

the dying nun stood in anywise connected; the conversations which had taken place between the Mother Frances and herself; her jealousy and writhings under the feelings which the conduct of the Father General had awakened in her bosom; and the suspicions that were aroused in the mind of Sister Martina, on the discovery of the dead bodies, that the Mother Frances herself was the murderer of the General, of the nun, and then had taken poison to destroy her own life.

There seemed, to the Mother Superior, to whom this relation was made, but too much ground to believe that it was as the dying nun suspected; but, beyond these suspicions, there was but little positive evidence of any kind.

The threats uttered against Julia Moreton, as recorded in another portion of this work, and their fulfilment, will, together with the events transpiring in the life of Pietro di Lodetti and his wife, subsequent to their settlement in Louisiana, afford material for a continuation of the story, should the reception of that which is now given to the public, be such as to induce the writer to venture upon a second application of his pen to a sort of composition to which it has been hitherto a stranger. He does not pretend to say that any of the personages of this drama are real, nor any of the events which he has recorded are true; but he does believe that events, not wholly dissimilar, have occurred, and may occur again. He does believe that the true spirit of Jesuitism has been portrayed; and that dark, and forbidding, and abhorrent, as may be the picture, it but too faithfully depicts the principles and practices of an order which requires vows of poverty, chastity, and obedience, only in order to wealth, to impunity, and to sensual indulgence;—to the subversion of civil, religious, and intellectual liberty, and to the substitution of an iron oppression and a bloody superstition. He has, in short, written his story in as strong terms as he was capable of, in order to symbolize that which cannot be too darkly or too strongly coloured, and in reference to which, after all that has or can be imagined of it, it may still be affirmed that *truth is stranger than fiction*.

#### CONCLUSION.

Summary—Lessons to be gained from a right use of the narrative—The duty of parents—Cautions to young persons—Connection between Popery and infidelity—Sure downfall of error and superstition—Earnest entreaty to embrace the truth.

In reviewing the foregoing narrative, the reader may perceive some very important lessons. The first is, that, when we sustain the responsible office of parents, we should be very careful in the training and culture of the minds of the children committed to our care. The second, that the impressions we imbibe in the days of our childhood and youth, have much to do with our career in after-life. The third, that we should be very cautious how we give ear to those who are ever ready to instil into our minds erroneous and pernicious principles and tenets, which, if fostered and cherished, may, eventually, peril the safety of our never-dying souls. There are other important lessons to be gained by the careful perusal and diligent study of this narrative; but these, for the present, shall suffice for the purpose of a short comment.