

opportunity of putting it in execution. She was prompted to this step by no regard for Zeluco, but from a horror at the intended deed, and from anxiety for her husband;—adding, that she was afraid of displaying much concern, partly because she did not wish that he should know of her being suspicious of what he intended, and partly that she might not awaken the jealous disposition of her husband;—with tears in her eyes, therefore, she intreated the doctor to exert all his influence to turn her husband from such an unjustifiable design; or if he failed, to use such means as his own prudence could suggest to render it ineffectual.

The good doctor applauded her conduct, and seized the earliest proper opportunity of renewing the subject, which he had once before touched on to the Portuguese; adding, that he feared he still harboured vindictive intentions against Zeluco:—representing the danger of such a scheme: That however cautiously it might be executed, he would infallibly be considered as the perpetrator. ‘I know no other reason which you can have for suspecting that I harbour such intentions,’ said the Portuguese; ‘but your thinking it impossible, after what you know of this man’s behaviour, that it should be otherwise.’

‘You are mistaken,’ replied the physician; ‘I think it *ought* to be otherwise; and this is not my reason for harbouring suspicions.’

‘I do not tell you,’ said the Portuguese, ‘that your suspicions are well or ill founded; but could you be surprised if it were as you suspect?’

‘Neither shall I be surprised,’ rejoined the doctor, ‘if you are convicted and executed, for gratifying your revenge in such an unjustifiable manner. Come, come, sir,’ added he, ‘allow yourself to be guided by reason, and not impelled by passion in this matter: Consider what a dreadful situation your wife and child will be in, should any misfortune befall you in consequence of such an attempt. The wisest plan you can follow, since this man is on the point of leaving the island, is to let him go in safety, and it is probable you will never see him more.’—Here the Portuguese shook his head.—‘Then, sir,’ resumed the doctor, ‘your next best measure is to challenge him honourably.’—‘What right has a man who has acted so perfidiously to expect that he is to be so dealt with?’ said the Portuguese. ‘None,’ replied the doctor; ‘but were I in your place, I should be more solicitous about what was reputable for myself, than about what my enemy had a right to expect. I only hinted this as being of two evils the least; and

the best argument that can be made use of to one who despises the Christian religion.’

‘I do not understand you! what do you mean?’—said the Portuguese. ‘Why, that you are in that predicament,’ answered the physician.

‘Who! I despise the Christian religion!’ cried the Portuguese, in terror and amazement.

‘You seem at least to despise one of its most important precepts,’ said the physician; ‘from which it may naturally be concluded, that you have no great respect for the rest.’

‘I have not the smallest comprehension of what you mean,’ rejoined the Portuguese.

‘Yet I have expressed my meaning very plainly,’ said the physician; ‘I really do not think you can with propriety be called a Christian.’

‘Jesus Maria!’ exclaimed the Portuguese, ‘You fill me with horror! Why, sir, I take the Holy Trinity, the Blessed Virgin, with St. Joseph her husband, St. James, and all the host of heaven to witness, that I attend mass regularly, and have always from my infancy believed in every article of faith which our holy mother church requires; and I am ready to believe twice as much whenever she is pleased to exact it; if this is not being a Christian, I should be glad to know what is.’

‘Nay, my good friend,’ resumed the physician; ‘it is a matter of indifference to me what you do or do not believe; I am not, I thank God, your or any man’s father confessor. But if you understood the *spirit* of the Christian religion half as well as you believe what the church exacts, you would find that your attending mass, and all your faith into the bargain, will not make you a Christian, while you indulge such a violent spirit of revenge.’

‘As for that,’ replied the Portuguese, ‘neither the church nor the Christian religion have any thing to do with it; that is my affair, and depends on my private feelings; and it is impossible for me ever to forgive a villain who attempted to injure me.’

‘It is because he attempted to injure you, that it is in your power as a man, and your duty as a Christian to forgive him. Had he never injured you, nor even attempted it,’ continued the doctor, ‘it would indeed be impossible for you to have the merit of forgiving him.’

It will naturally be imagined, from the vindictive character of this Portuguese, that he was a hypocrite, and pretended to more faith than he really had; but this was not the case. It never had occurred