

the most skillful Physicians and the most excellent remedies do in France; although in many instances they do not restore health.

What gives them this reputation is that, as they frequently have recourse to these senseless remedies, and use them for the slightest ailments that attack them,—such as a headache, a pain in the stomach, a colic, or a slight fever, which would pass away by itself in a day,—when they find themselves cured or slightly relieved of their illness, or even in their imagination, they attribute that good result to the Jugglers, not thinking that *post hoc, non propter hoc, sanati sunt*,—a common thing with ignorant people, *ut sumant non causam pro causâ*.

Add to this that not only the sick, but all the others, find it to their [103] benefit to use most of those remedies; and each one is strongly inclined to believe that they really are efficacious in restoring health. *Nam qui amant ipsi sibi somnia fingunt*.

Let us notice the order of proceedings in these cases. When a person falls ill, his relatives call in the Medicine-man,—or, rather, I should say the Juggler,—who is to decide as to the nature of the disease. If he say that the sickness is natural, they make use of potions, of emetics, or of certain waters which they apply to the diseased part, and sometimes of scarifications, or of poultices. In this, their knowledge is very slight; for it is limited to some powdered roots, and some simples gathered in season.<sup>8</sup>

But, as a rule, these Medicine-men go further, and assert that it is a disease caused by desires, so that they may be employed in ascertaining what are those desires of the soul that trouble it. And sometimes,