

cure, "His Majesty laughed heartily, and as the young fellow came near him he stroked him, with his hande, first on the one side and then on the other; marry, without Pistle or Gospell."

In the reign of Charles I. the practice must have been of great frequency, for eleven of his proclamations relating to the touching for the King's Evil are still extant, mostly appointing times when the people who were afflicted might repair to the Court. It was further ordered that such persons should bring with them certificates from their parson, vicar, minister, or church-warden, that they had not previously been touched for the disease. Charles I., when he visited Scotland in 1633, "heallit 100 persons of the cruelles, or King's Evell, yong and olde," in Holyrood Chapel, on St. John's Day. The number of those "touched" in the reign of Charles II. was very great, "and yet," says Pettigrew, "it is not a little remarkable that more people died of scrofula, according to the Bills of Mortality, during this period than any other."

On the sixth day of July, 1650, Evelyn writes in his diary, "His Majestie began first to *touch for ye evil*, according to custome, thus: His Ma^{tie} sitting under his state in ye banquetting house, the chirurgeons cause the sick to be brought or led up to the throne where they kneeling ye King strokes their faces or cheekes with both his hands at once, at which instant a chaplaine, in his formalities, says, 'He put his hands upon them and he healed them.' This is said to every one in particular. When they have all been touch'd they come up againe in the same order, and the other chaplaine kneeling and having angel gold strung on white ribbon on his arme delivers them one by one to His Ma^{tie}, who puts them about the necks of the touched as they passe, while the first chaplaine repeats, 'That is ye true light who came into ye world.' Then follows an epistle, (as at first a gospell,) with liturgy, prayers for the sick, with some alteration; lastly, ye