

A true relation of the wonderful cure of Mary Maillard, (lame almost ever since she was born), on Sunday the 26th of November 1693 ... To which is added, a letter from Dr. Welwood.

Contributors

Welwood, James, 1652-1727.

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A TRUE
R E L A T I O N
O F T H E
W O N D E R F U L C U R E

O F
M A R Y M A I L L A R D,

(Lame almost ever since she was born,)

On SUNDAY the 26th of *November* 1693;

With the *Affidavits* and *Certificates* of the GIRL, and
several other credible and worthy Persons,

Who knew her both before and since her being cured.

To which is added,

A L E T T E R

From Dr. WELWOOD to the Right Honourable
the Lady MAYORESS, upon that Subject.

L O N D O N :

Printed for RICHARD BALDWIN, near the Oxford-Arms,
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and sold by T. MILLS, in *Wine-Street*, *Bristol*,
and all other Booksellers.

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A TRUE
R E L A T I O N
O F T H E
W O N D E R F U L C U R E
O F
M A R Y M A I L L A R D, &c.

'T I S not without Reason, that the most rational People of the World, and especially *Protestants*. shew but a very slight and indifferent Inclination to believe Miracles which are said to have been wrought since the Times of the Apostles. Indeed if we examine very narrowly into them, we shall find, generally speaking, that they owe their Rise to the Interest and Avarice of the Clergy; who, under the Shelter of that thick Darkness, which for so long a Time had covered the *Christian* World, invented a thousand Miracles to establish their Authority, their Opinions, and chiefly the great *Revenues* of the Church. This is so manifest a Truth, that we need but to read the *Golden Legend*, and *Metaphrastus*, to be

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convinc'd of it. Now as those feigned Miracles were only established through the Ignorance of the deluded People; so we saw them in some Manner to disappear after the taking of *Constantinople*, when Learning was forced to take its Sanctuary in the *West*: They began then to question the Truth of Visions, and the Credit and Honesty of the Clergy, which made Miracles less frequent: But as soon as the great Light of the *Reformation* appeared, they vanished away entirely; and since that Time have not dared to shew themselves on our Horizon, but in *Hugger-mugger*, if I may be allowed that common Word. It is true, the Jesuits say that they have rose again in *Japan* and in *China*; but since they produce no other Witnesses for the Proof of such a Report, but the Fathers of their own Society, which makes them very much to be suspected, we do not think it worth our While and Pains to go about to shew that these Miracles are no more real, than an infinite Number of other Stories related in the Legend.

The many Tricks and Cheats which have been already discovered upon this Subject, ought to oblige every rational Man to stand upon his Guard, and not to believe over-hastily all the Miracles that are said to have been wrought. This is a very just precaution, and not to be blamed; but then it is only thus far that our Mistrust ought to extend;

tend ; for to push it further would be to drive it *in partibus Infidelium*.

But there are, I know not how, many Persons that break this Rule. Some, without ever entering into any Examination at all, believe every Thing that is told them ; and if the Event be but ever so little surprizing, strait it goes down with them for a Miracle. Others, who pretend to be more refined, do very stiffly deny all that is said to them ; but if a Fact be proved so clearly that they cannot contradict it, then they answer coldly that this is a natural Effect, without ever being at any Trouble to examine or explain whether it be so or no, though they are ever so much pressed to it. 'Tis plain now, that both these Sorts of Persons do lay their Strefs upon Foundations equally false ; the former do frame to themselves a *Common-Place* of the Power of God ; and to these it is enough to say, that God is Almighty, to make them believe the Truth of all the Miracles that ever have been published. On the contrary, the other, whether they have examined any of the pretended Miracles, and found them false, or else have learnt it from Somebody else, make to themselves another from this Error, and so concluding from a particular to the general, against all the Rules of good Logic, they affirm, that all the Miracles which are said to have happened in the

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World.

World are false, and without any Foundation: These two Faults are to be condemned, but the former of them hath some Appearance of Goodness mixt with their Simplicity; whereas the Vice of the latter hath the Characters of an excessive Pride and Malignity of Heart. This Remark obliges me to divide these incredulous Persons into two Classes; because some of them through a foolish Presumption deny the Truth of all Events that do but shock the small Light of their Understandings; and the others do avoid examining these Events for Fear least they should find there the Finger of Divine Providence, which they would gladly efface out of the Works and Order of Nature. The first Vice is the Fault of the self-conceited half-witted Sparks; and the second that of the impious, which are ironically, but commonly stiled, *Esprits forts*.

From what I have observed it follows, that we ought to keep a just Medium between these two Extremes, and seriously to examine the Events we are told of, before we pass a Judgment on them: Shall we shew a Curiosity or Earnestness for the least Trifles, and can we be cold and negligent in informing ourselves of the Truth of an important Matter of Fact, which happens against the ordinary Course of the Things of this World?

To proceed in this Examination, we ought, in my Judgment, to do these four Things: First, to examine whether the Fact in itself be wonderful, and contrary to the Laws or common Effects of Nature; for if it hath not this Character, why should we spend our Time in vain to seek for a Mystery where there is none? Secondly, we ought to consider the Person on whose Behalf this Miracle is pretended to be wrought: It is a Lesson that was heretofore given to the *Pharisees*, by the Parents of the Man, that St. *John* mentions was blind from his Birth, *We know that this is our Son, said they, and that he was born blind; but by what Means he now seeth, we know not: He is of Age, ask him, he shall speak for himself. John ix.* Thirdly, we ought to examine the Probity and the Number of Witnesses; because if a Fact be attested by a competent Number of Persons of Credit and Reputation, of divers Nations, of different Interests, and whom we can have no Suspicion of, for joining in a Conspiracy to carry on a Lye, such a Fact ought to be accounted as true as if we had seen it with our own Eyes; for there is the Foundation of the most Part of our Knowledge. Fourthly and lastly, we ought carefully and without Partiality to seek whether Interest may not have corrupted any of the Persons who relate this Event, which we are finding out the Truth of. These

These Rules being once established, I do believe we may make a just Judgment upon the healing of this young *French Girl*, lame almost from her Birth, whose surprising History makes such a Noise in the Town, and which gives Occasion of so many different Discourses. But that I may not be accused of breaking the first of these Rules which I have laid down ; I will now simply relate the Fact, and then afterwards see whether it hath the Characters that we have observed.

Marie Maillard, the Daughter of *John Maillard* a Sword-Cutler, and *Charlotte du Dognon*, was born at *Coignac* in *Xaintonge* the 25th of *September*, 1680. She was scarce a Year old when her Father and Mother first perceived that she was lame, having a Hollowness in that Place where we usually perceive the Bone of the left Thigh to fall into the Hip, (these are their own Words.) These good People sent for a Surgeon to come and see her ; but either through Ignorance, or somewhat else, there was found no Remedy for her. They rested there, and looking upon her Disease as incurable, they brought her up without applying themselves to any other Surgeons or Physicians. According as the Girl grew up in Years, so her Lameness increased proportionably, insomuch that there arose a great Tumor above the Cavity of the *Itchion*. Her Leg became

became shorter by above four Inches, her Knee turned inwards, and her Foot in such a distorted Manner, that the inward Ankle-Bone almost supplied the Place of the Sole of her Foot. She lived in *France* till the Persecution obliged *Protestants* to think of retiring; her Father and Mother being of that Number, fled first to *Lauzane*, and carried their Daughter along with them, from thence they went into *Germany*, and at last came over into *England* about four Years and a Half ago.

This Travelling increased the Girl's Complaint, and she became worse and worse as to her Lameness; so that when she walked, she threw her Body first on one side, then on the other; and, which was still worse, she felt very violent Pains. Her deformed Way of going caused the little Children to flock about, and abuse her with rude Language; and these, being naturally inclined to Evil, were not contented with only giving her ill Names that were expressive of her Deformity, but also threw Dirt at her; so odious she seemed to them.

Monfieur *Debat*, a Surgeon of the poor Refugees, was called about two Years ago to visit her, and he did so, but he thought her Complaint was not to be cured, and therefore only advised her Mother to chafe her with some Oils, to endeavour to alleviate her Pains; but that had no Success:
so

so that then her Father and Mother despaired of being ever able to do her any good ; for they did not flatter themselves that she could be cured. Thus you see in what a Condition *Marie Maillard* hath continued, till on *Sunday* the Six and twentieth of *November* last.

She went on that Day in the Afternoon to the *French Church* behind *Leicester-Fields*, and as she returned Home, she was again set upon by those little Children that all over bespattered her with Dirt, and followed her with several ill Names, even to the House where *Mademoiselle de Lauban* lodged, (to whom she served as an Interpreter) in *Saint James's Alley*, near the Church, in *Germain-Street*. This ill Usage extremely grieved her, insomuch that she wept, and complained of it to her Mistress, who exhorted her to have Patience, and to comfort herself in God.

Between seven and eight of the Clock in the Evening, she took the New Testament to read it ; and reading the second Chapter of *St. Mark*, she told her Mistress that she wondered at the Unbelief of the *Jews* ; and, *If such a Thing had happened now*, (said she, upon the wonderful Cure that was wrought upon the Sick of the Palsy, mentioned in that Chapter) *I would run very quickly, and believe too*. And scarce had she uttered those Words, but a Redoubling of her Pain
came

came upon her, which forced her to stretch out her Leg; and as she would have drawn it in, upon a Reproof her Mistrefs made her of the Indecency of that Posture in stretching it out so near to hers, she heard a Snap that her Bone made, her Leg extended itself, her Foot and Knee were restored to their proper and natural Situation; her Pains ceased, and she thought she had heard a Voice saying to her, *Thou art healed*. Let that be as it will, she found herself effectually healed, and went to walk up and down the Chamber; and she continues very well, saving a little Weakness; her left Leg is now in as good a Position as her right, and she walks very easily.

This is the Matter of Fact, the Person in whose Behalf this surprizing Event is wrought, relates it herself; she there declares to all those who have had the Curiosity to see her, and even upon Oath before my Lord Mayor of *London*.

The Witnessses who depose that she was extraordinarily lame, before the 26th of *November*, are, her Father and Mother, the Inhabitants of the Place where she was born, and a World of others, both *English* and *French*, of all Ages, of both Sexes, and of different Qualities: Children of five and six Years old, who are incorruptible, and not subject to be insincere: A Taylor who made her Cloathes, and observed the Deformity

formity of her Body : The Shoemaker who made her Shoes, and who was obliged to make one Shoe for her higher than the other four or five Inches : And an honest Man, a *Swiss* by Nation, who has known her from her Cradle, and with whom she afterwards lodged here, who would have made an artificial Leg for her, to have helped to support her Body : In a Word, we will produce for a Witness, the Surgeon who visited her about two Years ago.

This Girl having lived above four Years in and about *Westminster*, we have more Proof than needs to justify that she was extraordinarily lame long before the Time we have take Notice of ; and since all the World may speak with her herself now, and so many People have seen her since she was healed, it would be to no Purpose to stay any longer upon this Subject : We will, therefore, proceed to say Something as to the Manner how she came to be thus healed.

I confess, that properly speaking, there are but two Witnesses of the wonderful Healing of this Girl ; but is not this Number sufficient ? The Law requires no more even in capital Cases, which concern Mens Lives, provided there be no Objection against them, to invalidate their Evidence. Would it not then be a great Piece of Folly to require a greater Number here in this Case ?

This

This being so, we will now proceed to give you the Character of our Witneffes.

We yet cannot pass a true Judgment on the Disposition and Manners of a Girl of *Marie Maillard's* Age; Infancy is most commonly divided between little Pastimes and Diversions, and at 13 Years old we seldom have any Thoughts of God, and of regulating the Way of our Lives; yet this we may say, that the Girl we speak of is to be excepted out of this Rule; and whether the Condition of a *Refugee* obliged her Parents to speak oftner to her of God, than otherwise perhaps they might have done, or else the Discourses that were made her to comfort her concerning her Deformity, touched her Heart, it is certain that this Girl hath discovered a great Deal more of Religion, than is ordinarily seen in a riper Age: She is very well instructed in the first Rudiments of the Christian Religion, and she has for her Years a competent Knowledge of the Holy Scriptures. This, I think, is sufficient for our first Witness.

The second is *Mademoiselle de Laulan*: She is an honest Gentlewoman, who hath always had a very good Reputation; she lived a considerable Time in the Family of *Madam de Turenne*, that incomparable Princess, who was less illustrious in her *high Birth*,* and Rank she had in the World,
B than

* She was the only Daughter of the *Duke de la Force*.

than in that which her Piety has given her Name in the Church, where her Memory will be always celebrated. This Instance would be enough to recommend the Reputation of *Mademoiselle de Laulan*; but if we add to it her leaving her Husband in *France*, and a considerable Estate for the Sake of her Religion, and her having met with Misfortunes here capable to shake almost any Heart less steady than her's, it must be confessed that Virtue is required for such a Thing, and that a Person of her Character cannot be suspected of inventing a Lie, which besides the Loss of her Reputation, is of no Advantage to her in the World. Those who will not be satisfied with the Testimony I have here given of her, I am sure will be convinced of it, if they will take the Pains to enquire the Character of *Mademoiselle de Laulan*, of Madam the Countess *de Roye*; I should not presume to take the Liberty of mentioning here the Name of this most noble Lady, but because I am sure that she will not refuse to do Justice to the Reputation of this Gentlewoman; and besides, that she saw a very few Days before, the Girl we are speaking of, and also that she saw her the Day after she was cured, that is to say, the 27th of *November* last.

These are the Characters of our two Witnesses: is it not now unjust to question the Truth of their Testimony? I am not
 much

much given to be fondly credulous, but when I consider the Number of People that have seen the lame Child, and that she is not so now ; that there is no Body who attributes the Glory of curing her to himself ; and that her Mistress and she deposed that she was healed in the Manner as we have related, I am persuaded that it will be a great Folly in any one to deny the Truth of the Fact, as they have declared it.

This now is the Narrative of this Marvelous Event, which I have taken from the *Affidavits* and *Certificates* hereunto annexed : I come now to apply to them the Rules I have laid down. And *first*, I maintain that the healing of this Girl hath something supernatural (if the Matter has been as we have related it) and this is what we shall see. Her thigh-bone has most certainly been out of its Place for above these twelve Years, for how else could the Cavity of the *Ischion* have been perceived ? Her left Leg was considerably shorter than her right ; her Foot and Knee distorted after that Manner as I have given an Account of ; she feeling very great Pains ; and behold ! in an Instant this Bone retakes its Place, her Leg becomes long again, her Foot and Knee returning to their natural Situation, her Pains leaving her : Now, hath there ever been any Event more surprising ? I do believe I have a very just *Idea* of Events, to which Physicians have ascribed

the Name of Miracles of Nature. But I challenge any of them to find out in all the Annals of their Medicinal Science one Example so wonderful and astonishing as this, and all the Philosophers in the World to explain it *naturally*.

Now, though there should be only this in it, I am apt to think they could not but say, that it is an Operation immediately proceeding from God; but if a Christian will superadd to it the remarkable Circumstance of her reading the *Word of God*, and the Discourse that the Girl had, so full of Faith, at the Time when her Healing was effecting; I can't believe but that he must confess, that this here is as manifest and notorious a Miracle as those the Gospel speaks of. Let us subjoin to this another Reason. All the World knows, that when a dislocated Thigh or Leg is put into its Place by the Skill of an Artist, the Patient must keep his Bed, or repose himself for at least two or three Weeks after; there must be I know not how many Bindings about the Place so set, and a World of other necessary Precautions used. For without them they could never effect the Cure — And, humanly speaking, all the same Care was as necessary here in this Case as in any, her Infirmary being of several Years standing; but now let us see what Care she had of herself; instead of resting her re-
st ored

stored Foot, at that very Moment she be-
took herself to walking, and leaping up and
down the Chamber; and the next Day, in-
stead of keeping her Bed, she went to se-
veral Places, and particularly to the Coun-
tess *de Roye*, and to her Father, to tell him
the News of her being cured. How can
we call this any otherwise than the Conti-
nuation of a Miracle?

If this Cure had been naturally effected,
there is none can deny, after what we have
already said, but it must have proved the
Surgeon's or Physician's Master-piece; and
if so, is it to be imagined that these Gentle-
men who so much value themselves upon
the least Cures wrought by them (that so by
inhancing their Reputation they may the
better make their Fortunes,) would neglect
the publishing of this to the World, which
is doubtless one of the most surprizing and
amazing that ever hath been heard of?

2dly. I affirm, that this Girl in whose
behalf this wonderful Event hath been
wrought, is of a competent Age to give her
Testimony to the Truth, and *to speak for her-
self*; but has not Discretion sufficient to be
intrusted with an Intrigue so nice and re-
fined, as this must needs be, if there were
any Trick or foul Play in it: Ask her, she
will tell you, *I was lame, but Thanks be to God,
I am not so now; I was healed in reading such a
Chapter without any human Help.*

gdly. All the other Witnessess, who depose or certify about this Fact, are Persons of known Honesty and Credit, most of whom have left considerable Estates behind them for the Testimony of a good Conscience. These are *English, French* of different Characters, of different Parties, and Children that are every Day playing with her. Now, what Foolishness is it to suspect that so many Persons should conspire together to confirm a Lie, by which they can receive no Profit, and wherein they can have no Interest? This is a Character that makes their Testimony absolutely good and valid, according to the fourth Remark we have before made.

Though I do not insist upon the Voice she thought she had heard, yet it is not because I believe nothing of it, for the wonder of her Cure renders it very credible to me; but it is only because her Mistress heard nothing of it; and having so many other Proofs besides, I will not make Use of this. It seems but just that Heaven, who wrought this Miracle upon the Girl, did let her know at the same Time from whence that great Blessing to her came, for fear least being ignorant of her Benefactor, she should attribute her Cure to some second Cause.

I know not whether this Argument I have made, or rather the Affidavits taken upon Oath before a Right Honourable Magistrate will be able to convince some incredulous

lous Persons ; but this I am sure of at least, that an honest and sincere Mind, who only seeks for Truth, will find enough here to satisfy him that God *doth still work wonderful Things in the midst of us.*

I will conclude with answering two Objections, which I have heard already made against this Miracle. Miracles, say some, are ceased : I know this hath been a *Doctrine* delivered by several famous *Protestant Divines* ; but however we ought not to understand them in too strict a Sense : For where is it to be found, that God hath threatened the World with working no more Miracles ? We may say indeed they have ceased in one Sense, because they are extraordinary rare in this Age, to what they were in the Time of the Apostles. God works not Miracles but through a Kind of Necessity ; at least it is my Conception so : But the sacred Text tells us, that he wrought one in Favour of a King that was sick, and why cannot he do so now to cure a poor Girl, who shewed so great an Instance of Faith ? Moreover, if Miracles are chiefly to confirm the Truth, may not we say that they are at this Day as necessary as ever, so many Errors and open Defiances of God being now so common and reigning in the World ?

The second Objection is taken from the Weakness that the Girl is in still ; God, say they, doth not use to work Miracles by halves.

halves. To this I answer, that the Miracle is compleat: And as I may truly affirm, that I am cured of an Ague, when I find I have no more fits, although my Plumpness, my Colour, and my Strength, are not so well restored to me, as they were when I was first seized with the Ague; so likewise is it with this Girl, she is actually healed, her Thigh Bone being got again into its Place, her Leg being come to its due Length; and her Foot and Knee in their right Situation, and (what is more still) her violent Pains being quite gone, though she yet feels a little Weakness.

The Miracle consists in doing what Nature could not do. Nature could not set the Bone of the Girl's Thigh in its proper Place again, it could not stretch out her Leg to its due Length, make her Foot strait, and deliver her from her Pains in an Instant: But Nature may strengthen her weak Parts, and by an equal Communication of Nourishment to all the Parts of her Body, may in Time take away that little inconsiderable Difference that we now see in her Walking. Experience furnishes me with this Argument. The Girl grows better and better every Day; and there is all the Reason in the World to believe, that the Difficulty they make so great a Noise about now, will be wholly gone in a little Time.

You, who will not for all this yet acknowledge

ledge here the Hand of God, tell us at least how this great Cure has been wrought ?

Dic quibus in Terris, & eris mihi Magnus Apollo.

This is what I have to say of this most wonderful Event; I refer the Rest to the Affidavits and Certificates which are here annexed; and will only assert this, that as I have no Design to impose upon any Body, I have set down the Names of the Places where these Witnesses here alledged live, that so all those who would inform themselves further in this Matter, may, if they please, have Recourse to them.

As this was going to the Press, a Letter written by the learned Dr. *Wellwood* to my Lady Mayorefs upon this Subject, having been communicated to me, I have thought fit to publish it; and though I acknowledge that Civility obliged me to ask first his Leave, yet I hope he will excuse me, if I have not done it. I knew his Modesty to be so great, that I was afraid he would not consent to it; and therefore I had rather be taxed with Incivility, than that the World should lose so curious a Piece.

TO THE RIGHT HONOURABLE

The Lady ASHHURST,
 Lady MAYORESS of LONDON.

Madam,

IN desiring me to give my Opinion about the so much talk'd of Cure of *Mary Mail-lard*, your Ladyship puts upon me a harder Task, than perhaps you imagine it can be. My Stars never designed me for a Bigot on the one Hand, nor an Atheist on the other. Let any Body judge then, if I be in a fair Way to become a Favorite of the Age we live in. It is hard to say which of these two Sorts of Men who degenerate into Brutes, deserves most the Scorn and Hatred of the wiser Part of Mankind. I shall not take upon me to decide their Pretensions. Only, Madam, give me Leave to say, the Atheist (though the greater Rebel to his Maker) is yet the easiest of the two towards his Fellow-creatures, whom he does not hurt, unless it be when his Appetites, Passions or Immoralities set him on forbidden Game. And then indeed it is a Sport to him to do all the Mischief that is in his Way, being under no inward Restraint: Yet his impious Opinions
 are

are but lazy Speculations, which do less Mischief to others. Whereas, the Bigot is never at Ease till the Flames of his blind Zeal have set all the World on Fire about him: While the other hugs himself in his own Folly, without declaring War against his Neighbours for not being so mad as himself. Both the one and the other are out of all Hazard of falling under the Weight of that Axiom, *He that increases in Knowledge, increases in Sorrow.* Ignorance first misleads them, and then it shuts up all Avenues to reclaim them. In short, Madam, of all Trades I know, it requires the least Stock of true Wit to set up for an Atheist, or Bigot, but the greatest Stock of false Shews of it to support either: For the plain Sense of Mankind lies strongly both against the one, and the other.

There are two extreams of Opinion that relate to these opposite Ranks of Men. Some are inclinable to believe every Matter of Fact that's told them, which seems to serve their particular Opinions, or Notions of Religion. They do as easily believe the Fact in Question, as they are forward presently to ascribe it to a supernatural Cause: And conclude a Man to be an impious Person that shall dare to question either the one or the other, that shall either doubt of the Fact, or shall go about to shew from what natural Causes it might have arisen. Others again
take

take up a formed Resolution to disbelieve every Thing they cannot account for, or explain. And let it bear never so many Signatures of Truth, and of its being effected by a supernatural Power, they are resolved either to cry it down as an Imposture; or otherwise, if there be no Place for denying it, to ascribe it to some natural Cause, to the Force of Imagination, Accident, and I know not what. It is not easy to determine which of these two Extreams ought the most to be shunned, or discovers the worst Temper. The first arises out of a Weakness of Mind, or a Partiality to Opinions: For the very same Person who does easily believe an extraordinary Thing when it seems to favour his own Sect, is as positively determined against believing it, if it had happened out of that Communion to which he belongs. The other discovers a profane Arrogance of Temper, and an impious Aversion to every Thing which may strengthen Men's Persuasions about Religion, which he hates of all Sides, reckoning that the Priests of all Religions are the same.

The Mean betwixt these two, is to resolve on believing nothing that is extraordinary, but upon very great and full Evidence. In short, Men are apt even to lie or amplify (which is a Lying in some Degree) and therefore we have a Right to suspend our Belief, and to examine well the Fact when any
strange

strange Thing is told us ; and this is what every wise Man ought to do. But when the Averment of the Fact is full, then every Enquirer into Nature ought to consider how far the Powers of Nature may have co-operated to the Effect in Question. As for Instance, Imagination has certainly great Force in giving a strong Motion to the Blood and Animal Spirits ; which may clear Obstructions, alter the Mass of Blood, and allay its Fermentations. There are also great Secrets in Nature, and many wonderful Virtues in Plants and Minerals, as well as in Animals ; which Observation, as well as lucky Accidents, bring every Day to our Knowledge. So that we cannot certainly define the Extent of Nature, nor the Compass of second Causes ; yet from Theory and Observation we may come to frame a general Scheme of what lies in the Road and Course of Nature, and what is so much out of it, that we have Reason to ascribe it to a superior and supernatural Power. To be slow in believing and severe in inquiring after unusual Things, carries with it the Characters of a truly inquisitive and philosophical Mind. Yet after all, to reject a Thing when the Truth of it is apparent, and to impute it to second Causes, when we do not see the least Shadow of any one, gives a strong Presumption of a secret Hatred of all Religion and Vir-

ture ; that I had rather fall under the Censures, and even the Scorn of that Tribe, than be corrupted by so pestilential and spreading a Contagion.

To come to the Case of the *French Girl*, your Ladyship has seen her, as she is now, and has heard it sworn by several Persons, whom you have no Cause to disbelieve, how she was before. It is certain she was deplorably lame from her Childhood till the 26th of *November* last ; and it is certain, since that Time till now, she goes straight. How she came to be cured in an Instant, is the Question, and such a one as I am not able to determine. But to give your Ladyship all the Satisfaction I can in so difficult a Matter ; and that you may be better enabled to judge of so surprizing an Effect, I shall, in as few Words as possible, set down the *Manner, Causes, and Consequents*, of her Lameness, so far as they occur to me from any Thing I know in Anatomy ; and, in the next Place, shall inquire how far the Cure of it, as it is sworn to, can be ascribed to a natural Influence.

For the first, it appears by the Affidavits you sent me, *That when she came to be about thirteen Months old, she was then first observed to be lame, and some Time thereafter there appeared a Hollowness in the Place where one usually finds the Knitting of the Thigh Bone to the Hip, as also a considerable Swelling a little above that*
Place,

Place, to give it in their own Words. *In Procefs of Time ſhe grew worſe and worſe, and not only the Thigh Bone became both higher up, and ſhorter than it uſed to be, but her Knee and the Ankle Bone of that Leg turned inwards; ſo that ſhe went upon the Ankle, the Sole of her Foot turning upwards, and all this attended with a great Deal of Pain.* Here, Madam, you have the Hiſtory of the Diſeaſe, and all theſe Symptoms *are the natural, and ſome of them the neceſſary Effects of a Diſlocation of the Thigh Bone.*

To render this the more intelligible, give me Leave, Madam, to lay down a ſhort Hint of the natural Structure of the Parts here affected. The Thigh Bone has at the upper End a round Head; this is received by *a large Cavity* of the Hip Bone, and is detained and fixed therein by two ſtrong *Ligaments*, one that encompaſſes the Brim of the *Cavity*, and another that ſprings out of the Bottom of it, and is inſerted into the Tip of the round Head of the Thigh Bone, in order to the Movement of the Thigh, and conſequently of the whole Body. Nature has wiſely accompanied theſe Bones, with *Cartilages, Muſcles, Tendons,* and *Ligaments*, which are all of them ſo variously placed and ſituated, as to answer every Beck of the ſenſitive Soul, in moving either *backwards* or *forwards*, to the *Inside*, to the *Outside*, or *obliquely*.

This being the natural Structure of the Parts, a Dislocation of the Thigh happens, *when the round Head of the Thigh Bone is by some Violence displaced out of that large Cavity of the Hip Bone.* This cannot happen but by some violent Force, because of the Strength of the Muscles that help to keep the Bone in its proper Place, of the Depth of the Cavity where it is lodged, and the Strength and Shortness of the Ligaments I have named. The longer such a Dislocation lasts, the less it is curable, seeing by it the Ligaments and Muscles must be greatly relaxed, and so much the more, if the Patient walk about, as this Girl did: For the more Strefs she puts on that Leg, the more must these Parts be relaxed, they bearing in such a Case, most, if not all, the Weight of that Side of the Body, which the Thigh Bone should have done, if it had been in its proper Place.

It is to me beyond all Question, that in the Case of this poor Refugee, there was a Luxation or Dislocation of the Thigh Bone, such as I have explained: And of the four Kinds of it reckoned up by Anatomists, it must necessarily have been that they call *a Dislocation outwards.* *A Hollowness on the Place of the Joint, a considerable Tumour a little above it, the Thigh Bone of that Side being both higher and shorter than the other, a constant Pain attending, with a Turning inwards of the*
Knee

Knee and Ankle, and a Turning upwards of the Sole of the Foot, are all of them agreed by Anatomists and Surgeons to be undoubted Signs, as well as necessary Consequents of this Kind of Dislocation. The Place of the Joint must needs have appeared hollow, partly for Want of the Cavity, its being filled up with the round Head of the Thigh Bone, and partly from the rising Tumour above it. The Tumour itself has been nothing else but the round Head turned outwarded with the Muscles and fleshy Parts around it: The Pain was owing to the stretching of the Ligaments, and nervous Parts, and to their supplying the Office of the Thigh Bone in sustaining that Side of the Body: The Bone must needs appear shorter from the thrusting of its Head higher than the Cavity for which it was naturally designed. The Distortion of the Knee proceeds partly from the Relaxation of these Muscles and Tendons that serve to move the Thigh outwards, and partly to the Relaxation more on one Side than the other of that Ligament I mentioned, which incompasses the Brim of the Cavity of the Hip Bone. The like Contorsion of the Ankle is owing to the former, and to the Strefs the poor Girl was obliged to lay upon the dislocated Thigh, by walking, occasioned through the Narrowness of her Circumstances.

This much Madam, for *the Manner, Causes and Consequents* of the Girl's Complaint.

Neither has it any Weight to object against its being a Dislocation, that her Parents remember not the precise Time nor Manner, how she came by it: for we see every Day, examples of Children dislocated in the same Manner, without their Parents, being able to tell when and how they became so; the Bones of young Children being much more easily put out, than those come to Age, and they being, more obnoxious to Accidents through Errors of People about them.

To trouble your Ladyship, with the ordinary Manner and Method of Cure in this Case, would seem altogether needless, since every Body of common Sense will tell you, it's done by *putting the Thigh Bone in its proper Place*; that is, by bringing Back the Head of it, into the Cavity of the Hip Bone, and keeping it there. This is done with no small Difficulty, even when the Dislocation is recent, where many Times, both the Surgeon and his Assistant are forced to imploy their utmost Strength, and the best of their Dexterity and Skill.

But when the Dislocation is of a long Standing, as it was with this Maid, most Surgeons and Anatomists look upon the Case as deplorable, if not desperate. Among a great many others, these following Reasons may be given for it. 1. The Cavity of the Hip Bone, for want of the Head of the other Bone to play in it, must
needs

needs in Procefs of Time be filled up with that mucilaginous Matter, which the Gland, fituated in the Bottom of it, does constantly furnifh for the Lubrication of the Joint. Being once thus filled up, either in whole, or in a confiderable Part, it becomes unfit to re-admit the Head of the Bone diflocated for want of Room. And this the rather, that of all the mucilaginous Glands, fituated upon the Joints of Humane Bodies, this Gland, by the wife Providence of Nature, is the largeft, and difcharges the moft Matter. If it were not for this conftant Supply, the greateft Torture that could be inflicted on a Criminal, were but to oblige him to walk. 2. The conftant Afflux of Humours, even in the ordinary Courfe of Nutriment, upon the Head of the Bone, diflocated, muft render it in a little Time too big to re-enter its proper Cavity; the conftant Attrition of the Parts having prevented that Inconvenience, while it ftayed in its natural Situation. 3. Nature having once accuftomed itfelf to a Pofture out of its ordinary Road, it makes the beft it can of Neceffity, and feldom or never of itfelf, changes a tolerable Evil, for a hazardous Good. Laftly, though the Bone fhould be fet again, even when recent, it is yet eafily put out again by the leaft Motion or Accident: becaufe by the Diflocation, the Mufcles and Ligaments, are ei-
ther

ther rendered feeble, or relaxed, or broken, and consequently very unable to fix the Thigh Bone in its Place so firm as it ought to be.

Now Madam, upon the Whole, I do not see it to be Wisdom to question the Fact, since the present State of the Person is visible to all the World, and her former Condition was so well known to such Numbers that do attest it. And though the extraordinary Suddenness of the Change, cannot be maintained by so many Witnesses, there being but one other Person present, yet as other Witnesses saw it in a very little Time afterwards; so there are very many that know how she was the Day before, and the Day afterwards, which do reasonably enough support the Want of Variety of Proof, for the instantaneous Change that was made. Therefore, I cannot see what is possible to be said against the Fact.

I would not pretend to be Philosopher, Physician, or Anatomist enough, to say what Nature can do; but there having been no Applications used either outward or inward, and no Operation of Surgery, even of the slightest Kind, interposed; I confess, I cannot imagine what probable or possible Colour there is for ascribing this to any natural or second Cause, that yet occurs to me. And therefore am not ashamed

to own, that there is Something in it which I cannot well comprehend, and shall not be angry with any Body that shall ascribe it to Something *above or out of the Road of Nature.*

The only Objection against this is, that a little Lameness, a small and scarce discernable Halting still remains. From which some may think it reasonable to infer, since God does not work Miracles by Halves, this is not to be ascribed to him. It is true, the one Leg is a little shorter than the other, which may arise from a Shrinking of the Nerves, or Want of Nutriment, that do naturally flow from so long and great a Dislocation. If the Halting did proceed from a Looseness or Feebleness of what is now put in Joint, the Objection would indeed be stronger: for the Thing this poor Creature wanted, was the Firmness of the Union between the upper and lower Parts of her Body. This deprived her of the Use of her Limbs, and put her to perpetual Pains, all which is now entirely changed, so that the Work is compleat. And though it may be suitable to the infinite Goodness of the Supreme Mind to give such a Person the entire Use of her Body; yet *an exact Straightness* being only a Part of the Ornament of the Body, there is not that Reason to expect a second Miracle, (though the first had been one) for the stretching out the Leg to an
exact

exact Equality with the other ; since probably enough, that may come in Time of itself, the Halting being now scarce discernable, and as you know very inconsiderable.

If it were worth your while, Madam, I could give your Ladyship an Account of very surprizing Effects produced in some People by a rapid Turn of the Animal Spirits: And if I should tell you, that it were no Derogation from the Miracles our Saviour wrought upon Earth, that *a Flame of Imagination setting the Animal Spirits in a swift Motion, and thereby raising a new Fermentation in the Mass of Blood*, might co-operate to the wonderful Changes that were made upon the Persons he healed, though I should say all this, I should not perhaps contradict the Principles of Philosophy, nor the Œconomy of Faith. For we find in Holy Writ, that there was requisite towards their Cure a Belief of the Power of the Operator, which, though it was properly an Act of the Mind, yet it must certainly have produced a mighty Flame of Imagination, and a rapid Motion of the animal Spirits. But this is a Thought I dare scarce warrant myself in, and therefore I wish it almost unsaid.

But whatever Effects this Radidity of Motion in the Spirits and Blood, raised by a strong Impression on the Imagination may produce, in laying or raising Fermentations in the Body, or altering the Crases
of

of the Fluids ; it is hardly possible, at least highly improbable, that any such Impression of Fancy could restore a Bone long dislocated into its proper place, where both the Recipient and the Thing to be received, were by a necessary Consequence from Anatomy, and the Structure of the Parts, rendered utterly unfit for such a Rejunction.

If it is said, Why should God work such a Miracle, if it be any, (as I shall never determine) I must own to your Ladyship, that if I do not know all the Secrets of Nature, I do much less know the Secrets of the Author of Nature : Yet after all, if he should think fit to do such an extraordinary Thing in the Age in which we live ; we must all confess there is Occasion enough for it, since the very Existence of a Supreme Being and his Power and Authority is so much questioned. Nor need we search long to find a Reason why the Subject, on which this is wrought, should be one of those, who have forsaken and sacrificed all for their Persuasion about the Truth of Religion, and who are under so severe a Persecution for it ; since this both carries a Character of God's Tenderness to them, and may be a Mean to awaken our Regard and Charity for them, which are now run too low. And this is one Use I am sure your Ladyship will make of the whole

whole Matter. You, and your noble and generous Husband not being satisfied with all the Good you do yourselves, but as you can engage others to follow so worthy a Pattern as you both give them; which, among many other Reasons, engages me to be, with all possible Respect,

Madam,

Your Ladyship's most humble

And obedient Servant,

J. W.

*The joint Affidavits of the Father and Mother
of the Child.*

WE, *John Maillard* and *Charlotte du Dognon*, of the Town of *Cognac* in *Xaintonge*, now living at the Corner of *Newport-Court* in *Westminster*, do certify, that *Mary Maillard* our Daughter was born at *Cognac* the 25th Day of *September* 1680; and that about twelve or thirteen Months after she was born, we observed that she was very lame, having a Hollowness in the Place where one usually finds a Knitting of the Thigh Bone in the Hip. The Surgeon, to whom we shewed her at that Time, found there was no Remedy for her; so our Daughter always continued in that Condition, and became more and more lame, in-somuch that since we have lived in this City, that is to say, within these four Years and a Half, or thereabouts, the Bone of
her

her Thigh was not only higher than it used to be, but her Knee also was turned inward, and the Ankle Bone of her left Foot turned likewise in such Manner that it touched the Ground, and that Leg was shorter than the other by four Inches or thereabouts, and which made her go very deformedly, feeling great Pain. About two Years since we shewed her to Monsieur *Debatz*, Surgeon to the French Refugees, who, having examined her, judged her Disease incurable, the Bone having been so long put out of its Place; and therefore he advised us to chafe it with certain Oils, to try if we could alleviate her Pains, which we did, but without Success. About that Time a Gentlewoman, whose Name was *Laulan*, desired us to let her have her to be an Interpreter to her in English, which we did, and she has lived with her ever since till now, continuing always lame and so deformed, that the little Children were used to follow her in the Streets, and to give her many nick Names, such as struck at her Deformity. She went to the French Church behind *Leicester-Fields* on Sunday the 26th of November last, and coming from thence Home, she was again followed by the Children, who threw Dirt upon her, and followed her with injurious Reproaches even to *St. James's-Alley*, near *St. James's-Church* in *Germain-Street*, where then lodged *Mademoiselle de Laulan*, at an English Apothecary's House. This evil Treatment put our Girl into such a Consternation, that she went weeping into

her Mistress's Chamber, who, after she had understood the Cause of her Crying, advised her to read the Holy Scriptures to comfort her, which she did; and in reading the second Chapter of the Gospel of *St. Mark*, which gave an Account of the Healing of one sick of the Palsy, and the Incredulity of the Jews: this Girl shewed a Surprize at their Obstinacy, and declared to her Mistress, as we have heard from her own Mouth, that if she had lived at that Time, she should have had Faith enough to have been healed: And at the same Instant she felt a great Pain, and heard a Noise that the Bone of her Thigh made, and thought she heard a Voice which said to her, *Thou art cured*. The Crack the Bone made was heard by her Mistress, but not the Voice, as she hath told us. However the Matter was, she was at the same Instant, that is to say, between seven and eight of the Clock in the Evening, on the six and twentieth Day of *November* last, actually cured, and continues to be in so good a Condition, that she now walks straight upright, her Legs being of the same Length, her Knee, her Foot, her Hip, and Thigh, being in their natural Situation as they ought. This is all that we can say about the Cure of our Daughter, which we cannot look upon but as miraculous; and for which we give our most humble Thanks to God. In Witness whereof, we have signed this Certificate in *London* this eighteenth Day of *December* 1693.

Furat 19 Die Decem.

1693. coram m.

William Aibhurst, Mayor.

John Maillard,

Charlotte Dognon.

The Affidavit of the Girl herself.

I, *Mary Maillard*, Daughter of *John Maillard* and *Charlotte du Dognon* his Wife, do testify and declare, that ever since I can remember from my Infancy I have been very lame and in a great Deal of Pain; my Hip Bone sticking very much out, and under the Bone was a great Hollowness, which made me go very uneasy. I have been in *England* almost five Years, and have lived about *Soho* and *Piccadilly* all the Time; and above a thousand People have seen me in that miserable lame Condition: And whenever I used to walk abroad, a Company of Boys and Girls were wont to flock about me, and follow me, calling me by divers ill and reproachful Names. My left Knee and Foot were quite turned inward, and the Sole of my Foot was upwards, so that I was forced to walk upon my Ankle, which made that Side much shorter than the other, and that distorted my Body on both Sides as I walked. It pleased God that on *Sunday* the six and twentieth of *November* last, 1693, as I came from the French Church behind *Leicester-Fields*, in the Afternoon, several rude Boys and Girls that saw me go in that limping and pitiful Posture, followed, abusing me in their Language, and throwing Dirt at me; which troubled me extremely, that I was even ready to cry at their unchristian and barbarous Usage of me. When I came Home to my Mistress, *Mademoiselle du Laulan*, in *St. James's-Alley*, near *St. James's Church* in *Ger-*

main-Street, I told her how rudely I had been treated by those Children; to which she answered, that I should not complain of it, but take it patiently, as an Affliction laid upon me by God for his own wise Ends, and the carrying on of his Providence in the World. After Supper, about eight of the Clock in the Evening, I took the New Testament in French, and read to her the second Chapter of the Gospel of *St. Mark*, about Christ's curing the Sick of the Palsy; and complaining to her of the Incredulity of the Scribes, I said to her, stretching out my lame Leg as I was wont, *Mademoiselle*, those Folk were very naught that they would not believe this great Miracle; if there were such Things done now, said I, I would run and believe too: And immediately after those Words, my Hip Bone snapt aloud, so that she heard it, but thought it had been Somewhat in the Fire that made that Noise; but I replied, *Mademoiselle*, I am cured, and with that I rose up, and, as I thought, heard a Voice say, *Thou art cured*; but she told me I was running mad, but I replied, indeed Madam I am cured; and thereupon went up and down the Room as straight as I do now, without any Pain at all. Upon which my Mistress bid me return hearty Thanks to God, and thereupon we went to Prayers. And I bless God I continue so to this Hour. Signed this eighteenth Day of *December*, in the Year of our Lord 1693.

Jurat 19 Die Decem.
1693, coram me
William Ashhurst, Mayor.

The Mark of
Mary M. A. Maillard.

The

*The Affidavit of Mrs. Laulan, the Mistress of
the Girl.*

I Renee de Laulan, do certify, that Marie Maillard, (commonly called Marie Anne) Daughter of John Maillard and Charlotte du Dognon, hath lived with me two Years or thereabouts, being always very lame, so that she walked with great Difficulty, and felt extreme Pains. Her left Leg was considerably shorter than her right, her Foot was also turned inwards, and her Thigh Bone was, as far as I could judge, out of its Place. She all along continued in that Condition till Sunday the 26th of November last, when coming from the French Church behind *Leicester Fields*, besmeared with Dirt almost all over, and crying, she told me that she had been very ill used by the little Children, who had called her many naughty Names, such as chiefly reproached her Deformity: Whereupon I told her, that she ought to take it patiently, and comfort herself in God. At length, after Supper she took the New Testament, and, opening the Book, fell upon the Place that speaks of the wonderful Cure of St. Peter's Mother-in-Law; and I at the same Time, being very ill of an Ague, said, I had great Need of such a Physician. She continued to read on, and then reading the second Chapter of St. Mark, which speaks of the Cure of the Man sick of the Palsy, she seemed to wonder very much at the Jews' Incredulity, who would not be convinced at the Sight of such a Miracle. If such a

Thing should happen now, said she to me, I would run very quickly and believe too. I perceived her then stretching out her Leg towards me, and, looking upon it as too uncivil a Posture, bid her draw it in again, and told her that it was not decent; she replied, to excuse herself, that she was in a great Deal of Pain; but, however, she endeavoured to pull it in. And just at that Moment she heard the Snap that her Thigh Bone gave, which I heard also, but attributed it to Something in the Fire. She said to me in a Transport of Joy, *Mademoiselle*, I am healed, my Bone is slipt into its Place again. I answered, *Mariane*, thou art a Fool: Said she again, *Mademoiselle*, I am healed; and came to embrace my Knees, telling me that she thought she heard a Voice saying unto her, *Thou art healed*: She thereupon went to walk in the Chamber, and prayed me to look upon her Legs, which appeared to me then to be of an equal Length, and she added that she felt no more Pain. This happened on the said 26th Day of *November* 1693. And this is all I can say of the Healing of this Girl. I shall add only this Protestation, that neither I myself, nor any other Person as I know of, had any Share or contributed in any Wise directly or indirectly towards it: And that the Day following she went out of the Lodging, and walked as well as she doth now. This is the Testimony I think myself obliged to give to the Truth.

London, this 23d of *December* 1693.

Jurat 28 *Decem.* coram
me *Ja. Vernon.*

Renee de Laulan.

The Affidavit of Monsieur Debat, Surgeon.

I, *James Debat*, Master Surgeon, a French Refugee, serving the Poor of the Committee, do declare, that about two Years ago, I was called by *Charlotte du Dognon*, Mother of *Mariane Maillard*, to visit the said *Mariane*; whom having examined, I found on her left Side, first, a Tumour or Swelling, which seemed to me to be very considerable, about and a little above the Cavity of the *Ischium*, into which the Head of the Thigh Bone ought to fall. I observed secondly, that the left Leg was considerably shorter than the right. Thirdly, I took Notice that her Leg was turned inwards. Having been since called within these ten Days to visit her, I went thither with Mr. *Metayer*, a French Minister, and Mr. *Dulac*, a Gentleman; I found the said *Mariane* in this following Condition. First, the Tumour, which I had observed, appeared to me very inconsiderable both in feeling and seeing. Secondly, the left Leg as long as the right, within very near the Thickness of a Crown Piece. In the third Place, the left Leg and Foot in the right and natural Posture and Situation. This is the Testimony I render unto Truth. Given at *London* the 19th of *December* 1693.

Jurat 20 Die Decem. 1693,
coram me, Wm. Ashhurst, Mayor.

James Debat.

The Affidavit of Monsieur Lafargue, Doctor of Physic.

I, *John Lafargue*, Doctor of Physic, do declare, that I have known for near these two Years *Mariane Maillard*, whom I have seen

seen, and with whom I have often spoken. I have always observed, when I saw her standing, that her Body bent backwards, and that when she walked, she threw herself first on the one Side, then on the other, as if she would have broke her Back. I have not entered into the same Examination concerning the Estate of her Leg, as Monsieur *Debat* at that Time; but having seen and visited her with him to Day, in the present Condition wherein she now is, I can attest, that all which he hath said of her is very true. Given at *London* the 19th of *December*, 1693.

Jurat 20^o Die Decem.
1693, coram me
William Ashhurst, Mayor.

J. Lafargue.
James Debat.

The Certificate of Monsieur Dela Menardiere.

I Do hereby Certify that Mrs. *Laulan* was known in *France* by many Persons of Worth and Honor, to be a very virtuous, honest Woman, and that since her coming here, upon the Account of her Religion, she has lead a very exemplary, pious Life; and is respected as such by all those that know her. As to what relates to the Girl, she has taken into her Service within these three Years, who was lame, and halted to a very considerable Degree, having endured violent Pains in one of her Hips, from her Infancy, it is most certain that she was considerably eased on *Sunday* being the 26th of *November*. I saw her the very next Day myself, in a Condition which has raised great Admiration in all those that had seen her

her Walk the preceding Days ; her Hip being restored to its natural Condition of itself, which is looked upon by every Body, as an extraordinary Deliverance by the immediate Hand of God, and almost without Example. In Witness whereof, I have signed this present Certificate. *London December the 25th 1693.* *Dela Menardiere.*

The Certificate of Daniel Taureau.

I, *Daniel Taureau*, Shoe-maker, living near the Sign of the City of *Paris* in *Soho*, do certify, that I have made Shoes for these two Years last past for *Marie Maillard*, Daughter of Mr. *John Maillard*, Sword Cutler, living at the Corner of *Newport Court* ; and she being extremely Lame, and her Foot turning in such a Manner as that her Ankle touched the Ground, and so she walked upon the inward Quarter of her Shoe ; I was forced to make her one Shoe for her left Foot higher than the other about four Inches. Secondly, To strengthen the inward Part of that Heel by putting there a Piece of Leather considerably thicker than on the Outside. Thirdly, To double the inward Quarter of that Shoe by putting to it another strong Leather to keep the Ankle of her Foot from touching the Ground, and from hurting her as she walked. I declare also that I took Notice, that when I made her a Pair of new Shoes, I found the old ones in the inward Quarter of the left Shoe extreamly worn, and the Sole but very little, notwithstanding all the Care
I had

I had taken. In Witness whereof, I have signed this present Certificate at *Westminster*, this 26th Day of *December* 1693.

The Ordinary Mark of

Daniel D. T. Taureau.

The Certificate of Monsieur James Gorgo, a Swiss.

I Underwritten, *James Gorgo*, born in *Switzerland*, Gunsmith, living at present in *Grafton-Street, Soho*, in *Westminster*, at the Sign of the Lance, do hereby certify, that while I lived in the City of *Xaintes*, the Metropolis of *Xaintonge*, I lodged in the House of one *Joguet*, Sword-Cutler, where I have often seen *Mary Maillard* his Niece, Daughter of *John Maillard* and *Charlotte du Dognon*, who was about a Twelvemonth old, and exceedingly lame. I also declare that I have seen her within these four Years and a Half, in this City, at my own House, in which her Father and Mother lodged for some Time, still very lame, and in so deplorable a Condition, that, being thereby moved to Compassion, I resolved to make her a Kind of an artificial Leg, to support her; but yet I did not do it, by Reason of her Father and Mother's Negligence. This is all I have to say about this Girl, excepting that she is now no longer lame, and that her Father and Mother, whom I have all along known to be very honest People, have assured me that she was miraculously cured on *Sunday* being the 26th of *November* last past, without the least human Assistance.

London, December the 18th, 1693.

James Gorgo.

The

The Certificate of Mr. Daniel Demier.

I *Daniel Demier*, of the City of *Xaintes*, living at present in *Quaker-Street*, in *Spital-Fields*, at *Mr. Du Vivier*, Gauge-Maker, do hereby certify, that I have known *Mary Maillard* ever since she was three Years of Age, or thereabouts; having seen her, at that Time at her Father's House, *John Maillard*, Sword-Cutler, at *Coignac* in *Xaintonge*, exceedingly lame. I have seen her since in the same Condition in this City. And do further declare that I have seen her upright, and perfectly cured within these three Weeks, and that her Father and Mother, who have always been reputed very honest People, have assured me that after having been lame for the Space of thirteen Years, or thereabouts, she was miraculously cured on *Sunday* being the 26th of *November* last past without the least human Assistance. In Witness whereof I have hereunto set my Hand. *London, Dec. the 18th, 1693.*

Daniel Demier.

The Affidavit of Mrs. Margaret Megee.

I *Margaret Megee*, living in *Leicester-Fields*, next to the *Standard-Tavern*, do certify, that I have seen several Times a French Girl, (whose Name I understand to be *Mary Maillard*;) going extremely lame: And that I have seen her since, going and walking upright, and that she told me that she had been cured without any humane Help
on

on *Sunday* the 26th of *November* last, upon reading the second Chapter of the Gospel of *St. Mark*.

Margaret Magee.

December the 21st, 1693.

The Certificates of Mr. Thomas Strutt, and Ellenor Harding.

WE, *Tho. Strutt*, Master of the *Standard Tavern* in *Leicesterfields*, and *Ellenor Harding*, Servant in the said House; do testify and declare, that we have several Times taken Notice of a French Girl as she past by the Door, who walked in a very lamentable lame Manner; which moved in us a great Concern and Pity for her: We have understood since that her Name is *Marie Maillard*, the Daughter of a *Sword Cutter*. On *Monday* the 18th of *December* 1693, she was brought to our House, and we both saw her there go very upright and strait; and upon Enquiry she assured us that she was cured on the 26th of *November* last, upon reading the second Chapter of the Gospel of *St. Mark*, by the immediate Hand of Providence, without any human Art or Means.

Signed the 26th of
December 1693.

Thomas Strutt.

Ellenor Harding.