

upon my mind. 'The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.' This I have since experienced in all its extent, having no sure abode, no refuge among my friends, who were ashamed of me, and openly renounced me, at the time when there was a great and general outcry against me."

We cannot follow her wanderings, note her hardships by lake and river, over mountain and plain, in those days of difficult and dangerous travel, rehearse the triumphs of the Gospel wherever she abode, and tell the story of the persistent and unscrupulous hostility which followed her from Thouon to Turin, from Turin to Grenoble, from Grenoble to Marseilles, from Marseilles to Nice, from Nice to Genoa, from Genoa to Verceil. At one place, she says:

"I walked in the streets; I saw the tradesmen busy in the shops; all seemed to me to be happy in having a home, a dwelling-place to which they could retire. I felt sadly that there was none for me."

At Verceil she once more put herself under the direction of Father La Combe, who had settled there after his expulsion from Thouon. The bishop was desirous that she should make Verceil her home, but her health was so impaired by the climate that her physicians ordered her away. Her friends advised her to return to her native a'r, and to settle down in Paris, and there use her many talents in the cause of God and the Church. It was customary at that time that ladies travelling should be accompanied by an ecclesiastic. It was arranged, with the consent of the General of the Order to which La Combe belonged, that the latter should accompany Madame Guyon on her long journey to Paris. She arrived in that city on July 22nd, 1686, after five years' absence.

In Paris Madame Guyon hired a

house, gathered her little family once more together, lived a retired life, but gradually attracted about her a circle of ladies of the highest social station, who were interested in spiritual religion. Her work at this time reminds one of that of Selina, Countess of Huntingdon, in England, in the next century. Father La Combe, meanwhile, was eloquently preaching the same doctrine of sanctification by faith as Madame Guyon was quietly teaching to a circle of distinguished women, and the same hostility which had been aroused elsewhere now showed itself in Paris.

Father La Mothe, Madame Guyon's half-brother, was one of the instigators of the persecution which now ensued. In 1687 La Combe was arrested and plunged into the infamous prison of the Bastille in virtue of a royal "lettre de cachet." His imprisonment in the Bastille, in a prison at Lourde, in the castle of Vincennes, and in the castle of Oleron lasted for twenty-seven slow-rolling years. He was accused of sympathy with the famous Spaniard, Michael Molinos, whose views of sanctification by faith and the inner life of union with God, as expounded in his "Spiritual Guide," had recently been condemned at Rome and himself imprisoned in the dungeons of the Inquisition.

But the enemies of the new spiritual movement were not yet satisfied. It was not enough that King Louis XIV. had recently revoked the Edict of Nantes and purged France of Protestant heretics if new heresies were to be tolerated within the Catholic Church itself. La Mothe did not rest until he secured an order from the king for the arrest of Madame Guyon in January, 1688. She was confined in the convent of Ste. Marie, Faubourg St. Antoine. With the refinement of cruelty her persecutors separated her daughter