

I will only mention that the former often employ water or fire to ascertain the condition and disease of the sick person, and to give their orders accordingly,—this being always accompanied by the shaking of the tortoise, which we have already mentioned, and the singing of songs, and by other altogether senseless adjuncts.

[173] The latter class also do not usually give their remedies except with the pomp of similar accompaniments, and with exhortations to their remedies to attain the desired effect. But if the Ocata, or Visitor, has declared that it is a case of a charm, the Apothecary, or the Aretsan, does not fail to show something in his hand, by dexterity or otherwise, and sometimes in the matter that has been vomited up, which, in the general opinion of the natives, passes for a charm.

The Wenroronons,—those strangers who recently arrived in this country, and of whom we have spoken in preceding Chapters,—excel in drawing an arrow from the body and in curing the wound; but the prescription has no efficacy except in the presence of a pregnant woman, whose condition the devil has rendered highly important in these countries, for good as well as bad luck, in a thousand contingencies and occasions. But we must break off here.

This is enough to give a specimen of the wretched condition of these poor peoples among whom we live, which cannot fail to inspire with compassion all those who possess a holy and living faith [174] in what men are to God, and God is to men, and in what becomes of us after death.

I pray all those who shall cast their eyes over this narrative to consider the need we have of their holy