

visits to the Indian villages went on as usual, the savages were instructed, the number of converts increased, the Fathers were as steadily employed in summer as in winter, village missions became residences, chapels were enlarged, cemeteries blessed, processions were held, interments made according

Rapid progress everywhere

to the rites of the Church, crosses were set up and solemnly venerated. The progress of the work was extremely consoling. "Of the seven churches in Huronia," wrote Jerome Lalemant, May 15th, 1645, "there are six with residences attached; the first at Ste. Marie; the five others at the five principal towns of the Hurons, namely, the Conception, St. Joseph, St. Michael, St. Ignace and St. John Baptist. The seventh church, that of the Holy Ghost, is made up of Algonquins who this year, together with a number of other nations, winter about twenty-five leagues from us on the great lake of the Hurons." Three missionaries, Claude Pijart and René Ménard, in 1642, and Leonard Garreau, in 1644, visited the Algonquins, and for months at a time they followed this homeless people "in the woods and on the rivers, over rocks and across lakes, having for shelter but a bark hut, nothing for a floor but the damp earth or the surface of some rough rock which served as table, chair, bed, room, kitchen, cellar, garret, chapel, and all."¹

Noël Chabanel was also engaged with the same

¹ *Jesuit Relations*, Clev. edit., vol. xxviii, p. 47.