

if we accept his own statement, was on quite intimate terms with his Satanic Majesty. "Membertou has assured me," says Biard, "that when he was still Aoutmoin (for he was one and very celebrated too), the devil appeared to him many times; but that he avoided him, knowing well that he was wicked because he never commanded him to do anything but evil."*

Of his experience as exorcist we have no direct record. We would fain believe that he left to lesser men the fantastic juggleries of that profession. But, because Lescarbot assures us that he was the great medicine-man of his tribe, we must perforce believe that at some time he did practise the curious mummeries of Indian healing. The first chroniclers of Acadia give copious descriptions of the treatment of the sick. We will quote from Biard:—

"A savage, feeling very ill, stretches himself out near the fire; then they say 'Ouëscouzy, ouëscouzy,' he is sick, he is sick. When his turn comes they give him his share of whatever they have, broiled, roasted, or dragged over the coals, just the same as the others; for they are not accustomed to seek or prepare any special food for him. Now, if the sick man eats what is given him it is a good sign; otherwise they say, 'He is very sick,' and after some days (if they can) they will send for the Aoutmoin, whom the Basque call Pilotoy, i. e. sorcerer. Now this pilotoy, having studied his patient, breathes and blows upon him some unknown enchantments; you would say these chest winds ought to dispel the vitiated humors of the patient. If he sees after some days that, notwithstanding all his blowing, the evil does not disappear

* Vol. III. p. 133.