

Silvy reported as baptized, at that station, thirty-six adults and one hundred and twenty-six children. But within a twelve-month after the benefaction of Perrot, the Depere church was burned by pagan Indians. It is natural to suppose that at the first alarm, the ostensory was buried in the earth by its guardians, who sought to save it from sacrilegious hands, and who succeeded so well that they were never able to recover it themselves. That earth of Depere was a sort of Pompeii sealing up in secrecy and safety a witness who stood much nearer the cradle of our history than Pompeii to that of Italy.

A *fac simile* of the marvellous monstrance has been taken of *life-size* by our photographic artist, Mr. Jones, and will soon be exhibited in the halls of the Historical Society. The original I restore to the Bishop of Green Bay, F. X. Krautbauer, who keeps it in his vault. On Christmas night, 1834, it was stolen from the church by some drunken soldiers from Fort Howard, but recovered the next day. It was afterwards carried to France, and brought back only a few years ago. Its weight is a trifle over twenty ounces, and the *repousse* work, rayonnant and flamboyant, attests that it must have been manufactured in France itself,—just as the rudeness of the lettering bears witness of a Green Bay provincial goldsmith. An odd bit of proof has fallen in my way that the soleil is at least seven years older than 1686, the date of its consecration to the mission. It is this. In 1679, Louis XIV. issued a decree that every soleil should have a mark and countermark stamped on its oval base. The soleil now before me bears no such stamp. Either therefore it is older than 1679, or through pious fraud it evaded the royal order. The base was broken from the standard by the plow, but the fracture was well repaired.

There are four memorials older than the ostensorium of Perrot, proving the presence of white men in Wisconsin,—