

A lawyer, full of skeptical suggestions, like the Satanic toad squatting at the ear of Eve, whispers that this inscription might be cut in our times as easily as two centuries ago. So, too, it were as easy to write his legal documents, if forged, as if genuine,—yet he believes in them.

The *ostensorium* was sent to me by the Bishop of Green Bay. The inscription on it was printed by Shea—"History of Catholic Missions," in 1855. But the shrine on which it is engraved had been plowed up fifty-three years before, at Depere, in 1802. Such is the Catholic tradition, which we have no reason to distrust.

Regarding Perrot, the donor of the ostensory, little was known where it was unearthed. But it is now ascertained that he was traversing the Northwest in 1663 and for a quarter of a century thereafter. He was the earliest and ablest of those French agents sent west of Lake Michigan to gather up fragments of nations scattered by the Iroquois, and confederate them under French leadership against those inveterate foes of France. His adventures, largely in Wisconsin, he wrote out, not for publication, but for the information of Canadian governors. These memoirs, laid up in Parisian archives, were never printed till 1864, and remain until this day untranslated. The date on the ostensory tallies with the period when he was Governor of Green Bay and all the Northwest. Such a present was in keeping with his devotional proclivities, his fondness for the missionaries, and his desire to make his favor for those apostles manifest to Indian converts.

The mission at Depere—five miles above Green Bay—was the oldest west of Lake Michigan, except that at La Pointe. It was established sixteen years before the date of Perrot's present, that is in 1670. The first chapel was probably a bark wigwam, but in 1676 a fine church was erected through the efforts of Charles Albanel. The same year