

seems another Ste. Monica,—having as much zeal for the baptism of her son as that saint had for St. Augustine's conversion. [205] She succeeded in this, and was baptized with her son, to whom during the ceremony she frequently repeated: "Have courage, my son, do well; say in thy heart: 'I renounce all my wickedness. I do not wish to go into the flames; I wish to be blessed, and a friend of God.'" At the same time, three young boys were baptized, the last of whom was a little orphan, the youngest of all but not the least fervent. "How!" said he, "why should I not be baptized? I know the prayers; I am with my elder brother, where they pray to God. I have come down here solely to be baptized. What is to prevent me?" He pleaded his cause so effectually that he won it.

Here are two or three proofs of the efficacy of the baptism of some adults. "Before my baptism," said a woman, "I was addicted to saying evil words. During the past four or five months, since I have been baptized, I do not remember having said more than one, and then it was through surprise and without intention." This same woman was speaking one day to another about the [206] cruelty of the Iroquois, and the danger of falling into their hands. "Whatever God pleases will happen," she said. "Before my baptism, I was never without fear; now my heart feels secure. No matter if I be taken, burned, and eaten; when that is over, I shall afterward enjoy a life that will never end."

Another asked Father Buteux for some remedy for a flux that troubled her greatly. She was asked whether she would be sorry to die then. "Yes," she said, "not because I fear death, but because I