

or because it has not, only reserving what was really his thought. Some observe the whole ceremony very religiously; but I do not doubt that many tricks and cheats also creep into it. At all events, behold the 4th act,—which, with the preceding, is repeated on each of the three nights and the three days that the feast lasts.

The fifth or last is begun on the 3rd day. This consists of a second journey or promenade by the sick woman through the cabins, [151] which closes the whole feast, this being done to propose her last and principal desire,—not openly, as she did when she first arrived, but in a Riddle, as the others had done on the preceding days. It is here that the devil triumphs, and acts the master and lord in earnest. For first, when this poor unhappy woman goes out from her cabin she is attended by a number of persons, some following her, and some going before; all filing along, one by one, without saying a word, with the faces, appearance, and attitudes of persons afflicted and penitent,—and especially the sick woman, who appears alone in their midst, all the others, before and behind, being at some distance from her. Seeing them, then, walk as they do, it is impossible to form any other opinion than that they are persons who desire to inspire with compassion, and bend to mercy, some powerful sovereign whom they recognize as the origin and cause of the trouble of the person in question, and on whose will depends, in their opinion, its continuation or its cure; and, in fact, such is precisely the case.

Now it is necessary that while this [152] sort of procession lasts, not one Savage should appear outside of the cabins,—so that, as far away as one can