In the Gentleman's Magazine for 1751, (Vol. XXI., p. 473.) there is mention made of the arrest, and bringing to London from Dover, of a foreigner who was working cures by "touching," giving himself out to be the eldest son of the Pretender.

Both the Hanoverian and the Stuart dynasties were reported to possess this power of healing, as formerly even the monarchs of the races of both York and Lancaster had been similarly gifted. "The curing of the King's Evil," writes Aubrey, "by the touch of the King, does much puzzle our philosophers; for, whether our kings were of the house of York or Lancaster, it did cure for the most part."

The hand of the sovereign was by some deemed not more efficacious than that of a murderer or a virgin. In "Scot's Discovery of Witchcraft," the statement is made that "to heal the king or Queen's Evil, or any other soreness of the throat, first touch the place with the hand of one that died an untimely death; otherwise, let a virgin, fasting, lay her hand on the sore, and say, "Apollo denyeth that the heat of the plague can increase where a naked virgin quencheth it."

"Stroking nine times with the hand of a dead man" says Pettigrew, "and particularly of one who has suffered a violent death as the penalty for his crimes, especially if it be for murder, has been a common practice, and, if not followed at the present day, was certainly a few years since, it being no unfrequent thing to observe on the scaffold numbers of persons submitting to the disgusting foolery, under the exercise of the executioner and his assistants." In those happy days when a human being was put to death for the theft of almost anything or petty amount, there could have been no scarcity of this valuable remedial agent,—the hand of a man who had perished on the gallows.

Nor was it alone for the cure of the King's Evil that the influence of the monarch was supposed to avail. The cramp was likewise healed by the use of rings which had been blessed by the reigning sovereign. Other cramp rings were