

ing to the other. He then, passing down the Wisconsin to its mouth, and up the Mississippi about eighty leagues, built a fort on the Minnesota side of the river. The next year, 1686, he spent in part at Green Bay, and it was this year in which he presented the mission the ostensorium, which, but for his book, would be the only monument of his presence in Wisconsin. The next year, 1687, he headed several hundred Indians, largely from Wisconsin, on an expedition against the tribes of western New York.

In 1690, Perrot was again in Mackinaw. In the year following, lead was brought to him at his fort on the Mississippi, twenty-one leagues above the Des Moines River. In 1695, he brought five Wisconsin chiefs to Montreal, and his final recall from Green Bay was in 1699. On the whole, Perrot, the man, should figure in Wisconsin history as conspicuously as his unique monstenance stands among its monuments.

To my great surprise, another ancient French ostensorium has been discovered by Bishop Krautbauer, of Green Bay, and sent to me for comparison with Perrot's present. It now belongs to Rev. Wm. Færber, of St. Louis, but it was brought there from the French mission in Kaskaskia, by Father T. P. Klein. It is identical in type with Perrot's relic. Its height is the same, but it weighs four ounces less. It bears on its cross and base the marks and counter-marks prescribed by the royal order in 1679, already alluded to, which was dated December 30th, and was as follows: "*Les soleils seront marques et contre-marques a la croix du rayon, et aux deux grandes faces du pied, s'ils sont carres, si non, au bouge.*" [Ostensoria shall be marked and counter-marked on the rayed cross, and on the two principal faces of the base, if it is square; if it is not, on the oval base.]

The relic from Kaskaskia bears three stamps on its cross. One is an inverted crown standing over a letter E. One of the other two stamps shows the French lily beneath a crown, and above it a cross with two dots, said to be Jesuit symbols of the wounds of Christ, and the letters I. L. B. The other stamps on the base are similar to those on the cross. These marks prove the handiwork that bears them to be less than two centuries old, but who can tell how much less? In 1870, a woman of Kaskas-