

Champlain, with whom he had come to Montreal, had not approved his design; but Father le Caron's zeal blinded him to all other considerations.¹ 1615.

Mr. de Champlain might have considered himself released from his engagement; and his experience should have taught him, that to secure the esteem of these barbarians, it is good not to allow them to despise us with impunity. You must even, outwardly, give contempt for contempt, if you would repress their insolence. They do not understand acting otherwise from virtuous motives—I mean such as are not enlightened by the truths of the gospel. As they often see Europeans act solely from interest or still more censurable motives, it seldom occurs to them that any consideration can be entertained for them from more noble views. Moreover, there are no men in the world more prejudiced in their favor, or capable of profiting by every thing to be confirmed in this good opinion which they have of themselves. The only thing, then, that can here excuse Mr. de Champlain for running after the Hurons, who did not deign to wait for him, is to say, that he did it apparently not to abandon to their discretion a religious whom his zeal rather than his prudence had induced to follow them.

Be that as it may, he embarked with two Frenchmen and ten Indians, whom he found on arriving at Montreal; but using all diligence, he overtook the Hurons only at their village.² He found them forming a large war-party, of which they offered him the command; and he accepted it the more readily, as, besides the two Frenchmen who had come with him, Father Joseph had brought ten³ others,

How to act
with In-
dians.

Champlain
is wounded
and makes
a forced re-
treat.

¹ Champlain, Voyages (ed. 1619), p. 11, verso, 12; Laverdière's ed., p. 18; Le Clercq, Etablissement de la Foi, i., p. 72.

² July 9, 1615: Voyages (ed. 1619), p. 17.

³ The first village of the Hurons, or Attigouautan (Attignaouantan,

the bear tribe), as Champlain here calls them, which he reached was Otoñacha—probably Toanche (Laverdière, p. 26)—where he arrived, August 1, by the way of the Ottawa and Lake Nipissing: *Ib.*, p. 24, verso.

⁴ Twelve: Laverdière's Cham-