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 Efq;

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

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THE
Miraculous Conformist:
OR
An account of severall Marvalous 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 Esq;
With a Letter Relating some other of His Miraculous Cures, attested by E. Foxe Esq M.A. and Fellow of Kings College in Camb;

BY
Henry Stubb., Physician at Stratford upon Avon in the County of Warwick.

"Non ideo negari debet quod est apertum; quia comprehendi 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 WILLS,
Doctor in Physicke, and Professor of
Natural Phylosophy in Oxford.

Sir,

Doubt 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 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 judge of the Subject here debated, then the best of Philosophers, and Physicians? It may seem equitable that I tell you why I call the Gentleman the Mitaculous Conformist: many strange reports have and do runne of him; but he is reclai-
med 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 Sheep 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 croaked out divers ways! 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 very worthy and good Friend: He told him, he could not let his Lege 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 strength-
ened a part, that was incurably weakned by being broken, and ill set: so that the painfulescapee
seemed inseparable from the misfortune occassioning 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 different. I have only time to tell you, that, without the noyse of much talk, and frequent
frequent addresses and applications, I shall never cease to admire you, and to be

Sir,

Your very humble Servant

Henry Stubbe.

(1)

SIR,

Since 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 with all a fair opportunity of conversing with Mr. Greaterick, and beholding seve-

rall of those performances, the report whereof as it gives just causes of astonishment to you that are more remote, to the effects fill with admiration, the most learned or supercious 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 cenforious 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
An account of Mr. Greatarick,

and meeke a vivacity 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 extensivre as the effects of his goodnature are. He professeth Conformity unto the Doctrine and Discipline of the Church of England, yet without that cenfuriousness 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 charitableness, to include in his soule some grains of the Golden Age, and to be a relique of thofetimes 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 gratis gratis data, not gratum factens; 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 Prophecy, sign'd in thy Name? and in thy Name have cast out Devils: and in thy Name done many wonderful 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 say it: and this motion was to prevalent upon him, that it incessantly runge in his minde, nor could any businesse, how serious or religious loeyer, divert him from those cogitations:

infomuch that even his life seemed burthenome to him thorough the violence of the supppofed temptation. He imparted this trouble to his Wife, who condemned those recoveries, and desired him to abandon them: in this perplexity, he heard frequently a voyce within him (audible to none else) encouraging to the trialls: and afterwards to correct his unbelief, the voice aforefaid added this Signe, that his right Hand should be dead, and that the breaking of his left Arme should recover it again: the events whereof were fully verified to him three Nights together by a succesive incontinency 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 Womens breasts, and the Kings-evils: after which, by the suggestion of his accustomed impulse, he attempted the Cure of other Difeases, 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 proceede be but lately taken up, after that he observed that the power of his touch did not disperse all, but rife some humours. The fame of his performances spread all over Ireland and England, and multitudes went from Bristoll unto him. Hereupon the Right Honourable the Lord Conway employs Dr. Ruff to enquire into the truth of these Accidents, and finding matter of fact to justifie 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 whole head, as great and as unparallell 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 to fortunate to that Honourable Lady, as was wilhed (he not being able to alleviate or remove that head-ache, 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 Worcestershire, 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 Demons, and Lepers: besides the Asthmatic, Falling-sickness, Convulsion fits, Fits of the Mothers Old age 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 Comyn's, yet I found convenience to visit many that had been touched by him, some observed to have received no help by him at all; some 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 self, how there were some diseases, as well as Devils, which even the Apostles could not cast out: and I could not persuade my self that Tropheus was the onely man, or Miletum the onely 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 Encounters of Heaven. I saw no incongruity in adimiting, that God, who distributeth various gifts amongst the Sonnes of Men, might incline 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 iii. v. 4, 5. Besides, I thought that how powerfull ever the gift were in Mr. Greatarick, yet the names of the patient might sometimes frustrate the effect of his hands; as well as the prayers of the most prevalent Saints, Mefis, Noah, or Daniel. I was apt to believe, that at Corinth, there wanted not the gifts of healing, nor an effectual anointing with Oyle, (James: 5. 14.) yet did the misdeemers of some draw upon several there irrecoverable Sicknesses and Deaths, 1 Cor iii. 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 though the might as well glorify himself in the continuance of some blind, as in curing some to be born, without regard to their particular name, or that of their Parents. These saylours in our Thaumaturgis, ought rather to make men look upon, and take notice of the omnipotency of God.
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God, then cenflure the deficiencies of a limited creature.

From these reflections I post'd on, to the consideration of the real and undeniable performances of his hand. I saw him pur 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 rayfed beyond our ordinary conversation. I saw him lance a Wenne that covered the Eye of an old man; there fliu'd out abundance of matter in smell, and confifence, and colour, resembling a rotten Egg; after which he crush'd out the leffe diged fet matter, which reembled the Braines of any Creature: which being done, he stroke the place gently, and the flux of blood, and pain (which was great by rea'on of his crushing it hard) pretently cae-fed.) I saw yesterday another Woman, in whose Throat, jst by the Wind-pipe he lance'd a Wenne, and having crush'd out the diged set and indiged fet matter, and stop'd the paine and effufion of blood by some strokes of his hand, he bad her put nothing to it but a linen Cloath: when I saw it, the Wenne was perfectly gone, and the baggs or skinne encompassing it to shrunke up by nature, that there remained nothing but the skarre after incifion. I asked him concerning Wennes, whither upon his crushing and launcing them fo, they would not fill again: he anfwer'd me, No: but that Nature, as she doth in other Tumours.

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mours, would so shrinke and contract the skinne encompassing the Wenne, that there should remaine no figne 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 stroke before, and it was much amende; but one Tumour upon the right Arme (near the Elbow) was extremly painful, and inflamed: he stroke it, and launced it, and crush'd out all the matter, even the indiged fet cores; and Stroking it, the paine and inflamation cea-fed immediately, not one drop of blood inclu-ing 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 fliu'd little or nothing from them: he took it and crush'd it extremly bringing out much blood, and indiged fet matter in cores as big as nutmegs: and then stroking it, all the paine and flux of blood cea-fed: but the weakneffe being habituall to the part, was not removed at that instant. I saw a Woman taken with a violent fit of the Falling-sickneffe; he came to her, and causing her breath to be open'd, and cafe'd her Stomack with his Hand a while, pretently her paroxyzme abated; and he asked her whither the paine was gone; she point'd to her Throat, and indeed seem'd as if she were in danger of being strang'd there; he stroke her Throat lightly, and asked where her paine was? she point't to her Breast; he stroke that; and then she made fignes that it was return'd to her Throat: whereupon he stroke with his hand upwards her Breast and Neck, and the began to belch winde with such a vehementy, that is scarce to be imagined:
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imagined; and with all the reasoning as it were to vomit, she brought up some crude phlegme, with an infinity of wind, and then rose up well to her thoughts. There were the principal things I saw him do, he being then upon his departure for London, but I received from himself, and others such accounts, that he had cured almost all manner of distempers, even Quadrant-Agns, and Favours: and whoever shall seriously consider the things he does perform, will not find 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 than once after some Cures, and before others, nor was his Stroaking so violent, as that much could be attributed to the Fiction.

I observed, that he used no manner of Charms, or unlawful words; sometimes he Executed a short Prayer before he cured any, and always, after he had done, he had them give God the Praise.

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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 Blisters 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 Puritaine, when the Papists deftamed 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 différence them from other men, but they know it not.

From these cogitations I descended to the Alexicati, Salutatores, or Beneficent, of which the Roman Casuists and Physicians speak much: I must referre you to
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to Delirium for your farther information; for my memory fayles me so, as I cannot give you an account of them fo full as I would. They cure by Anointing with their Spittle, by breathing and froaking of the patient. Rodericus à Castro medic: polit: l. 4. c. 3. allows of the verity of their Cures, by replying nothing to this objection in favour of them: In confirmationem adducunt experimentam & varia curationum generam mirae frequentia, & praxin quotidianam millium qui solo affluat, oculo, aut tum linteus applicatione sanant etiam atrocissima vulnera, qui omnes dono sanitatis in varia morbis s praditos gloriuntur.

In Turky also, and Afrique, 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 learn to trye Miracles by the Truth, and not the Truth by Miracles.

I confidered likewise the Nephritick and Eaglestones, and several other Amulets and Periaptia, whose operation is certain and undeniable: yet could not all these Considerations intruct me further in the Explanation of these Miraculous Accidents, then to conclude, That God had bestowed upon Mr. Greatarkick a peculiar Temperament, or compos’d his Body of some particular Ferments, the Efluoria whereof, being introduced sometimes by a light, sometimes by a violent Friction, should restore the Temperament of the Debilitated parts, re-invigorate the Blood, and dissipate all heterogeneous Ferments out of the Bodies of the Diseased.

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I place the gift of healing in the temperament or composure 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 Room, he answered, None: whereupon his Lordship smelled on the hand of Mr. Greatarick, and found the fragranty 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 obserue no fuch scent in his Hands. Deane Ruff observed his Urine to smell like Violets, though he had eat nothing that might give it that scent. S. Amos Meredith who had been his Bedfellow, said, that in the Night he had oberved the like agreeablenesse of smell in Mr. Greataricks Body, at some hours.

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 benign and wholefome effluvia be communicated in the fame manner? As there are fome, who are said to affinate by their Aspect, fo Rodericus à Castro Medic: polit: l. 4. c. 1. faith, & converso quoqdam se quorum Odori duntur habere vim beneficam ad res inspectas: vulgo Benzedeiros. I remember the Presbyterian Assembly of
of Divines say that nothing more kindly retotes decayed Nature, then the Embraces of an Abishag, of a young, spritely and Beautifull Damfelf, as you may fee in their large Notes upon the first Chapter of the firft 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 Diseafes and distempers Mr. Greatarick meddles with, have their effence either in the maffe of Blood and Spirits (or nervous Liquour) or in the particular Temperament of the parts of the Body.

Secondly, That of the Diseafes and Infirmities which he meddles with, he Cures none wherein there is a decay in Nature, but only such as wherein the seems only oppreffed by some Heterogeneous Ferment, either exciting an Ebullion and paine, or Coagulating and fixing the blood and spirits. This is a confessed truth by him, he refusing full to touch the Eyes of such as their fight is quite perifhed: so for Eares that are Deaf upon any fuch accident that hath extinguifhed the Naturall faculty of the ear. And there being the fame reafon for inward distempers as to their caufes, his saying as to many, and the relapse of many after a momentany amendment is to be ascribed to this caufe: as I fhall shew farther by and by.

Thirdly, It seems to me very imaginable that there may be given by God, fuch a Natural Crafts and Energy, confequentiall thereunto, that the ftrinking with his Hand for fome space fo as to communicate the

Virtue may refotre the Blood and Spirits to that vigour and strength which is naturall to them, and refufcitate the contracted imbecility of any part. That which makes me to conceive this, is, that I obferve that there are things outwardly applied which by their oppofition to particular Ferments do defroy feverall Distempers, not only inwardly taken, but outwardly applied: as the Cramp rings and small Manati-stone the Cramppe: the Nephritic-stone drives out gravel, and the Stone: Peony-roots gathered in due time, the Epilepsy: There are feverall things which outwardly applied revive oppreffed Nature, not onely as Odours, but by ftriction, and outward application: this needs no Illustration. Having thefe 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 fo as to continue that work of Circulating; Depurating; and Singifying: as before the oppreflion they did provide there be no effen- tiall distemper contracted, but that Nature be oppreffed onely, not destroyed wholly, or in part: fo for fome as Nature is mutilated and destroyed, the reparati- on of that effenfiall damage is poiffible onely to God: thefuch as he hath oblied in a more eminent man- ner then Mr. Greatarick pretends unto. This left ima- gination of mine cannot feem more irrationall to any man, then the Learned's men of the late Age both Di- wines and Cafuits, thought all forts of AlENTS, and I am sure I can bring for Mr. Greatarick, more Expe- C. 2
timents
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I saw him Stroke a man for a great and feared 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 left Stroking, so as that he moved his Arme vigorously every way. I asked Mr. GREATARICK about the Cures, pains, and Diseaues took, to go out of the Body: he told me, he could not tell what cause 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 only, and if the party could not tell where the paine was (for such are only stroked out) he could not cure them, nor were they cured, but eas'd if it came not out. Of this I saw an infance in a Woman, whom the Falling-sickness by its long continuance (join'd with Melancholy) had infarated so that being out of all Fits, she could not tell what ayled her: the falling into her Fit there, he opened her Breast and with a few strokes reduced her to her felt, but the 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 Diseaues: we are but Servants to Nature, to remove impediments,
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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 Diseasess, 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 Diseasess and pains (especially ofthose which are now scarce observable by reason of the Minoratives, the Purges, the Vomits, and other Physique which is given, nor because it is sweet, but because in fashion. In those times when Nature was so left to her self, I observe several Translations or removals of Diseasess which came into my mind when I saw the effects of Mr. Greatarick's Stroking. Hippocrates in his Epistola, G. part. 3. § 34. tells us that the Gout ceaseth if a man fall into the Collique, and the size of the Collique 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 Apoplexy in the Side, Bowels, or Joynts. That swellings of the Spleen and Bowels, or inflammations thereof, frequently terminate in Joynts; whereof So Quarrantaneagues 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 Asthamas, falling into the Joynts, and Telligides 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 pains from noble to ignoble parts, or from ignoble to noble ones, nor of the alteration of distempers upon such translation of the Morbidific Matter, as of Asthamas and Coughs turning to the Gout, or Tumour of the Telligides of Agues turning into pains in the Joynts, of Feavours ending in a Parotis, or other abscessus. Not to mention the vagrant nature of Humours in the beginning of Diseasess, when they are Turgent, and continually vary their station. These Considerations made me think that God had been pleased to bestow upon Mr. Greatarick such a Complexion and Temperament, that his Touch or Stroking should instantly mature Diseasess, or render them Turgent, whereas upon the part toucht being strengthened, and the blood and spirits Invigorated, the Heterogeneous Ferment or paine (which if not occasioned by some evident and external cause, is caused 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 removal of paine: and so for such Conjugations of the Nervous liquor (as in Palieses, &c.) there is no such removal of paine and purging it: either because they are not Morbidific, or that they Transpire in the part.

There
There remaine yet two things to be debated, viz.:
1. How comes it to pass that these Heterogeneous Ferments removing thus by the force of Refusciated Nature, do not terminate in Aposmies, or issue out in some groffe 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 unusual for Nature to discharge herself of Heterogeneous Ferments by insensible Transpiration, as well as Aposmies, Sweat, Diarrhea, 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 diffused so as to be reimbibed in the blood againe: for in the Plague the recures of the Effulgent Ferment are Mortall: and such as took Powders and Antidores gently promoting a Diaphoresis, (not sweat) escaped: they who did not, dyed with those Subones. It is an effect of prejudice occasioned by the contemplation of the usual effects of Nature, and not of Reason, to imagine that the Morbifque cause consists in a groffe Body, because it is often evacuated so. It is usual 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 causeth an abundance of Barme, yet is not that Body the Ferment, but it is incorporated therewith, for with it there issues

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issues out abundance of Barme, so that the Brewers, either pover the fame, 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 Kerger de Kegere, faith, that in Germany they put common Salt, or cold Water into their Barme, and precipitating the Ferment make it potable presentely. Many such instances are to be found in Dr. Villis and Kerger; which sufficiently evince that the Ferment is difficult from the groffe Body it comes out in. So in Diseases, however some have vainly imagined to themselves a maturation of them, and that the Morbifque matter being concocted issued out in that white Hypofatis at the end of Diseases, yet is it no such thing, nor is there any such concoction in Nature as they phanify: but the Morbifque 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 Eumudory, by which the Crisps or Metaghism 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. Villis: whence proceed their ways of curing Agues by Precipitation of the Morbifque Ferment, without any such Evacuations of groffe Bodies. This Paradox appeares further by the severall 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 fort of Concoction, whils the Morbifque Ferment issues out several ways in severall Bodies. Nor is it
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to be doubted I think that all grose bodied Ferments have their Virtue and efficacy from a subtile Body, which is no more in that grose 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 grose Body, how comes it to evaporate (as I have seen in the Distillation of Sugar, Sugar-cane-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 Greatarick, he refucitating the Blood and innate Temperament, the Morbifique Ferment may be ejected, and the remaining grose Body, by a Transposition of its Texture and a new impregnation of Vitality be reimplibed into the Blood, and become nutritious. Thus he cures Affhmas, all the obstructions from impacci ed phlegme in the Lungs being discharged, and the phlegme Naturalised. But if the grose body of the Morbifique matter be Incorrigible and Preternatural, then the efficacy of his Touch doth not diffuse them, but the strengthening the parle and Nature, the whole collection is separated and ripened, as I observed: which appears in Wens, and Fecrophalous Tumours, some where of the maturates, and others are discaffed.

To the second Questiion, 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 powerfull causes proportionate effects. We are all Indians and Salvages in what we have not accustomed our senses: what was Conjuring in the last Age, is Mathematiques in this. And if we do but consider the sole effects of Gunpowder, 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 extraordinarie Ferments impossible? Here I might instance in the effects of Powders, from Macaftar, and Brazil: but the acts of fattenation, of paine, sufficiently shew the effects of sudden cayes, 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 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 allege Authors 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 Sickness. 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.

S. J. R.

I shall now draw to a Conclusion, having given you by these impertinencies a greater trouble, than 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 Mr Greatarick Cures. And from hence it is easy to judge why some are not cured, others finde...
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but a momentary alleviation, and some are perfectly recovered. All which are undeniably true: let any man falve 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 unual 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 then such have who meet with ignorant Physicians, that go about to cure Symptoms without regard to the principal cause, it is no marvaile if they are not Cured. Thus I have observed some, who upon a giddineese, and qualmes of the Stomack, occasioned by Hypericall Vapours, have been stroked by him severall 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 Meffentery with glandulous Tumours, as well as the outward parts: and if the whole Morbifique Ferment be not expelled, the Disease recures: paululum fermenl situm musum fermenta. 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 Survey.

Eucalemus 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 whereby 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 subingate (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 Phylolophy, from the Phenomena of Physique and Nature too.) his Touch may divide 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 affecting 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 senes didierne not betwixt the Salt of one Plant and another, or betwixt the cauterifeing with Iron, or Gold; but there is a difference herein, which by effects a diligent and curious observer may discover. Concerning these intimations I discourse with Mr. Greatarick, who seemed well satisfied with them; and did thereunto willingly, acribe severall miscarriages and Paylours.

Another
Another thing I propos'd unto him, was, whether after that he had touch'd several persons, and diminu'd the Preternatural Ferment, or divert'd 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 Cochis Pills, after he had touch'd her Eyes. I ask'd also if after he had dissip't and repel'd a settled Humour, it might not be convenient to corroborate the Part with Topick, which he approved of; and though but to few, I saw him give Eye-falve to some Patients. You know what pains wise Physicians take in Revulsions and Derivations of the Humours Morbifique from several Parts: and do not you think a great part of our work were done, could Mr. Greatrick'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 allevi'd, and the effects of that principle of Restitution, when the prohibiting causes are removed.

As to the allaying of pains after cruishing of fores, 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

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It is easy to grant this. And as to the effusion of Blood, you know there is a Balsame in it which heals 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 stopp'd the Bleeding of the Veines and Arteries by flitting the Arfe 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 Panaroma, 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 cace, nor exert their influences in all cases no more then the Menstruam 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 Emperor 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 underbrowd to derogate from this miraculous Gift: nor yet ascribe more unto it, then I ought, let I should hear the reprehension in Job: will you tell a Lie for God?

There are a sort of men (if they were onely Womnen, it were tolerable!) that think it not lawfull to have recourse unto his Cures. Though I have already too much caufe not to entermeddle with Divinity,
Charity, that thinks no Evil ? where is their Divinity, that think a good and perfect work should come elsewhere then from Heaven? If the cafe 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 M. Greatarick's works bear witnesse 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 Physick 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 babius sermones: 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 disgracest 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 express my self to be

Your affectionate humble-servant

E. Hen. Stubbett.
An account of Mr. Greatarick, and his Miraculous Cures.

Proofs that he revives the Ferment of the Blood.

Mr. Bromley's brother of Upton upon Severn after a long Quartaine Ague had by a Metaftasis of the Disease such a Chilnese 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 Linen on his Head: Mr. Greatarick stripp'd him, and rubbed him all over, and immediately he sweat, and was hot all over; so as that the Bath never heated up as did the Hand of Mr. Greatarick: this was his own expression. But Mr. Greatarick causing him to cast off all that multitude of Caps and Clothes; it was suppos'd that it frustrate the happy effect; for he felt the recourfe of his Disease in some parts render'd the Cure fupicious. But as often as Mr. Greataricks 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 days at Ragley.

Of the Metaftasie of Diseases.

A Woman of Worceffer 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 since fick of an intollerable pain there. Such consequences are usuall, when the Disease is not stroked out.

E 2

Having
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 Greatarick, since his coming into England, in order to a design wherein with 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 Hypothefes, 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-witness.

Thursday
An account of Mr. Greatarick,

Thursday, Feb. 12.

1. Mrs. Reynolds a Shop-keepers Wife of Melfester in the County of Warwick, having been ever since Hay-harvest disabled in her Arms and Hands, so much as she was not able to use them, or even to undress herself, 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 Warwick, and lodged with him in the House of Mr. Webster, an Attorney; We had not been there full an hour, when (beside a multitude of infirm people) there came to him one Mrs. Bickeridge (dwelling within half a mile of Twixbriy), 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 strucken with the dead Palsy, which

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which in continuance of time hath so disabled him, that he can neither stand or feed himself, I saw little or no effect upon Mr. Greatarick 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 Mr. Greatarick.

These had all been troubled with Convulsions, or fits of the Falling-ficknefse for about four years. The Youth upon the application, and short chafing of Mr. Greatarick, his 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.

Saman, one of the Girls, (as her Mother told me) was so thickly pursu'd with her Fis, that of a Twelvemonth before, she had not spoken above once in a month: And Margaret the other Girl 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 relapsed 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 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 whereover 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 interfaces of his Fingers, from whence, upon a fresh Application, it flew to other parts, as before; and alwais 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 passe out at her Toes.

Thursday Feb. 15

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

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

Mr. Walling, a School-Mistress, dwelling upon Mount 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 rendeing in funder; I never saw any Hysterical Paroxysm half so dreadful; all her Joyns seemed to be cramp'd, and sometimes to distorded; as if She had been upon the Wrack. Mr. Greatarick, 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 inexpellible Agility, from one extreme part of her Body to another; And it was very observabile, that whithersoever her Pain retired, that part was (as it were) crampt, and feem'd by her Motions, F

Cryings,
An account of M' Greatarick,

Cryings out, and Shrieks, to be affected with intolerable Dolor, sometimes it was in her Throat, and then it nigh choked her, and there ensued excessive Bellings, (as I have also often observed in undry Athesmatical, and Phthisical 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. VVishes) 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 fame M's Walling, 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 seemed 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 persuaded, that this Woman was possessed with a Devil, but she seemed much troubled and aggrieved at that

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that his opinion, saying to him. That however God might permit her to be affected with Bodily Distemper, yet she trusted, and was full of confidence, that he neither had, nor would give up her Body to be inhabited by the Devil. Her Acquaintance testified, that she had been of an unblamable life, and conversation: and that her Education hath been more Liberal, then 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 quod observavi, the suddenly, and very briskly replied, Sic credo, sic credo, at non Diabo, sed vento. In fine, the continued under his Hand between three and four Hours, and was at length freed, her pains being chaced by him out at her Toes.

February 15.

4. The next Instance is of one Hefer Jordan, dwelling at Biddrley under the Clee-hill side in Shropshire; who (as her Friends related) having in her Infancy, at three years of age (by what mishance I know not) taken Poylon, presently lost both Speech and Hearing, and so hath continued ever since, the now being 22 years Old. The same Thursday at night, at a Gentleman House, within the precincts of the Colledge at Worceter, by the application of M' Greataricks Hand
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.