

phenomena of *oraison passive*, in which the ordinary powers of the mind are quiescent. The various aspects of this general condition are *oraison de quiétude*, *le silence intérieur*, *le sommeil spirituel*, and these culminate in *l'union intime*. This last is sometimes called *mariage mystique*, and is peculiarly open to misunderstanding by the unsympathetic. And yet it amounts to nothing more than what is called *liaison perpétuelle*, the perpetual engagement made in the very depths of the soul between God and the soul itself. God makes Himself manifest as willing to give Himself irrevocably to the soul, and reciprocally the soul gives itself irrevocably to God, when is born *une confiance*, whose result is that the soul acts with God in a familiarity such as would, under other circumstances, pass for presumption. "The dispositions of the soul in *l'oraison* are then so intimate that what is known of them constitutes a separate science, and it is this mystic theology of which so many great men have treated." Certain of the psychic phenomena of the *oraison passive* suggest some relationship to those of spiritualism, and others to Christian Science.

This reference will sufficiently indicate how incongruous such phases of faith are with either logical Calvinism or active, sociological Protestantism; and yet in the hagiography of the Church we find combined, in such saints as St. Francis d'Assisi, most active energy in works of charity with such intense practice of the *oraison passive* that the curious phenomenon was exhibited in him of mental emotion being impressed as *stigmata* on the material body. That the signs of the wounds were conspicuous on St. Francis is a fact as well authenticated as many of the accepted facts of history. Protestantism, in this respect, is less pliable than Roman Catholicism. Still, all these aspects of thought, emotion, and activity have apparently reappeared among the various antagonistic offshoots of Protestantism, when men or women of diverse temperaments have striven to express their conception of the Master's ideals, and to reconcile these ideals with the shifting demands of modern life. In different Churches,