

1615. is evident that by this compliance he took the true course to gain the friendship of the Indians, and know widely a country where they were about to establish a trade useful to France, and Christianity among a great number of idolatrous tribes; but he exposed himself greatly, and did not reflect that this easy condescension to all the wishes of these savages was no way to secure the respect due to the rank with which he was invested. He had, too, duties more important, than thus like a knight-errant traversing forests and lakes with Indians, who did not even maintain courtesy towards him, and by whom he was in no position to make himself feared. He might easily have sent in his stead some Frenchman capable of carefully observing every thing; while his own presence at Quebec would have much more advanced the colony, and given it a solidity which he too late repented not having secured to it.

Cham-
plain's third
expedition
against the
Iroquois.

This was not all. Seeing himself obliged to go down to Quebec, he asked the Indians to delay their departure till his return, which would be speedy; but they, forgetting their promise to him not to start without him, soon wearied of waiting, and set out with some Frenchmen¹ who had remained at Montreal, and the Recollect, Father Joseph le Caron.² This religious wished to avail himself of the opportunity to adapt himself to the mode of life of these nations, to whom he purposed announcing Jesus Christ, and to learn their language more promptly, by putting himself in the necessity of speaking it. Mr. de

assist them, both to oblige them more to love us and to facilitate my enterprises and discoveries, which to appearance could not be made but by their means, and also that this would be a road and preparation to come to Christianity:" *Voyages*, pp. 13, 14. Laverdière's edition (p. 14) defends Champlain against Charlevoix and Faillon.

¹ Sagard, *Histoire du Canada*, p. 27. Champlain (*Voyages*, ed. 1619, p. 16) regrets the departure of the twelve Frenchmen, as only four or five could handle fire-arms; and in such enterprises, "the best are not too good."

² Le Clercq, *Etablissement de la Foi*, vol. i., pp. 72-7; Sagard, *Histoire du Canada*, p. 27.