

they believe that most of their diseases arise either from desires or from witchcraft. Accordingly, if they be not soon cured of a disease which, as they cannot deny has had a natural cause,—such, for instance, as a [101] thrust from a javelin, or the bite of a bear,—they at once say either that some sorcerer has a hand in it, and that some spell delays the cure; or else that the soul itself has some desire that troubles it, and is killing the patient (for it is thus that they speak). Therefore, it frequently happens that they try, one after the other, all the remedies that they know of, for all those kinds of diseases.

Now this is due to the fact that they are convinced that natural remedies should infallibly produce their effect, and restore health, if the disease were a purely natural one, just as fire inevitably dispels cold. Consequently, when the sickness continues, they conclude that it must be due to some cause that is not natural; when they have tried the remedy for the disease, and have not obtained the result that they desired, they think that they have not sufficiently ascertained the chief cause of the sickness, and they attribute it to some other origin. There is no end to this; for, as these desires of the soul are imaginary, they may be infinite in number,—as may also be the spells that might prevent a complete cure. They carry this notion so far that, after their Jugglers [102] have boasted that they have driven ten or twenty spells from the sick person's body, if they see that the disease continues, they attribute its cause to some other spell, which is still more concealed and cannot be removed by their art. And, in spite of that, those Jugglers and their silly remedies still retain all their reputation in the minds of the Hurons,—as much as