

To return to France, to devote his life to civilized people in an environment of culture, was what Chabanel's nature passionately craved with growing insistence. At last, faced with a crisis so fundamental, he firmly and irrevocably made his choice. He would stay at his post of duty, even though it surely meant a new crucifixion each day. He would stay on at his work: He could say Mass, he could baptize, he could speak to the savages, though haltingly, of the truths of religion, he could teach them by an example of interior fortitude which certainly they could sense. The boulders of suffering which stood out before him he would transform into steppingstones to a life of close union with God and of acquiescence in His will.

He would do all he could, and God would take care of the rest.

Father Ragueneau penetratingly tells how the temptation of Noël Chabanel was overcome: "It was in this complete gloom that God wished to try the fidelity of this good Father for five or six years. Nevertheless, the devil never made any headway in his numerous attacks, although every day he tried to show the Father that by returning to France he would find the joy, rest, and consolation which had always been his in the past. He suggested that Father Chabanel would find plenty of work in France more suited to his talents, and that any number of holy people there practiced the virtues of charity and zeal for souls to a high degree and spent their entire lives working for the salvation of their neighbor. Yet, he never wished to come down from the cross upon which God had placed him, nor did he ever ask for an easy way out. On the contrary, in order to bind himself more irrevocably to his cross, he obligated himself by vow to remain on it for life and to die there."

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