

of them. Some Frenchmen, who were not far distant, hastened to help them, and rescued the little Moses. The mother carried him at once to the Church, and thanked him to whom she and her son were indebted for their lives.

I shall conclude this Chapter with the reasoning of a savage which will perhaps undeceive some persons in France [227] who seek to make our savages pass for men who have nothing human about them except their faces. Others, who think a little more highly of them, compare them to certain good peasants, who remain mute when one speaks to them of anything besides their oxen and plows. We have reported in this Relation, and in the preceding ones, several of their speeches and harangues, which prove the contrary. I shall confirm this now by a short philosophical discourse, delivered by a savage not yet baptized. Father Buteux was speaking one day in a cabin on the immortality of the soul, adducing arguments of convenience, and even taking these from some of their own principles,—as, for instance, what they said formerly, that the souls of the deceased went to reside in a village toward the setting Sun, where they hunt Beavers and Elk, carry on war, and do the same things that they did in this life through the agency of the senses.⁶ After this discourse, the savage, who had never heard our Fathers speak on that subject, said: “Why dost thou take [228] the trouble of proving that to us? One would be very foolish to doubt it. We see very well that our soul is different from that of a dog; the latter can perceive nothing except through the eyes and ears, and knows nothing that does not come under its senses. But the soul of a man knows many things