

pedite matters, he would, if we desired it, go to work himself, that he would pray, and have a special sweat,—in a word, perform all his usual charlatanries,—and that in three days our sick people would be cured. He made a very plausible speech. The Father satisfied him, or rather instructed him thereupon; he gave the sorcerer to understand that we could not approve this sort of remedy, that the prayer he offered availed nothing, and was only a compact [71] with the devil, considering that he had no knowledge of, or belief in, the true God, to whom alone it is permitted to address vows and prayers; that as far as natural remedies were concerned, we would willingly employ them, and that he would oblige us by teaching us some of them. He did not insist further upon his sweat, and named to us two roots,—very efficacious, he said, against fevers,—and instructed us in the method of using them. But we hardly took the trouble to observe their effects,—we are not accustomed to these remedies, and besides, two or three days later, we saw all our patients nearly out of danger. But your Reverence should, at this point, be thoroughly acquainted with the genealogy of this person, according to the version of it that he himself has given. You will hear of his death at the proper time. Here is what he said about it, as it was reported to us by one Tonkhratacouan. “I am a Demon; I formerly lived under the ground in the house of the Demons, when the fancy seized me to become a man; and this is how it happened. Having heard one day, from this subterranean abode, the voices and cries of some children who were guarding the crops, and chasing the animals and birds away, [72] I resolved to go out. I was no sooner upon the