

The Northwest Review

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NOTICE.

The editor will always gladly receive (1) ARTICLES on Catholic matters, of general or local importance, even political or of a party character. (2) LETTERS on similar subjects, whether conveying or asking for information or controversy. (3) NEWS NOTES, especially such as are of a Catholic character, from every district in Western Ontario, Manitoba, the Territories and British Columbia. (4) NOTES of the proceedings of every Catholic society throughout the city or country. Such notes will prove of benefit to the society themselves by making their work known to the public.

OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, May 10th, 1893.

Mr. E. J. Dermody.

DEAR SIR.—I see by the last issue of the Northwest Review that you have been instructed by the directors of the journal with the management of the same, to the company for the press and printing charge of the editorial columns.

I need not tell you that I take a deep interest in the Northwest Review, which is the only English Catholic paper published within the limits of Manitoba and the Northwest Territories. I hope that you will obtain a remunerative success. It is enough that the editors do their work gratuitously, it cannot be expected that the material part of the publication should remain without remuneration. I therefore strongly recommend to all Catholics under my jurisdiction to give a liberal support to the Northwest Review. It has fully my approval, though, of course, I cannot be responsible for every word contained in it. The editors write as they think proper, they are at full liberty to say what they wish and in the way they see best. The sole control I can claim is over the principles they express and I have no hesitation in stating that the principles announced by them are sound and ought to be endorsed by every sound Catholic in this country.

I therefore consider that you enter a good work and I pray to God that He will bless you in its accomplishment.

I remain,
Yours all devoted in Christ,
ALEX. ARCHBISHOP OF ST. BONIFACE,
O. M. I.

The Northwest Review

WEDNESDAY, OCTOBER 4.

EDITORIAL NOTES.

Professor Mivart, in an article in the *Nineteenth Century*, thus speaks of man as an anthropological study: "His intellectual nature is so distinct that thus considered, there is more difference between him and the orangoutang than between the latter and the ground-beast; but high as he is raised above the rest of nature, the very limitations of his reason, considered in the light of the highest ethical aspirations his being, demand something beyond nature—a divine revelation. This is what the higher races of mankind seem to me to have consciously or unconsciously sought and striven for from the dawn of history till the advent of Christianity. The acceptance of that revolution (of course without the surrender of a single truth of physical, biological, historical or any other scheme) is, I believe, the logical outcome of theistic corollary implied by that power of ethical intuition which so forcibly proclaims both the responsibilities and dignity of man."

A New York Protestant journal, the *Christian Register*, in recently commenting upon the Rationalism that, outside the Catholic church, is sweeping everything into it, says that it has no effect upon "religion," while acknowledging that it is destroying "the (non-Catholic) creeds of all nations." To this the *Nineteenth Century*, an Atheist journal, replied some time since: "Religion, according to the *Register*, is in no danger; it is only 'creeds' that will be swept away. But what is the basis of creed? That is to say belief, not knowledge? Whoever says that creeds will be done away, by that word pronounces the doom of religion." In this discussion between Protestantism and Infidelity to-day the latter has absolutely all reason, from the non-Catholic standpoint, on its side. Infidelity is the theological and inevitable culmination of Protestant teaching; it is now in possession of the non-Catholic field in the land. The Protestant Christian dogmas of fifty years ago have been completely undermined and have almost disappeared. We are entering—have entered—a new era and Rationalistic Infidelity possesses the field formerly occupied by Protestant Christianity, and the issue in this land to-day is between this Infidelity and Christianity.

The following is an account of a meeting of the unemployed in New York, recorded in recent dispatches:

"This afternoon the meeting was addressed by Emma Goldman, the wife of Bergman, the man who tried to kill Henry C. Frick of Pittsburgh. Her

speech was of a highly inflammatory character. She told the men if they wanted bread to go and get it, meaning they should loot bakeries or whatever they wanted to loot."

Take away Christianity and its dogma of this life being a probation preparatory to a future life of reward and happiness for the deserving, and deprivation for the undeserving, these future conditions being the result of obedience or disobedience to fixed and authoritatively defined laws of God, and what is there wrong in this teaching that the poor should wrench what they need from the rich by any and every means at hand? Take away Christianity, what can give a complete reason why the poor should not take what they need by force if possible, strip men of Christianity and its laws, what absolute wrong can be shown in killing those who are thought to stand in the way of dividing goods and lands with the poorer multitude? Is not power, fear of punishment, the only motive for action then left, just as it was among the heathens 2,000 years ago? Take away Christianity, and what is there wrong in the above advice of the titular "wife" of Anarchist Bergman, or even more revolutionary advice to the poor? Christian civilization, which is Christianity lived up to by Christian laws binding on rich and poor, is the sole hope of society. Christianity in its only fullness, in unescapable laws, carrying unescapable spiritual penalties for their infringement with them, among rich and poor equally, is the only permanent and perfect bond of human society and consequently of free institutions, and this fullness is in the Catholic church alone.

We would recommend the following beautiful prayer of a great Catholic author, to the attention of many of our Catholic brethren of the American press. At the present time it seems to be the very thing that some of them and those who aid and abet them need most:

"Great God!" he would often exclaim in a burst of interior prayer, "save me, save my brethren, save the doctors of Thy church from the pride that will destroy them, as it destroyed the angel smitten with conceit of himself. What will become of the Christian city of the citadel of science and that of prayer fall into the hands of the enemy? What will become of Thy church if the vanity of human knowledge spreads like a subtle poison through the schools and cloisters? Have these too highly extolled masters forgotten that even the sages of paganism subordinated every other science to that of the Good? Toward it they raised themselves by all the steps of dialectics, through the veil and shadow of inferior realities; in the Good alone they reposed, it alone they aspired to contemplate. The Word whom they named without knowing Him inflamed their desires to this degree; and shall we Christians have other love than that of the Supreme God and the Word Incarnate? . . . Is there any knowledge that comes not from Him, that terminates not in many of which He is not the Alpha and the Omega—the beginning and the end? Does the candle-stick imagine itself the light because it supports it? Are our minds the light itself because the Light condescends to illumine them? Is it possible, my God, that we can fancy we know anything, and not refer to Thee all the honor of our knowledge, uncertain, imperfect and fallible as it is? Are not the true servants of those who desire to know nothing save in Thee and by Thee? I have followed their lectures; and have learned that Thou art the only master, and that one becomes a master only inasmuch as he listens to Thee."

CATHOLICITY IN NEW ENGLAND.

The Boston Baptist journal, the *Watchman*, gives the following, under the head of "Religion in New England": "The Roman Catholics in New England have nearly doubled the number of communicants in all the Protestant churches put together, though they have 710 fewer churches than the Congregationalists, 554 fewer than the Methodists, and 123 fewer than the Baptists, and the value of their church property is \$4,662,968 less than that of the Congregationalists. The statistics for Roman Catholics are as follows: In Massachusetts they have 381 churches, property valued at \$9,816,003 and 614,627 communicants; in Rhode Island, 51 churches, with 96,755 communicants; in Connecticut, 148 churches, with 152,945 communicants; in Maine 88 churches, with 57,548 communicants; in New Hampshire, 68 churches, with 39,920 communicants, and in Vermont, 79 churches, with 42,810 communicants. In all New England the Roman Catholics have 815 churches, property valued at \$16,875,003 and 1,004,605 communicants, or 21 per cent. of the population."

TRUTH WILL TRIUMPH.

No amount of misrepresentation can permanently overpower the truth, it will rise above all opposition. This is seen in the impression made by the recent Catholic Summer school at Plattsburg, N. Y., on all non-Catholics who have come within its reach. As an instance of this, the *New York Sun* discourses thus:

"Those people who entertain the opinion that the priests of the Roman Catholic church live only in the past

deal only with traditions, know nothing outside of dogmatic theology and the old school men, are afraid to speak their own minds, cannot get beyond church Latin, and stand in terror of modern science, criticism, speculation and progress, ought to pay a visit to the Catholic Summer School up at Plattsburg. The lectures of Father Zahm on science and of Father Doonan on logic this week would have been instructive to Darwin and to Chancellor McCosh if they had heard them. Dr. Zahm's scientific discourses were as free in their rationality as Dr. Doonan's were rigorous in their ratiocination. These priests do not seem to be afraid of any truth that may be discovered, nor of any of the revelations of nature or of life.

"After them came Father Hewitt, Brother Azarias, and about a dozen other priests and erudites who will, perhaps, make it evident that they do not wear shackles any heavier than those worn by Doonan and Zahm.

"It is possible that even Moody and Sankey or Talmage and Briggs might be edified by hearing the Plattsburg lectures."

To bring non-Catholics into intimate relations with Christianity, so that they will know what Catholicity is, is the chief, in fact the only necessary to the Catholicization of this land.—*Kansas City Catholic*.

IRRELIGIOUS "EDUCATION" IS A "POWER FOR EVIL."

The St. Louis Republic said some weeks ago:

"No bill ought to pass in Illinois making the children of that state liable to arrest for absence from school. If that be done in the name of morals, their elders should be arrested for not attending church. A religious education is certainly of not less importance to good morals and to good government than is an education in letters. Indeed, the literary education, without the religious, may merely increase the power for evil. If the expediency of extending literary education is to be made an excuse for so greatly extending the irresponsible use of the police power, let us be consistent and use the police to compel the irreligious to learn to amend their lives by attending some church regularly or else paying a small fine for the extension of religious education."

This is a valuable admission from such a source, although it is such simple and plain common sense that the logic is incontrovertible and the wonder is that men can fail to recognize and fully see it. All that is necessary is to bring such things plainly before the reason of intelligent men, and it will then be a question of but a short time when the right will triumph. Indeed, the literary education, without the religious, may merely increase the power for evil. No man can disprove this, and no reasoning man will attempt to dispute it. "A religious education is certainly of not less importance to good government than is an education in letters." This is the irrefutable conclusion of an unprejudiced secular paper.

PHILOSOPHY AND DOGMA.

The church has been called on to withstand heresies from her cradle. Enemies have ranged around her footsteps from the day of Pentecost to this hour; hence after nineteen centuries few points of her doctrine remain unassailed, and the world has little left to hear in the way of fresh objections; but the pith of scholastic difficulties, venerable by centuries, are daily hammered into novel shapes and decked in new disguises.

The ablest efforts of the freethought lecture hall principally consist of a patchwork of exhumed sophistries and objections. The ghosts of Eutiches and Nestorius still stalk the stage and Manes and Arius might readily recognize their systems often but scantily disguised in the tawdry rags of modernism. Since the pagans of our day is constantly forced to dig for the rusty buried weapons with which their fathers and allies fought, it may prove an incentive spur to the student's energy to remember that when he triumphantly refutes objections in his metaphysical or dogmatic class, it is not dead Kants or forgotten Arians he is demolishing, not combating errors long since passed away, which nobody thinks of reviving, but actually wrestling with living realities, smashing what truly forms the kernel of a large proportion of the so-called philosophy of our own day. The outward shapes and dressing may be remodelled, but this is only to render their substantial force more effective. Let him by no means dream that these errors are defunct: they are changed and are new shaped, to be sure, but dead they are not; and what boots it to a soldier of to-day to reflect that the rapier or scimitar is no more, when its steel is but more finely tempered and fashioned into the slashing efficacy of the modern sabre?

THE PROGRESS OF EDUCATION.

Owing to the many sided and marvellous attractions that captivate the visitor to the beautiful white city by the picturesque banks of Lake Michigan, it is quite possible that the educational exhibit, though surpassing in every respect all previous attempts of the sort, should fail to impress the beholder with its importance and the significance of the results which it attests. And yet

right here he who runs, even, may read the record of the wonderful advances made in the line of popular education, within a very brief period of time. Here he sees at a glance the workings of the class-room, the study hall and the laboratory and he can perceive in what he contemplates the happy and harmonious union of effort on the part of the teacher and the taught, and the ambition on the part of both to give to the world the best results they are capable of producing. Nothing here is exhibited for the sake of show. No glitter of tinsel to catch the eye, no veneer to hide mere shallowness, has found its way into this matchless showing of solid and substantial educational triumphs. Here everything to be seen is set forth for what it is worth, and those only who can look beneath the surface, who can read between the lines, can understand the full value and meaning of its rare and beautiful testimony to human progress. And amid those magnificent proofs that the schoolmaster is at home among us it is gratifying to state that those which have come from Catholic schools and institutions are brilliantly first and foremost. This testimony to the surpassing excellence of our Catholic educational exhibit may be considered as above the suspicion of bias, when we reflect that it comes with honest reluctance from non-Catholic quarters, for Baptists, Methodists and Episcopalians are equally eulogistic in speaking of the Catholic exhibit at the Fair. And what is the secret of this superiority. We hold that it is to be found in the solemn earnestness with which those engaged in the cause of Catholic education have addressed themselves to the furtherance of its cause. Take, for instance, the enormous showing which the Brothers of the Christian schools have made. Not a line is here to be found, that is idle or meaningless not a map, chart, diagram, or drawing that does not bespeak the earnest enthusiasm with which the work has been done. It is evident that such teachers are at work, not for the few who are favored by Nature, and to whom the acquisition of knowledge is as easy as the absorption of nutriment by the stomach, but for the average pupil to whom study means labor and to whom every means of facilitating the process of acquisitions, scientific knowledge is doubly welcome. And herein precisely lies the advantage of modern methods. Heretofore the teacher pointed with pride to the prodigy of learning and cleverness for whom he stood as intellectual sponsor, but the dismal failures were altogether hidden from view. Now the Brothers aim was evidenced by their interest and most creditable showing at the Fair, to help the average student and that is synonymous with saying that they aim at educating the majority. For as the eagle can flash back the light of his eye upon the sun, as the storm birds can buffet the winds of the tempest and the finny dweller in the rushing waters of the West can dash upon their foaming cataracts, so the favored ones, on whom Nature has lavished her choicest intellectual gifts, can defy uneducational conditions and acquire knowledge in despite of every disadvantage. But the weak and halting are in the great majority, so that, consequently, every advance that is made in educational methods rebounds to the advantage of the many. This fact is evidently appreciated by Catholic teachers, and no more beautiful tribute could be paid to what may be called the cause of intellectual charity, than is contained in the Christian Brothers' contribution to the great educational exhibit at Chicago.—*Catholic Review*.

A Valuable Property.

The Sisters of Charity from Halifax, N. S., have acquired, says the Boston Pilot, a magnificent piece of property at Wellesley Hills, and strangely enough, a property purchased and partially improved by an intense anti-Catholic. For some time the late Dr. Cullis, head of the Consumptives' Home at Grove Hall, Dorchester (into which no Catholic priest was ever allowed to enter), had been getting ready to remove the home to Wellesley Hills. There he had bought for about \$80,000 the old Hollis estate, including more than 150 acres of land, two or three houses, one of twelve and another of eighteen rooms; a large tract of valuable timber land, a fine greenhouse, etc. In addition he spent at least \$10,000 more in improvements. The houses are furnished even to a piano; everything is complete and in order. There is a large amount of hay upon the place, with several cows and horses, and a windmill supplies town water. On the death of Dr. Cullis, the property passed into the hands of the trustees, and from them it was bought at bargain for the present owners. These sisters, who have charge of St. Patrick's School, Roxbury, will open a boarding and day school for Catholic girls the first of next month.

Not so Slow.

A few evenings ago says the Antigonish Casket a gentleman stepped from a train at one of the London stations, when a young lady skipped up to him, threw her arms rapturously about his neck and kissed him many times, saying: "Oh, papa, I'm so glad you have come!" The old gentleman threw both arms around her and held her firmly to his breast. Soon she looked up into his face, and horror stood in her eye. "Oh, my, you're not my papa!" she said, trying to free herself from his embrace. "Yes, I am,"

insisted the old gentleman, "holding her tightly; 'you are my long-lost daughter, and I am going to keep you in my arms till I get a policeman.' When the officer came he found the old gentleman's diamond pin in the girl's hand."

IMMACULATE CONCEPTION.

The Interior Decorations Are Now Complete.

The beautiful interior of the church of the Immaculate Conception received a valuable addition by the putting up of four oil paintings which now decorate the large panels between and over the pillars of the church. These paintings which are due to the hand of Mr. F. Ed McLoche, of Montreal, are works of art and harmonize beyond criticism with the beautiful hand decorated walls and ceilings. On the Gospel side of the church the tableaux represent four of the foremost women who figured in the Old Testament—Sarah, Rebecca, Judith and Esther. These are figurative also of the Blessed Virgin. On the epistle side four of the prophets are represented—Jeremiah, Zachariah, Micah and Isaiah, each of whom wrote regarding the Mother of our Divine Redeemer.

Bigness of the Fair.

To visit the World's Fair with profit or comfort, says Mr. W. Jordan, who recently returned from the Windy City, you must leave your sense of duty behind. Whoever goes there with the intent to thoroughly "do it" is laying up for himself anguish of mind and the complete annihilation of his muscular and nervous force. It is far too big for any question of conscience to be allowed to enter in.

Its bigness is beyond description. No words or picture can tell the story of its size. Experience alone can teach it. You must go there day after day, to return at night with tired eyes and aching limbs, and with the bitter and even increasing knowledge that as an exhibition you can never grasp it. Where other exhibitions have been satisfied with a display of 100 cubic feet of any special article, Chicago must have at least an acre. Of whatever the world has seen before this time, it now sees large specimens and more of them. This means for the visitor more steps, more fatigue, more confusion, more time and more money. On being asked if he visited the Manitoba "side-show" replied: No, I saw enough without going out of my way in search of curiosities.

The Academy of the Immaculate Conception.

The pupils of the academy of the Immaculate Conception were treated to a splendid feast last Wednesday, on the anniversary of Rev. Father Cherrier's forty-fourth birthday. The reverend father is held in high esteem not only by his parishioners, but still more so by the children and students of the academy. On the evening of the 26th he was presented with a beautiful address and a handsome bouquet filed with golden drops, i. e. gold coins, which the Rev'd. Father we understand has already given towards the building fund of the new church of the Immaculate Conception. The Review in extending its congratulations to the Rev'd. Father, wish his parishioners many more years of his zealous and valuable labors.

ROLL OF HONOR.

Of St. Mary's Brothers School.

The following is a list of the pupils of St. Mary's School who have been distinguished for their good conduct, application and proficiency, during the month of September.

First class.—Standard VIII: Fred Marrin, Edward Marrin and John O'Phelan. Standard VII: J. B. Poitras, James Furlong.
Second class.—Standard VI: Augustin Brownrigg, John Leblanc, Oswald Marrin, Thomas Poitras, Edward Lane, John Coyle, Martin Few, Cyril O'Shaughnessy, Charles Shibley. Standard V: Hephyn Picaud, Anthony Egan, Thomas Nagle, Wilfred Flanagan, John Kennedy, Denis Purcell.

A Honeymoon Incident.

A well-known local carpenter tells a story that is intended as a good joke on his wife. When they were married they rented apartments in a block, the rear of which overlooked one of the rivers, and among the wife's culinary efforts was a batch of bread. The young husband sampled his wife's contribution to the world's stock of the "staff of life," and arising from the table, playfully remarked:

"My dear, cast your bread upon the waters."
The wife took offence to the injunction, and, as her husband left the house, she flung the remaining loaf out of the window into the lane. It struck a passing scavenger, crashing his wagon to the ground. The next she knew; the poor man, with broken hat and swollen head, made a tour of the block, but on dis-covering who'd dumped the hod of brick into his wagon.

Anticipating Things.

The youth approached the father with more or less trepidation.
"So," said the old gentleman after the case had been stated, "you want to marry my daughter?"
"Not any more than she wants to marry me," he replied, hedging.
"She hasn't said anything to me about it."
"No, because she's afraid to."

"Aren't you afraid, sir, more than she is?" said the father sternly.
The youth braced up.
"Well, perhaps I am," he said, "but as the head of our family I've got to face it and set the pegs," and the old man, smiled and gave his consent.

GRANTLEY MANOR

A TALE

LADY GEORGINA FULLERTON,
Author of "Lady Bird," "Ellen Middleton," etc.

CHAPTER XVII.—Continued.

"Father Francesco!" exclaimed Edmund with agitation.
"I came to seek her," repeated the old man; "and how and where have I found her?"

Edmund hid his face in his hands.
"You said she was his wife?" he added, turning to Mrs. Neville, with an expression of anxiety.

Edmund started up, seized the arm of the priest, and cried—
"She is my wife! Will you, will God ever forgive me?"

Anne looked at him with eyes full of tears, and Father Francesco pressed his hand kindly; and then Edmund returned to that place at Ginevra's side, where he had suffered such misery, and which he now resumed with such gratitude.

After an interval of repose, Mrs. Neville related to Father Francesco the history of her brother, and of Ginevra, such as she had learned it from himself during their dreadful journey of the preceding day. Her voice shook when she adverted to the prejudices which had been the origin of all their trials; her cheeks glowed with shame, and her eyes were bent on the ground, as she spoke of the want of moral courage in the first instance, and of the criminal silence which had subsequently stained her brother's character; but when she alluded to the stern uncompromising Protestantism of her family, and to the upright character of him who had unconsciously inflicted upon others such fearful sufferings, her eyes were raised again, and her voice grew firm. She saw the fatal result of long-standing prejudices and hereditary hatreds, and deeply lamented them; but she did not blush for one whose convictions had been sincere, and whose motives had been conscientious and pure. When her husband arrived, she left him to explain the situation in which Edmund was placed, and the circumstances which had brought about in her husband, and which, after bringing her to the brink of the grave, had finally placed her in the position which she ought long ago to have occupied. He listened with a feeling of deep sympathy in her past trials, but still deeper gratitude that she had passed through them unscathed, and won the crown promised to those who suffer for righteousness' sake. It was agreed between him and Charles Neville that Colonel Leslie ought instantly to be informed of the events which had taken place since his departure from England, and a messenger was dispatched for that purpose with Edmund Neville's knowledge and consent.

When Ginevra awoke, after a long and refreshing sleep, her hand was in Edmund's, and on the finger of that hand was the wedding-ring which was never to leave it again.

"Am I dreaming?" she whispered, and passing her arm round his neck, she drew him close to herself. "If I am, do not wake me."

He kissed her again without speaking. The nurse passed through the room, and stood a moment near the bed.

"Are you not afraid?" Ginevra whispered, as he still held her hand, and pressed it to his lips.

"Afraid of nothing but your not forgiving me, my wife," he answered.

"O, Edmund!" she cried, and threw her arms round his neck; then, pushing him back a little, she glanced into his face with an anxious expression; but still clinging to him as if she feared to let him go, she whispered, "Edmund, are you ruined?"

"Ruined in fortune, rich in happiness, my treasure!" he replied; and she read in his eyes the truth of what he said. "Ginevra, dearest, you will have to plead for me with your father. Father Francesco has forgiven me, and he knows all."

"It is not a dream, then; you speak of my father; you have seen my uncle; you do not start and hurry away when others come near us, Edmund. I was so glad to die, and now?" a faint smile passed over her wan features; she fixed her eyes on his, and murmured, "now I am glad to live."

"Anne, you will not be a hard creditor to me; and you will even lend me, I am sure, a sum of money with which to begin life again?"

"Is it not too soon to speak of this?" she said, with some agitation.

"No," he replied, more calmly and earnestly. "It is better, from the first, to look every thing in the face. My future destiny must partly depend on Ginevra's decision, and on the wishes of her family. I know she will never forsake me; but I will not condemn her to a long banishment, if they can point out any means by which I can honorably maintain her in England or in Italy; but my own wish would be to obtain some employment in America, or to try my fortune as an emigrant in Ceylon or in Australia. I should see my way clearly," he continued, "if it were not for my debts. They are immense, but with the assistance I know you will give me, and my own unceasing exertions, I may yet succeed in making my way to independence."

A deep sigh escaped him, and Anne's heart sank within her; she was afraid that selfish regrets had arisen again, and she trembled for him and his new-born virtues; but she was mistaken, and she felt she was, when, after a short pause, he added—

"It is only on her account that I feel anxiety about the future. I have much to expiate; and, bound as she is to me by sacred ties, and by a love which has survived what would have destroyed a common attachment, she may, alas! have much to suffer yet through me and with me; but I cannot, even in that view of the subject, give way to any repining. I know her, for I have tried her, and in the boundless devotion of my whole heart and life, in the new convictions, the new feelings, which have gradually been taken possession of my mind, and which the sufferings of the last few days have, I trust, riveted with indelible strength, there will be enough, I believe, as firmly as I believe in her truth and virtue, to console her for sharing the fortunes of a ruined, guilty, but deeply repentant husband."

He stopped, and fixed his eyes on the