

of a trader, apparently an Englishman, who had been there the year before. The chief of the savages remembers the visit of Marquette to his town in 1673. When the Father is about to take his leave, the chief urgently requests him to remain a day longer, in order to "sing the calumet" to him; but he declines, knowing that they hope to gain presents from him. Gravier here describes the calumet, and its importance among the savage tribes. At the Tonica River, Gravier halts to visit the Seminary priest Davion, whom he finds ill with fever. He gives various interesting particulars about the tribes of that district, but his efforts to discover their religious rites and superstitions are futile. He finds that the heads of their infants are compressed, in order to flatten them; also that the men till the soil, and do much other work that in Canada is done by the women. Their clothing, dwellings, and furniture are described. "Nothing can be cleaner than their Cabins." They manufacture pottery; some of their jars are "as pretty as any that can be seen in france." They have a small temple, in which fire is kept always burning. During Gravier's visit to Davion, the latter's colleague, St. Cosme, arrives at Tonica; he gives a disheartening account of the Natchez mission, where he is stationed. Among these people human sacrifices are practiced, and they are fire-worshippers. They are ruled not only by a chief, but by his sister, who is called "the sun woman." Gravier returns thither with St. Cosme, and after a short halt resumes his journey; he next visits the Houmas, above the mouth of the Red River. Here he finds the Jesuit Joseph de Limoges, who has just arrived after a disastrous voyage down