

about two days later. Then follow biographical sketches of these two Fathers, with eulogies upon their apostolic labors and saintly characters. Chabanel's missionary life presents an especially pathetic aspect, since — though full of zeal and spiritual aspiration — he could not learn the Indian language; and, moreover, was filled with disgust and aversion at the natives, their customs, and mode of life, and at the hardships imposed by his duties to them. Yet he would not relinquish these, and even bound himself by a vow, to "remain there until death, that he might die upon the Cross."

Certain infidels in the mission of St. Mathias, where Chabanel was stationed, had during his absence formed a conspiracy against the missionaries, and had profaned and plundered one of the Jesuit chapels. There is good evidence that Chabanel was murdered by an apostate Huron,—probably as a result of that conspiracy.

Some of the Huron fugitives have made a new settlement, on the shore of Lake Huron, and a missionary is sent to spend the winter with them; this constitutes the mission of St. Charles. Some welcome the Father gladly; others accuse the Faith of bringing ruin upon them. These last "must be humiliated, before they can be saved;" this is accomplished by famine, the fishery being this year a failure. Thereupon, "they flocked to him like sheep, and entreated for Holy Baptism." At the end of winter, many of these sufferers betake themselves to the new Jesuit post on St. Joseph Island. Another mission is carried on, among the Algonkin tribes along Lake Huron,—the Fathers sharing the wretched nomadic life of those people.