

cious blood-shedding of the Redeemer! A painful instance of sectarian bigotry on this subject is related by a correspondent of the (Utica) *Gospel Messenger*. Not long since he was called on by the Presbyterian minister in his place, accompanied by a Mr. Parker, the author of a book entitled "Journal of an Exploring Tour beyond the Rocky Mountains, under the direction of the A. B. C. F. M."—copies of which he had with him for sale. He was induced to purchase one, and quotes from page 285 the following account of an Indian burial:—

"The night of our arrival a little girl, about six or seven years of age, died; and on the morning of the twelfth they buried her. Every thing relating to the burial was conducted with great propriety. The grave was only about two feet deep—a mat was laid in the grave, then the body wrapt in its blanket, &c. In this instance they had prepared a cross to set up at the grave, most probably having been told to do so by some Iroquois Indians, a few of whom I saw west of the mountains. One grave in the same village had a cross standing over it, which, together with this, were the only relics of the kind I saw during my travels in the country. But as I viewed a cross of wood of no avail to benefit either the dead or the living, and far more likely to operate as a salve to a guilty conscience or a stepping stone to idolatry, than to be understood in its spiritual sense to refer to a crucifixion of our sins, I took this which the Indians had prepared and broke it in pieces. I then told them that we placed a stone at the head and foot of the grave, only to mark the place; and without a murmur they cheerfully acquiesced in our method."

Who can help feeling indignant at such a revolting specimen of Puritanical irreverence? The correspondent of the *Messenger* makes the following appropriate comments on the disgraceful deed:—

"On this piece of history a great many reflections naturally present themselves to a pious mind. In another place, the author acknowledges that he was only able to converse with these Indians by means of signs; and yet that sign more expressive than any other of the great and distinguishing doctrines of the Christian Religion is here condemned, and the cross, the simple emblem of our faith (not a crucifix) is rudely destroyed. Really it seems to me, that the conduct of this Missionary was more barbarous and unchristian than that of the Indians to whom he was sent. The one would use a stone at the grave 'only to mark the place;' and the other erected a cross, not merely to mark the place, but also as an emblem of the faith in which the believer died. But the cross might 'operate as a salve to a guilty conscience,' and so I suppose this Christian Missionary would have no

"salve" for a guilty conscience; or possibly the wooden cross might prove a "stepping stone to idolatry," as though the fact of its having a spiritual meaning would be more likely to make it an act of idolatrous worship than a mere senseless stone. But enough—the fact of such an outrage on the Christian faith being perpetrated by a Missionary of the American Board, ought to be published to the world."

THE TRAPPISTS.

Concluded.

The following anecdote recalls us to the early days of Christianity:

"Peter Fore had been a lieutenant of grenadierz. He bore about him the marks of several engagements, in which he had proved himself the bravest of the brave: but he was also wicked and depraved. The blood of many a murdered man, and the curse of many a dishonoured maid, were upon his head. So reckless and abandoned had he at length become, that twelve warrants were at one time out against him. But in the darkest depths of guilt there is an element of correction. He heard of the wonders of La Trappe, and determined to seek for admission. Starting from his place of refuge, he travelled in a few days over two hundred leagues, through bye-paths and under heavy rains; and on a cold day in winter presented himself at the gate of the convent. His eye was wild and blood-shot; his features haggard; his look indicative of despair. The hardships he had undergone imparted a savage fierceness to his whole demeanour. He asked admission, and obtained it. The repenting sinner, be he who or what he may, was sure to be received; and Fore was not unworthy of the kindness during the few weeks he survived,—for alas! his course of penance was short. His iron frame was broken by the hardships he endured. Ulcers began to form in his chest. Reduced to extremity, he asked to be laid upon a bed of ashes, and died in the warmest sentiments of compunction."

Among those who visited the monastery, and learned a lesson from the example of its inmates, was the well-meaning but unfortunate monarch, our own James II. Once the sovereign of three kingdoms, but then an outcast and an exile, he came to learn resignation in the sanctuary of religion. About the period that he visited La Trappe, the cannon of Limerick was carrying destruction among the ranks of William, and the banks of the Shannon resounded with the tumult of armed men. Had James taken his stand among them, and died upon the field that was red with the blood of his devoted followers, the world would regard with more sympathy his fallen fortunes, and his star would have gone down in glory. But if his destiny is mournful, and his after career without honour in the world's estimation, and no halo surrounds his latter days, it is yet not with-