

**The Miraculous Conformist: or an account of several marvellous cures  
performed by the stroaking**

**Mr Valentine Greatarick; with A Physicall Discourse thereupon, in a  
letter to the Honourable Robert Boyle Esq;**

**By Henry Stuibbe, Physician at Stratford upon Avon in the County of Warwick**

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THE  
*Miraculous Conformist:*  
OR  
An account of severall Marvail-  
ous CURES performed by the  
*stroaking of the Hands of*  
M<sup>r</sup> VALENTINE GREATARICK;  
WITH  
A Physicall Discourse thereupon, In a  
Letter to the Honourable *Robert Boyle Esq;*  
With a Letter Relating some other of His *Miraculous Cures,*  
attested by *E. Foxcroft M.A.* and Fellow of *Kings. Colledge in Cambr:*

BY  
HENRY STUBBE, 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.



*To his very worthy and Learned Friend*

**DR THOMAS WILLIS,**  
Doctor in Physique, and Professor of  
*Natural Philosophy* in OXFORD.

Sir,

**D**oubt not but the fame of the performances of Mr GREATERICK 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 mannage my friendships with lesse of ceremony and formality then usuall; I have resolved upon this course: and I am confident that if I am in an errour you have

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, then 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 reclaimed from all that is fanaticque; and this gift of Healing was bestowed on him, since the Restauration of his Sacred Majesty, and the restitution of the Doctrine and Discipline of the English Church: God dealing with him, as the Shepherd in the Parable, who expressed more kindnesse 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 Lameness 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 Worcester-shire, and found him able to walk three miles without pain. You see how here his touch strengthened a part, that was incurably weakned by being broken, and ill set: so that the painfulnesse seemed 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 then 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 already approved the Discourse, if Mr Boyle, and you dissent. I have onely time to tell you, that, without the noyse of much talk, and frequent

frequent addressees and applications, I shall never  
cease to admire you, and to be

*Straford upon Avon*  
Febr: 17. 1665.

Sir,

Your very humble Servant

*Henry Stubbe.*

(1)



S I R,

**S**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 curio-  
sity with any remarkable intelligence that may ad-  
vance either Physick, or Phylosophy; I shall endea-  
vour to be as generous in my acknowledgments to  
you, as you have alwayes been in obliging me. Since  
my last unto you, my Lord *Conway* did me the ho-  
nour particularly to invite me to his House and ac-  
quaintance, giving me withall a fair opportunity of  
conversing with M<sup>r</sup> *Greatericks*, and beholding seve-  
rall 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 grace-  
full personage and presence, and if my phantasy  
betrayed not my judgment, I observed in his Eyes  
and

and meene a vivacitie and spritelinesse 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 professeth Conformity unto the Doctrine and Discipline of the Church of England, yet without that censoriousnesse whereby some signalise themselves; his thoughts concerning himself 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 *charitableness*, to include in his soule some graines 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 data*, not *gratum faciens*; 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 Devils: and in thy Name done many wonderfull works.* I enquired of him, how he came by this *miraculous gift of healing*; And he replied, 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 businessse, how *serious* or *religious* soever, divert him from those cogitations: infomuch

insomuch that even *his life* seemed *burthensome* to him thorough the violence of the supposed *temptation*. He imparted this trouble to his *Wife*, who condemned those *resveries*, and desired him to abandon them: in this perplexity, he heard frequently a voyce 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; cureing at first onely *Cancers in Womens 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 processe be but lately taken up, after that he observed that the power of his touch did not *discusse* all, but *risen some tumours*. 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 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 not made her more known or admired at home and abroad, then 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 *Ragly*, atchieve 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 *Impostor*. 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 *publicly* cure the *lame*, the *blind*, the *deaf*, the perhaps not unjustly supposed *Demoniacks*, 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 Conways*, yet I found conveniency 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 so 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 *Devils*, which even the *Apostles* could not cast out: and I could not perswade my self 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 distributeth various gifts amongst the *Sonnes of Men*, might issue out the *same gift* to severall 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 how *powerfull* soever the gift were in *M<sup>r</sup> Greatarick*, yet the *finnes* 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 *effectuall anointing with Oyle*, (James 5: 14.) yet did the *misdemeanors* 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 he 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 *favours* 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 posted on, to the consideration of the *reall* 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 immediatly he heard me when I asked him very softly severall questions. I saw another whom he had touched three Weeks agoe for a Deafnesse 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 rayfed beyond our ordinary conversation. I saw him lance a Wenne that covered the Eye of an old man; there issued out abundance of matter in smell, and consistence, and colour, resembling a rotten-Egge; after which he crushed out the lesse digested matter, which resembled the Braines of any Creature: which being done, he stroked the place gently, and the flux of blood, and pain (which was great by reason of his crushing it hard) presently ceased.) I saw yesterday another Woman, in whose Throat, just by the Wind-pipe he launced a Wenne, and haveing crushed out the digested and indigested matter, and stopped 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 crushing and launcing them so, they would not fill again: he answered me, *No: but that Nature, as she doth in other Tu-*

*mours,*

*mours, would so shrink and contract the skinne encompassing the Wenne, 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 extreemly 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 immediatly, 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 extreemly 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 chafed her Stomack with his Hand a while, presently her paroxysme abated; and he asked her whither the paine was gone; she pointed to her Throat; and indeed she seemed as if she were in danger of being strangled there: he Stroked her Throat lightly, and asked where her paine was? she poynted 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:



An Account of M<sup>r</sup> GREATARICK,

imagined; and withall streyning 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 principall 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 whosoever 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 Freedome, 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.

and his Miraculous Cures.

I did not remember, that ever the Devil did cure any Diseases; no 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 Botches: 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 Evill. 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 *Bensedevious*, of which the Roman Casuists and Physicians speak much: I must referre you

to *Delirus* for your farther information; for my memory sayles 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: polit: l. 4. c. 3.* allowes of the verity of their Cures, by replying nothing to this objection in favour of them: *In confirmationem adducunt experientiam & varia curationum genera mirè frequentia, & praxin quotidianam militum qui solo afflatu, osculo, aut nudi lintei applicatione sanant etiam atrocissima vulnera, qui omnes dono sanitatis in variis morbis se preditos gloriantur.*

In *Turky* also, and *Afrigue*, they have persons of the like qualifications, which they boast to have received from the favour of their Prophet *Mahomet*. But undoubtedly God hath permitted all Religions (though not the Protestants, till now) to have their reall Miracles, that men may learne to trye Miracles by the Truth, and not the Truth by Miracles.

I considered likewise the Nephritick 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 Explanation of these Miraculous Accidents, thento conclude,

That God had bestowed upon Mr. *Greatarick* a peculiar Temperament, or composed his Body of some particular Ferments, the *Effluvia* whereof, being introduced sometimes by a light, sometimes by a violent Friction, should restore the Temperament of the Debilitated parts, re-invigorate the Bloud, and dissipate all heterogeneous Ferments out of the Bodies of the Diseased,

eased, by the Eyes, Nose, Mouth, Hand, and Feet.

I place the gift of healing in the temperament or compofure of his body, because I see it necessary that he Touch them, or otherwise rubbe their Eyes with his Spittle. Besides, the right Honourable the Lord *Conway* observed one Morning as he came into his Lordships 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 Roome, he answered, *None*: whereupon his Lordship smelled on the hand of Mr. *Greatarick*, and found the fragrancy to issue thence; and examining his Bosome, 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. Sr *Amos Meredith* who had been his Bedfellow, said, that in the Night he had observed the like agreeableness of smell in Mr. *Greataricks* Body, at some houres.

I place it in the temperament of his Body, because I have the precedent of Ancient Miracles, and Moderne 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. 1.* saith, *è conuerso quosdam esse quorum Oculi creduntur habere vim beneficam ad res inspectas: vulgo Benzeditros.* I remember the Presbyterian Assembly

of Divines say that nothing more kindly restores decayed Nature, then the Embraces of an *Abishag*, of a young, spritely and Beautifull Damself, as you may see in their large Notes upon the first Chapter of the first Book of Kings.

To explaine the nature and manner of M<sup>r</sup> *Greataricks* working upon the patients for their Cure, I shall premise some things.

First, That all the Diseases and distempers M<sup>r</sup> *Greatarick* meddles with, have their essence either in the masse of Blood and Spirits (or nervous Liquour) 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 onely such as wherein she seems only oppressed by some Heterogeneous Ferment, either exciting an Ebullition 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 Naturall faculty of the part. And there being the same reason for inward distempers as to their causes, his sayling as to many, and the relapse of many after a momentany 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 Crasis and Effluvia consequentiall thereunto, that the stroaking with his Hand for some space so as to communicate the

Virtue

Virtue may restore the Blood and Spirits to that vigour and strength which is naturall to them, and resuscitate the contracted imbecillity of any part. That which makes me to conceive this, is, that I observe that there are things outwardly applyed which by their opposition to particular Ferments do destroy severall Distempers, not onely inwardly taken, but outwardly applyed: 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 severall things which outwardly applyed revive oppressed Nature, not onely as Oudours, but by friction, and outward application: this needs no Illustration. Having these grounds to confirme 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 that work of Circulating, Depurating, and Sanguifying, as before the oppression they did: provided there be no essentiall distemper contracted, but that Nature be oppressed onely, not destroyed wholly, or in part: for so farre as Nature is mutilated and destroyed, the reparation of that essentiall damage is possible onely to God, or such as he hath obliged in a more eminent manner then M<sup>r</sup> *Greatarick* pretends unto. This last imagination of mine cannot seem more irrationall to any man, then the Learnedst men of the last Age both Divines and Casuists, thought all sorts of Amulets: and I am sure I can bring for M<sup>r</sup> *Greataricks* more Experiments

C 2

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 wayes 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 invigorate the blood, spirits, and innate temperament of the part (Nature being onely oppressed) that they performe their usuall duties: This being done, it is Nature Cures the Diseases 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 imaginable that Mr *Greataricks* by his stroking may introduce an oppressed Fermentation into the Blood and Nerves, and resuscitate 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

I saw him Stroke a man for a great and setled 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 *Greatarick* 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 wayes 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 severall times, when to moderate the dangerous symptomes, 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 severall Translations or removals of Diseases and paines (*μετερρυσεις & μετασεις*) 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 severall Translations or removals of Diseases which came into my mind when I saw the effects of M<sup>r</sup> Greataricks Stroking. Hippocrates in his *Epidem: l. 6. part. 3. §. 34.* tells us that the Gout ceaseth if a man fall into the Colique, and that fit of the Colique abates as his Gout encreaseth. 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 inflamations 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 Morbifique Matter, as of Asthmas and Coughs turning to the Gout, or Tumour of the Testicles: of Agues turning into pains in the Joynts; of Feavours ending in a Parotid, or other abscessus. Not to mention the vagrant nature of Humours in the beginning of Diseases, when they are Turgent, and continually vary their station. These Considerations made me think that God had been pleased to bestow upon M<sup>r</sup> Greataricks such a Complexion and Temperament, that his Touch or Stroking should instantly maturate Diseases, 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 external cause, is caus'd by an Heterogeneous Ferment) is expelled from the corroborated place to some other more weak: that being corroborated, it is driven upon another, and so on, till it be quite ejected. If the Disease 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 pursuing it: either because they are not Dolorifique, or that they Transpire in the part.

There

There remaine 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 Apostemes, 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 Apostemes, Sweat, Diarrhæa, and Urine: so the Mesels 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 occasioning those Tumours was dissolved so as to be reimbibed in the blood againe: for in the Plague the recourses of the Pestilentiall 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 occasioned by the contemplation of the usuall effects of Nature, and not of Reason, to imagine that the Morbifique cause consists in a grosse Body, because it is often evacuated so: It is usuall for those subtile Ferments so to commix themselves, and to occasion that transposition of Parts and Texture, that Nature cannot eject the one without the expense of the other. Thus we see that Beer or Ale in its Fermentation or Working casts out abundance of Barme, yet is not that Body the Ferment, but it is implicated and incorporated therewith, for with it there issues

issues out abundance of Beare, so that the Brewers either pover the same, or new in again to fill up the Barrel. If the same Ferment be precipitated by Vineger, or Allome, there is not the like diminution. So *Kergerus* Kerger. de ferment. sect. 2. c. 8. p. 139. saith, 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 Willis* 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 phansy: 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 Eumuctory, by which the Crisis or Metastasis 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 Willis*: whence proceed their wayes of curing Agues by Precipitation of the Morbifique Ferment, without any such Evacuations of grosse Bodies. This Paradox appears further by the severall Crises of Diseases, sometimes by Vomit, sometimes by Stool, 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 wayes 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, then 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-cance-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 M<sup>r</sup> *Greataricks*, he resuscitating the Blood and innate Temperament, the Morbifique Ferment may be ejected; and the remaining grosse Body, by a Transposition of its Texture and a new impregnation of Vitality be reimbibed 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 Morbifique matter be Incurable and Preternaturall, then the efficacy of his Touch doth not discusse them, but the strengthening the part and Nature, the whole collection is separated and ripened, as I observed: which appears in Wens, and scrophulous Tumours, some whereof he maturates, and others are discuffed.

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 M<sup>r</sup> *Greataricks* Body. We are not to deny powerfull 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 Poysons, from Macassar, and Brasil: but the acts of sensation, of paine, sufficiently shew the effects of suddain causes: that Lipothymies and shivering should happen upon a fright, a touch of cold Water, or a pinch: that Tumours should in an instant imbodie to a great bulke: 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 alleadge Amulets and outward applications to produce a suddain 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 suddain effects of Sleep and Waking, Freezing and Thawing: or of Heat and Cold; all which would illustrate the suddaine and powerfull motions of Nature.

S I R,

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 Phenomena of M<sup>r</sup> *Greataricks* Cures. And from hence it is easy to judge why some are not Cured; others finde

but a momentary 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 it self in another by the Symptomes, in regard to which they have recourse to him only: for in such cases, if they have no better successe then such have who meet with ignorant Physicians, that go about to cure Symptomes without regard to the principall cause, it is no marvaile if they are not Cured. Thus I have observed some, who upon a giddinesse, and qualmes of the Stomack, occasioned by Hystericall vapours, have been stroked by him severall times (without any, or inconsiderable benefite) in the parts sensibly affected. So in the Kings-evil, I have observed some that have received onely a momentary advantage; onely because that such Diseases affect the Mesentery with glandulous Tumours, as well as the outward parts: and if the whole Morbifique Ferment be not expelled, the Disease recurs: *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.*

Valles:  
Method.  
Med. l. 3.  
c. 3.

*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 whereto 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 unloosing the Texture of the Body of the blood, and other Humours, give opportunity for more *forma subjugata* (of the same kind with the former) to discover themselves. In like manner, it is possible that where the Morbifique Ferment is not sufficiently united and imbodyed, so as that one part ejected by way of Similar Attraction (I confesse I must favour that Phyllosophy, 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) whilst the other remains in the Body, and afterwards occasions the same distemper: or perhaps another whose paines may so 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 cauteriseing 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 ascribe severall miscarriages and Faylours. Another



Another thing I propos'd unto him, was, whether after that he had touch'd severall persons, and diminished the Præternaturall Ferment, or diverted it, (and put the Humours into a Turgency) 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 *Cochia* 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 wee Physicians take in Revulsions and Derivations of the Humours Morbifique from severall Parts: and do not you think a great part of our work were done, could M<sup>r</sup> Greaterick's miraculous Touch remove (or put into motion) those Humours we cannot repel, or stirre? Let us, Sir, be just and ingenious, and confesse that this Antichrist 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 sunt 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 paines 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 paines  
it

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 *Platerus* 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 *Panarolus*, 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 seculares*, 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 hear the reprehension in *Job*; *Will you tell a lye 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

or cases of Conscience any more, yet I cannot but take notice of their Principall Objection: for to say that Miracles are ceased is a groundlesse 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 repaire to him lest they be found to repaire to a delusion of the Devil. But I reply; That the principle of doing nothing that is not of Faith, is sufficiently invalidated by M. 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 layd aside. In *Moral Philosophy* (which is not established on *demonstrations*) and *Physique* I am sure it will put us all to confusion; for who knowes the efficacy of things Naturall? how Purges and Vomits &c. do worke? Nay, who knowes whether second causes have any effect, but that God doth operate *ad presentiam causarum secundarum*? as the admirable *Durandus* held. And may not the *Diavel* do so? How shall this be reduced to *Faith*? I am sure, and have seen things ascribed to the *Diavel*, 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 Mr *Greataricks*, so there is but one Sunne. To be extraordinary, hinders it not from being consistent with Faith; but to be unlawfull, 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 Rhetoricall instructions to imbellish their Language. *St Paul* was *baibus sermone*; 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 *Isaiab* 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 tediousness as well as rudeness of these lines; since by them I expresse my self to be

Stratford upon Avon  
Feb: 18. 1665.

Your affectionate humble-servant

E

HEN: STUBBS

*The account of a Leprosy cured by  
M<sup>r</sup> Greatarick in the presence of the  
Lord Conway.*

A Boy about fourteen years Old, Sonae to a Prebend of *Gloucester*, recommended to the Lord *Conway* by the Bishop of *Glocester*, 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 M<sup>r</sup> *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 brinish Humour which caused a moist *Leprosy* was dryed up, and in some places Scaled off, the Skinne under it was Red (as under all crusts falling off) there was no itching or pricking at all, nor Heat: with which Symptomes he had been formerly troubled. M<sup>r</sup> *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.

*Proofs*

*Proofs that he revives the Ferment of the Blood.*

M<sup>r</sup> *Bromley's* brother of *Upton* upon *Severne* after a long *Quartane Ague* had by a *Metastasis* of the Disease such a chilnesse in the habit of the Body, that no Clothes could possibly warme him: he wore upon his Head many spiced Caps, and tenne pounds weight of Linnen on his Head: M<sup>r</sup> *Greatarick* stripped him, and rubbed him all over, and immediatly he sweat, and was hot all over, so as that the Bath never heated up as did the Hand of M<sup>r</sup> *Greatericks*: this was his own expression. But M<sup>r</sup> *Greatarick* causing him to cast off all that multitude of Caps and Clothes; it was supposed that it frustrated the happy effect; for he felt the recourse of his Disease in some parts rendered the Cure suspicious. But as often as M<sup>r</sup> *Greatericks* came and rubbed him he would be all in a flame againe for half an hour: the Experiment whereof was frequently practis'd for five or six dayes at *Ragly*.

*Of the Metastasis of Diseases.*

A Woman of *Worcester* having a paine driven into those parts which modesty would not permit her to let M<sup>r</sup> *Greatarick* stroke: she went away as if she had been cured, but is since sick of an intolerable pain there. Such consequents are usuall, when the Disease is not stroked out.

E 2

Having



**H**aving been lately requested by the Learned D<sup>r</sup> 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 M<sup>r</sup> Valentine Greatarick, since his coming into England; in order to a designe wherewith that knowing Physitian intends shortly to oblige the Curious: I could no wayes 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 verst in such as are already extant; I shall barely relate matter of Faët in four or five of the most eminent instances wherof I have been an Eye-witnes.

Thursday

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 undresse her self, was that day, and twice afterward touched by M<sup>r</sup> Greataricks: she found them considerably strengthened at the first time, and much more after, so that she could put them behind her Back, combe 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 M<sup>r</sup> Greatericks to the Citty of Worcester, and lodged with him in the House of M<sup>r</sup> Wishie an Attorney; We had not been there full an hour, when (beside a multitude of infirme people) there came to him one M<sup>rs</sup> Bickeridge (dwelling within half a mile of Tewsbury) 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<sup>r</sup> Greataricks 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<sup>r</sup> Greataricks.

These had all been troubled with Convulsions, or fits of the Falling-sicknesse for about four years. The Youth upon the application, and short chafing of M<sup>r</sup> Greataricks Hand was restored, I saw him well the next day in the Citty-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 lay'n utterly Speechlesse 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't into their Fits, and became again Speechlesse.

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. *Greataricks* Hand in play neer an Hour after. Being thus returned to her speech, she was willed by Mr. *Greatarick* to move her Hand upon the place, and point wheresoever 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, th' 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 alwaies with such incredible speed, that it much amazed the By-standers, and Mr. *Greataricks* 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 at her Toes.

*Thursday*

*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 adoe, and in much shorter time: We heard no more of them after.

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

*M<sup>rs</sup> Walling*, a School-Mistress, dwelling upon *Mavern 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 Joynts seemed to be cramped, and sometimes so distorted, as if She had been upon the Wrack. Mr. *Greataricks*, by stroaking her Brest, (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) cramped, and seem'd by her Motions, Frying,

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 Pthysical 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. *Vvithies*) 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 sad 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 M<sup>is</sup> *Vvalling*, fallen into a new Fit, which was now rather more vehement than that of the day before; it now sometimes affected her in the Eyes, and sometimes in her Nose, and that with such anguish, as she seem'd oftentimes ready to tear it off: Upon the removal 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 possessed with a Devil; but she seemed much troubled and aggrieved at that

that his opinion; saying to him, That however God might permit her to be afflicted with Bodily Distempers, yet she trusted, and was full of confidence, that he neither had, or would give up her Body to be inhabited by the Devil. Her Acquaintance testified, that she had been of an unblameable life, and conversation: and that her Education hath been more Liberal, than is ordinarily found in that Sex, may appear by what follows. For to a Gentleman, standing by Mr. *Greataricks* (a good while during her Fit,) and saying to him, *Credo quoddam obsessa sit*, she suddenly, and very brusquely replied, *Sic credo, sic credo, at non Diabolo, sed vento*. In fine, she continued under his Hand betwixt three and four Hours, and was at length freed; her pains being chased by him out at her Toes.

February 15.

4. The next Instance is of one *Hester Jordan*, dwelling at *Bidderly* under the *Glee-hill* side in *Shropshire*; who (as her Friends related) having in her Infancy, at three years of age (by what mischance I know not) taken Poyson, presently lost both Speech and Hearing, and so hath continued ever since; she now being 22 years Old. The same *Thursday* at night, at a Gentlemans House, within the precincts of the Colledg at *Vvorcester*, by the application of Mr. *Greataricks*



*The true and liuely Pourtraicture of Valentine Greatrakes Esq  
of Affane in y<sup>e</sup> County of Waterford in y<sup>e</sup> Kingdome of Ireland  
famous for curing several Diseases and distempers  
by the stroak of his Hand only.*

*Pub<sup>d</sup> Ma<sup>y</sup> 26<sup>th</sup> 1791 by W. Richardson, Cutler St. Leicester Square.*

Stubbe, 'Physician at Stratford upon Avon' was an outspoken radical thinker who became Greatrakes's most vociferous champion, here attempting to formulate physical explanations for the working of what he considered Greatrakes's God-given gifts. Steneck and Kaplan re-examined the case in two papers in the June 1982 issue of *Isis*, and in both papers Stubbe's book plays a central role. The work is dedicated to Thomas Willis. Strangely, despite Boyle's name on the title-page, it is not listed in Fulton's bibliography of Boyle. Boyle was particularly attracted by psychological curiosities, witnessing many strokings by Greatrakes, and actually testifying for him. Wing S.6062. A 1794 edition of Faithorne's famous engraving of Greatrakes performing his skill, is loosely inserted.