

tribe in 1644, but some difficulty is experienced in following his career in the years of 1645, 1646, and 1647. While Jerome Lalemant was superior in Huronia he was a faithful chronicler of events; in his *Relations* he gave names of the men and the places they visited and made easy the work of following the movements of the missionaries; but his successor, Paul Rague-neau, was not so considerate for posterity. Although as assiduous as his predecessor in recording details of the work done in the vineyard, he rarely gave the names of the workers. For this reason we are left to conjecture the whereabouts of Noël Chabanel in the years just mentioned. It is presumed, however,

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that he continued his labors among those Algonquins who selected a site close to the Hurons of Fort Ste. Marie in order to profit by the protection the French could give them against the Iroquois. We find traces of him in the winter of 1647, when, after a short stay at Ossossane with Father Simon LeMoyne, he returned to the Algonquins and remained with them till the spring of 1648, when they dispersed to their summer haunts.

Four years had now passed away in Huronia, and Father Chabanel's slow progress in acquiring a knowledge of the Indian tongue had placed him at such a disadvantage, and had been such an obstacle to his success as a missionary, that none felt his position more keenly than he. He began to feel that he was a worthless member of the community—a drone among busy men; and his fidelity to his vo-