

leading them even to the gates of death; but it seems that, having recourse to God, they recovered from it almost by a miracle. That greatly consoled the good, and devoutly touched the wicked and the infidels. This miserable Apostate could not endure either that disease [233] or its cure; he attributed the sickness to our belief, and health to the Demon. He was finally attacked, as well as the others: that was very significant to him,—he believed that the Faith was causing him this misfortune. Therefore, when one of our Fathers was going, toward evening, to offer prayer to God in the cabins, he attacked him: “What art thou doing here? Is it not well known throughout the earth that you cause men to die by your prayers? Do we not see that all those who listen to you soon lose life?” In short, he used threats; and, turning toward his people, he did his utmost to persuade them that they ought to give up the Faith, and altogether stop their ears to our words. The Father wished to reply to him; but he plainly saw that there was nothing to gain over a mind half possessed: he withdraws quietly, after having consoled the believers.

Toward night, this braggart, imagining that he was about to triumph over our belief, made a great feast; he invited to it many people, and especially those whom he thought he had perverted by his speeches. He declares to this assembly that he does not expect his cure through the prayers, but only through his dreams and visions, and through the other superstitions which his nation has always employed. [234] “Know then,” he said, “that I shall get well if three things are granted me. The first is, that I be given a dog which shall be made to bear the