be of the greatest service to them in the World, if they preferre the recovery of their Patients before their Credit, or Rules of Art. Rara non sant artis. You have observed how great things Nature does, when alleviated; and the effects of that principle of Restitution, when the prohibiting causes are removed.

As to the allaying of pains after crushing of sores, or bruises: and the miraculous stanching of Blood: I think both them depend upon the restauration of the Temperament of the part and Blood: As to pains
it is easy to grant this. And as to the effusion of Blood, you know there is a Balsame in it which heales it self: to illustrate which, I recommend to you a Note of Platterus in his Observations (I want my Library) how an Hangman of Basil cut off mens Hands, and stopped the Bleeding of the Veines and Arteries by slitting the Arse of an Hen, and thrusting the Hand into it. If this do not convince you, the Discourses of Sympathetique Cures may do it: especially an Observation of Panaetolus, may convince you that such steemes (as vapours) may effect it; which is the reason why I assigne not one Ferment to him, but think there may be more: which yet may not produce their effects in every case, nor exert their influences in all cases no more then the Menstruum upon a disagreeable occasion produce all its effects. This needs not to be illustrated to you.

I think I have now rendered you a tolerable account of this Miraculous man, of whom I dare make that Proclamation which a Roman Emperour did upon the occasion of the Ludi secuaires, or sports celebrated once in an hundred years. Come, and behold, what no man living hath seen, or shall see again. I would not be understood to derogate from this miraculous Gift; nor yet ascribe more unto it; then I ought, lest I should bear the reprehension in Job; Will you tell a lie for God?

There are a sort of men (if they were onely Women, it were tolerable!) that think it not lawfull to have recourse unto his Cures. Though I have already too much cause not to entermeddle with Divinity,
or cases of Conscience any more; yet I cannot but take notice of their Principal Objection: for to say that Miracles are ceased is a groundless folly, if not a disingenuous impudence in giving the Lye to several Histories of various Religions.

They say, *Whatsoever is not of Faith is Sinne:* that it being impossible for them to be convinced, that this man works by the immediate gift of God; they cannot repute to him left they be found to repute to a delusion of the Devil. But I reply, That the principle of doing nothing that is not of Faith, is sufficiently invalidated by Mr. Hooker in his *Church-Policy:* and it is a Principle hath occasioned so much of Troubles in our State, that I wonder it is not laid aside. In *Moral Philosophy* (which is not established on demonstrations) and Phylique I am sure it will put us all to confusion; for who knowest the efficacy of things Naturall? how Purges and Vomits &c. do worke? Nay, who knowes whether second causes have any effe&?, but that God doth operate *ad presentiam causarum secundarum*? as the admirable Durandus held. And may not the Devil do so? How shall this be reduced to Faith? I am sure, and have seen things ascribed to the Devil, that it is now confessed have another Original! Did all that came to *Christ* believe in him? you know the story of the tenne Lepers: if to come to Christ, were not to believe in him further then that they thought he could Cure, since they saw him Cure, how is it in Mr. Greataricks? The thing they come for, is good; such as may be begged of God: there is nothing evidently unlawful practised about them: where is their Charity,
Charity, that thinks no Evil? where is their Divinity, that think a good and perfect work should come elsewhere then from Heaven? If the case be not to be tolerated, because not ordinary: as there is but one M. Greataricks, so there is but one Sunne. To be extraordinary, hinders it not from being consistent with Faith; but to be unlawful, or absolutely impossible: as to impossibilities, we know not what is impossible with God, or Nature. And for the unlawfulness thereof, let Mr. Greatarick's works bear witness of him. If he doth the things that never man did, except Christ and the Apostles &c. judge what we are to think.

I conclude with this Apology for my recommending some Physicall directions after his Stroaking: that it takes not off from the Miracle, no more then that God gave the gift of Tongues to the Apostles, yet needed they Rhetorical instructions to embellish their Language. St Paul was balbus sermonem: and you know that the polite style of St. Luke evinces the imperfections of the Language in the other Writers of the New Testament; as Isaiah disgraceth Amos in the Old.

All things are not given to all men in perfection: but the gifts that are given to every man, are given them to profit with. I begge your pardon for the tediousnesse as well as rudeness of these lines; since by them I express my self to be

Strefford upon Avon.
Feb: 18. 1665.

Your affectionate humble-servent

Hen. Stubbe
An account of Mr Greatarick,

The account of a Leprosy cured by Mr. Greatarick in the presence of the Lord Conway.

A Boy about fourteen years old, Sonne to a Prebend of Gloucester, recommended to the Lord Conway by the Bishop of Gloucester, came with a Letter to Ragly; he, was afflicted with a Leprosy, judged incurable, and had been so tenne years. At his coming to my Lords, he found Mr. Greatarick touching people in the Field, whereupon he pressed upon him, and got him to stroke his Body all over: this happened upon Wednesday: on Friday Morning the Boy came to my Lord, and delivered his Letter; whereupon my Lord sent for him up to his Chamber, and causing him to be stripped, they found that the moist Salt and brinsh Humour which caused a moist Leprosy was dried up, and in some places Scaled off, the Skinne under it was Red (as under all crusts falling off) there was no itching or prickling at all, nor Heat with which Symptomes he had been formerly troubled. Mr. Greatarick stroked him againe, and rubbed his Body all over with Spittle. My Lord ordered the Boy to return, if he were not Cured: but he came no more.
and his Miraculous Cures.

Proofs that he revives the Ferment of the Blood.

Mr Bromley's brother of Upton upon Severne after a long Quartane Ague had by a Metaftasif of the Disease such a chilnefle in the habit of the Body, that no Clothes could possibly warne him: he wore upon his Head many fpiced Caps, and tenne pounds weight of Linnen on his Head: Mr Greatarick stripp'd him, and rubbed him all over, and immediatly he sweat, and was hot all over, fo as that the Bath never heated up as did the Hand of Mr Greartericks: this was his own exprefion. But Mr Grearterick caufing him to cast off all that multitude of Caps and Clothes; it was supposd that it frustrated the happy eftect; for he felt the recourse of his Disease in fome parts rendered the Cure fuppicious. But as often as Mr Greartericks came and rubbed him he would be all in a frame againe for half an hour: the Experiment whereof was frequently practis'd for five or fix dayes at Ragly.

Of the Metaftasif of Diseases.

A Woman of Worcester having a paine driven into those parts which modesty would not permit her to let Mr Greatarick stroke: she went away as if she had been cured, but is fince fick of an intolerable pain there. Such confequences are usuall, when the Disease is not stroked out.
Having been lately requested by the Learned Dr. Henry Stubbe of Stratford upon Avon, to set down in Writing some few of those very many observables I had seen in the Cures, or Attempts of Mr. Valentine Greatricket, since his coming into England; in order to a designe wherewith that knowing Physician intends shortly to oblige the Curious: I could no ways refuse his so just demand. Wherefore wholly quitting all Philosophical Researches, and disquisitions to the framers of new Hypotheses, or at least to those who are better vers'd in such as are already extant; I shall barely relate matter of Fact in four or five of the most eminent instances whereof I have been an Eye-witnes. 

Thursday
An account of Mr. Greatarick.

Thursday Feb: 1.

1. Mrs. Reynolds, a Shop-keepers Wife of Alcester in the County of Warwick, having been ever since Hay-harvest disabled in her Arms and Hands, in so much as she was not able to use them, or even to undress her self, was that day, and twice afterward touched by Mr. Greatarick: she found them considerably strengthened at the first time, and much more after, so that she could put them behind her back, comb her head, and use her Needle, and thus she continues to this day.

The same day (in the Town-Hall) I saw two Women delivered of the shaking Palsy, which was driven out at their Toes ends.

Tuesday Feb: 13.

2. I accompanied Mr. Greatarick to the City of Worcester, and lodged with him in the House of Mr. Whitie an Attorney; We had not been there full an hour, when (beside a multitude of infirme people) there came to him one Mrs. Bickeridge (dwelling within half a mile of Tewcebury) bringing with her four of her Children, two Sons, and as many Daughters; The elder of the youths is now two and twenty years of Age, and about two years since was stricken with the dead Palsy, which
which in continuance of time hath so disabled him, that he can neither stand or feed himself, I saw little or no effect upon M'Greatarick's stroking him, either that night, or the next day.

The other three, the remaining Son, and two Daughters (by the report of their Mother) fell all down in the street, as they were coming along with her to M'Greataricks. These had all been troubled with Convulsions, or fits of the falling-sickness for about four years. The Youth upon the application, and short chafing of M'Greataricks Hand was restored; I saw him well the next day in the City-Hall, and the next after heard that he continued so, and was seen playing in the Street.

Susan, one of the Girles, (as her Mother told me) was so thickly pursued with her Fits, that of a Twelvemonth before, she had not spoken above once in a Month; And Margaret, the other Girle, had lain utterly Speechless for three Weeks last past.

Both these after somewhat a longer chafing, were soon freed, and restored to Speech, and ability of walking up and down the Room; but they both relaps'd into their Fits, and became again Speechless.

Margaret lay in that condition (for twelve hours) that she could neither speak or stand. On Wednesday morning (Feb. 14.) her Mother brought her into the City-Hall, and within ten Minutes
Minutes She was restored to Speech, but her Pain held Mr. Greatarick's Hand in play near an Hour after. Being thus returned to her speech, she was willed by Mr. Greatarick to move her Hand upon the place, and point wherever her pain removed, he being presently ready to apply his Hand to the part affected; she did so, and forthwith it avoided his Touch, skipping exceeding swiftly from one part of the Head to the other, as from the Forehead to the Crown, from thence to the Pole, then to the Right Side, now to the Left, into the Neck, Shoulder, Arm, Hand, the opposite Hand, to the Thigh, calf of the Leg, Ankle, Foot, and from thence (as quick as thought) to the head again, where shifting according to the former or like Order, he was sometimes fain to apply both his Hands, but then many times the Pain got between the interstices of his Fingers, from whence, upon a fresh Application, it flew to other parts, as before; and always with such incredible speed, that it much amazed the By-standers, and Mr. Greatarick would often affirm, that, in his Opinion, it was some Evill Spirit gotten into the Body of the Child. At length having vexed it from part to part, for (as I guess) the best part of an Hour, it passed out as her Toes.
Thursday Feb. 15.

The next day the other Sister, Susan, was brought in speechless; She was restored to her Speech, and freed from her paines in like manner, but with far lesse ado, and in much shorter times. We heard no more of them after.

On Wednesday, Feb. 14. in the City Hall at Worcester.

Mrs. Valling, a School-Mistress, dwelling upon Mauvern Hill, fell into a most horrid Fit of the Falling-Sickness; her Motions were exceedingly vehement, and Convulsive, with so much violence and impetuosity, as if her Limbs had then been rending in sunder: I never saw any Hysterical Paroxysm half so dreadful; all her Joints seemed to be crampt, and sometimes so distorted, as if She had been upon the Wrack. Mr. Greataricks, by stroaking her Breast, (for that purpose first bared,) soon restored her to such Sensibility, as that she was able to speak, and direct him to the place whither her Pain shifted, which it often did, with inexpressible Agility, from one extreme part of her Body to another: And it was very observable, that whithersoever her Pain retired, that part was (as it were) crampt, and seem'd by her Motions, 

Cryings,
Cryings out, and Shrieks, to be affected with intolerable Dolour; sometimes it was in her Throat, and then it nigh choaked her, and there ensued excessive Belchings, (as I have also often observed in sundry Asthmatical, and Pthifical Persons stroaked by him.) And in this case was he fain to leave her for that time, Night growing on, and an infinity of diseased people pressing upon him for help.

The next day being Thursday Feb. 15:

Whilst we were (at Mr. VVishies) sitting at Dinner, word was brought to Mr. Greataricks, that one was fallen in his Chamber; and (as at other times he was wont to quit all things, to afford relief in this said Distemper) He immediately (and I with him) left the Table; we were no sooner gotten into the Chamber, but we found it was the same Mr. VValling, fallen into a new Fit, which was now rather more vehement then that of the day before; it now somtimes affected her in the Eyes, and sometimes in her Nose, and that with such anguish, as she seem'd oftimes ready to tear it off. Upon theremoval of her Pains, she often gave such Shrieks, as if her Heart had been bursting in funder. Mr. Greataricks was also perswaded, that this Woman was possesfed with a Devil; but she seemed much troubled and aggrieved at
rick's also, affirming that he would Touch none who was not desirous he should. In fine both (at length) overcame by the importunity of the Ladies, submitted, the one to touch, the other to be touched: His Eye accordingly being touched, the Gentleman freight protested, that he saw much more clearly with it then before, and so stood by: soon after, he complained of a paine, and heaviness in his Head (he had before been much troubled with a Paralyticall Humour, and for that cause had severall successive years repaired to Bathe) upon a new application of Mr Greatarick's Hand; he said his pain was now gone: and so went aside again: soon after he complained that he was sick at Stomach, and seemed to be in a very vomiturient condition; Mr Greatarick caused him to unbutton, and slip off his Shooes, and Stockings, and with his hand chased that illnesse of Stomach down into his Legge, and after out at his Toes; so that he said, he now felt nothing: Not long after he again complained of a pain in his Head. Mr Greatarick strok't it down into his Eyes, which watered extremely, and the Lids were in continuall Trepidation, and by his complaints, and gestures, they appeared to be very full of paine: After a while they began to mend: Mr Greatarick strokes his Head again, and by so doing, brings a fresh supply of Humours into them again, which caused the like unpleasing Phenomena as before: And
An Account of Mr. Greatarick, &c.

And this recourse from Head to Eyes was repeated at least twenty times, as sundry Persons of Honour, and Integrity, who were then present, can testify. And this recollection of the greatest peculiarities of Mr. Greatarick's manner when he had got hold of his head, was repeated at least twenty times, as sundry Persons of Honour, and Integrity, who were then present, can testify.

The truth of these Narrations is attested by me E. Foxcroft M. A. and one of the Fellows of the Kings-Colledge in Cambridge.

FINIS.