

foot of the Alps, not far from Geneva, perhaps in Geneva itself. From the moment that she entered upon such work it was inevitable that her strong emphasis upon the inner life as the essential thing in religion should bring her into conflict with the authorities of a church which lays such stress upon outward rites and ceremonies.

Her initial difficulty lay in the question of her duty to the children whom God had given her. But the impression was in various ways forced upon her: "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me." She made careful arrangements as to her property, placed her two sons in the hands of suitable guardians, and took her little daughter with her.

As she, a devout companion ("Sister Garnier"), two maids and her little daughter floated down in their boat on the river Seine, a pathetic and prophetic incident occurred. The child formed a large number of little crosses out of leaves and twigs, and fastened them to her mother's dress. The latter, finding herself thus covered with crosses, felt that they were typical of the sufferings which awaited her. Sister Garnier begged the child to give her some crosses too. "No," she replied, "they are all for my dear mother." Presently the child wove a crown of leaves and flowers, and placed it upon her mother's head, saying, "After the cross you shall be crowned."

With the full assent of D'Aranthon, the good bishop of the diocese, Madame Guyon settled at Gex, within twelve miles of Geneva, and began an apostolic work of charity among the sick and poor. The bishop appointed as her spiritual director Father La Combe, who resided at Thouon, at

the other end of the Lake of Geneva. At Gex Madame Guyon lived with the Sisters of Charity, who received her kindly. But it was not long until her profession and teaching of sanctification by faith aroused suspicion, her opposition to profligacy among the ecclesiastics excited bitter hostility, and a storm of petty persecution broke upon her. She was treated in the convent with great indignity.

In order to put a stop to all the irregularity of her work, and yet retain her services in his diocese, Bishop D'Aranthon insisted that she give up her property to the convent and settle down as prioress. When she resolutely refused, D'Aranthon ceased to be friendly to her and to her work, and her position became most desolate and defenceless. Her doctrine was denounced, her character was traduced. She was driven from place to place. She spent twelve dreadful years in prison, but her courage was superb and her faith unflinching. She uttered no word either of provocation or of recantation, and finally she finished her course with joy.

Her position in Gex becoming intolerable through petty persecution and slander, she removed to Thouon, and took up her residence in the Ursuline convent as a boarder. Here, as in Gex, her character and her conversations produced a strong influence. She had many spiritual children, and her great success in promoting the inner life gave deep offence to those who were anxious for the authority of the church and its methods. That fatal cry, "The Church is in danger!" was raised, and, finally, Bishop D'Aranthon expelled both Madame Guyon and Father La Combe from his diocese.

She felt her homelessness keenly, and says:

"The words which are found in the Gospel of Matthew were deeply impressed