

out interest for the Christian observer. He bore his reverses with dignity, and hallowed his sufferings by patience and enduring fortitude. God chastens those whom He loves; and better may have been the crown of thorns which was given him to wear, than any that earthly monarch ever wore. It was on an autumn evening in the eventful year 1690, that James rode up to the gate of the convent, attended by a few friends, Lord Dumbarton among the number. He was kindly received by the abbot, and after partaking of his hospitality, attended evening service in the chapel. After communicating on the following morning, and inspecting the respective occupations of the religious, he visited a recluse that lived some distance up the mountains. His solitude was never interrupted, save by an occasional visit from his abbot, and he spent the greater part of his time in prayer. In the recluse, James immediately recognized an officer who had formerly distinguished himself in his army. He asked him at what hour in the winter mornings he attended service in the chapel of the convent, and was answered, at half-past three. 'Surely,' said Lord Dumbarton, 'that is impossible. The way is dark and dreary, and at that hour is highly dangerous.' 'Ah!' said the old soldier, 'I have served my king in frost and snow, by night and day, for many a year; and I should blush, indeed, if I were not to do as much for the Master who has called me to his service now, and whose uniform I wear. The afflicted monarch turned away his head. His attendants remarked that his eyes were filled with tears. On his departure the following day, he knelt down to receive the abbot's blessing, and on rising he leant for support on the arm of a monk that was near him. On looking to express his thanks, he saw in him another of his followers, the Hon. Robert Graham. He too had been an officer in his army, and lost besides a splendid fortune in his service. His majesty spoke a few words of kind recollection. Even the solitudes of La Trappe were filled with the ruins of his greatness. These visits he repeated each year as long as he was able; and to his dying day cherished a most grateful remembrance of the benefit which he derived from the edifying lives of the abbot and community.

We conclude with the following excellent remarks of the Review, on the tendency of austere institutions like that of La Trappe.

To some who may cast their eyes over these pages, a life like that which we have described, will seem nothing but the veriest fanaticism. We have often before now heard the names of Paul, and Anthony, and Francis, and De Rance, classed in the same category with the Fakirs of Hindostan. There is in modern civilization, and occupying an important place, a desire of ease and comfort, an anxiety to provide for man's mere physical nature, which, however useful and praiseworthy, is not all that man requires. Who can tell the various shades of character, of disposition, of usefulness, of which society is composed, from those who are clothed in soft gar-

ments in the houses of kings, to those whose dwelling-place is in the desert, and whose food is the locust and wild honey? Shall we say that the Baptist in the wilderness, where from childhood he had been sanctified by God's spirit in lonely meditation and rigorous abstinence, was not as great and useful as the merchant, the soldier, the courtier, or the monarch; or that, in the divine economy, he had not his own high function to fulfil? We should rather think it was this previous preparation, hallowed as it was by heavenly influence, that elicited from the Saviour the magnificent eulogy, 'Amen, I say to you, there hath not arisen among those born of woman, a greater than John the Baptist!' No doubt, the example thus afforded, was never intended for universal adoption. Those who are specially called to such a life, are, and have been, comparatively few; but in every age of the christian dispensation, as before it in the old, there have been found persons like Elias, and the Baptist, and Paul, and Anthony, whose home was to be the desert, and who were to serve God in solitude and in prayer. Some called away from the busy abodes of men in the very innocence of childhood, ere yet that the world and its corrupting influence had tarnished the purity of their souls; others who were summoned to weep in solitude, and eat the bitter bread of compunction, over the wanderings of a sinful life; others whose mind and disposition were little adapted to the ways of men, and who determined to flee for ever from seductions which they were afraid openly to encounter; others whom God's spirit set apart to pray, with a strong cry and tears, for the welfare of their people, and like Moses, to extend their hand to heaven upon the mountains, while the people were battling upon the plain. Who will say that, even in these evil days, the fate of empires, and the destiny of peoples, are not more influenced by some poor and unknown solitary, whose voice ascends to heaven in secret, than by the movements of armed men, or the intrigues of diplomatic agency, to which they are generally ascribed? The Trappist, and similar institutes, are not to be viewed independently in themselves. They are but parts of the Christian system, which must be considered in their bearing upon the whole. It was no small service for the Trappist institution, to have given the corrupt times in which it originated an example of penance and mortification. We know of no lesson more needed by the voluptuousness of those among whom De Rance lived. The almost pagan tendency and epicurean morality, or immorality, of the day required to be checked and censured by example of Christian mortification. The same service which the monks of the Thebaid rendered to the tottering empire of the Cæsars, was conferred by the Trappists upon the libertinism of their own. De Rance was to the Longuevilles and the Montmorencys, what Anthony and Arsenius were to the degenerate children of Constantine. The marvellous and ever-abiding spirit which presides over the children of God, will always provide a fitting and adequate