

and he has . . . thee. We do not thus despise thee; we have pity on thee, and thou shalt have a share in our feasts. Let the *Kaskaskia* pray to God if they wish and let them obey him who has instructed them. Are we *Kaskaskia*? And why shouldst thou obey him, thou who art a *Peouareoua*? Since he has vexed thee, thou must declare publicly that thou abandonest prayer; that it is worthless." "I shall hold a feast," said the *Peouareoua* chief, "and I shall invite all the old men and all the chiefs of bands; thou also wilt be invited. After speaking of our medicines and of what our grandfathers and ancestors have taught us, has this man who has come from afar better medicines than we have, to make us adopt his customs? His Fables are good only in his own country; we have ours, which do not make us die as his do." These discourses and other similar ones gave great pleasure to the libertine, whose name was Antoine; but he could not long withstand the reproaches of his conscience, whatever the enemies of the faith might say to make him completely renounce christianity. In vain they assured him that I had toads, wherewith I compounded poisons for the sick. Convinced as he was of the contrary, he took up my defense; and, impelled by salutary remorse for his sin, he came to me to be reconciled to God. He then related to me all that those charlatans, who were enraged against me, had done and said to make me odious to the Nation. He told me that one of those jugglers had wrapped up a live toad in several folds of ragged linen, in which it had suffocated; and had crushed it, to use it as an active poison, in order to make me perish by the same venom with which, he said, I caused the death of