

trymen, they fail not to sport with his repose, and to prescribe a remedy which sets the whole of the community in action. They will assert that the soul of the sick has directed its desire to the attainment of several different objects, some of which are, perhaps, of the most costly description; the others consist of recreations, dances, ballets, feasts, and other species of amusements.

The prescription having been made public, the chiefs of the village hold a council as if on an affair important to the interests of the association, and deliberate whether they should indulge the wishes of the sick person. Having come to a decision, they send a deputation to him to learn from himself the objects of his desire. He well knows how to act his part, replying with a feeble voice that his wishes are involuntary, and that they will urge him to his end if not satisfied by the attainment of the articles which he names.

The chiefs immediately employ themselves in furnishing to the sick the accomplishment of his wishes; and, calling a public assembly, they exhort every person to supply something for that end. Individuals upon these occasions pique themselves upon their generosity, and as the contribution is made at the sound of a shell, each is ambitious to be more liberal than another. If the patient recover, these presents become his property, but if he die, they remain with his relations. Thus, in the course of a day a person may become rich. After this ceremony a dance is proclaimed, which is practised in presence of the sick person for three or four successive days; at the conclusion his relatives give a feast to which all are invited. He fails not to affirm that he is now cured, although he may perhaps die very soon after the celebration of these ceremonies. But as it often happens that these disorders are only assumed, or are at the utmost but slight and transitory complaints, they become thus removed, and the quacks fail not to extract from thence an augmented source of profit and reputation.

The venereal malady, which Europeans carried from America to their own continent, the savages not only cure, but often defend themselves against its effects by means of drugs made from gayac and sassafras. For such persons as are attacked by this malady, cabins are prepared at a distance from other habitations. They are kept apart from the rest of their countrymen, as was the practice of the Jews towards those who were afflicted with the leprosy.

In pleurisies, and in maladies where pain is confined to a certain quarter, they endeavour to counteract it by repercussion, and apply the remedy in an opposite direction. In fevers, they