



City of God

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Fiscar Marison

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THE FATHER AND MOTHER, AS WELL AS THE TWO BROTHERS AND THE SISTER, OF MARY OF AGREDA ENTERED RELIGION ABOUT THE YEAR 1617.

The City of God

The Divine History and Life
of the Virgin Mother of God

MANIFESTED TO MARY
OF AGREDA FOR THE EN-
COURAGEMENT OF MEN

Translated from the Original Spanish

By FISCAR MARISON



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IMPRIMATUR

Rome City, Ind., Aug. 24, 1912.

The Rev. George J. Blatter,

Dear Rev. Father:—

My Imprimatur is herewith granted to your English translation of the work entitled "Ciudad de Dios." Wishing you every blessing, I remain
Devotedly in Domino,

✠ H. J. ALERDING, Bishop of Fort Wayne.

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CONTENTS

PART THE FIRST

	PAGE
BOOK ONE: Most Holy Mary up to her Presentation in the Temple at the end of her Third Year	13
BOOK TWO: Most Holy Mary in the Temple	41

PART THE SECOND

BOOK THREE: The Incarnation of the Divine Word	79
BOOK FOUR: Holy Mary at the Nativity of Christ and during the First Twelve Years of His Life	107
BOOK FIVE: The Hidden Life of Mary with Jesus at Nazareth	141
BOOK SIX: Most Holy Mary during the Public Life of Christ, during His Passion, Resurrection and Ascension	176

PART THE THIRD

BOOK SEVEN: Most Holy Mary after the Ascension during her First Stay in Jerusalem	243
BOOK EIGHT: Hidden Life of the Mother of God at Ephesus and after her Return to Jerusalem up to her Transition and Assumption	276

SPECIAL NOTICE TO THE READER



NOTHING that essentially differs from the teachings of the Catholic Church can rightfully be taught or believed by any man or under any pretext. Moreover, even the essential doctrines can be taught and expounded only in the sense and spirit approved, or at least not disapproved by the Church. This at once will establish the position which private revelations, whether coming from Heaven or originating from hallucination, merely human or devilish, hold in the Church of God.

There can be no doubt that God can and does manifest to chosen souls hidden things in addition to what He teaches through the public ministry of his Church. It is also an accepted truth that He sometimes reveals them to his friends for the express purpose of communicating this extra knowledge to other well disposed persons through the natural and human means at the disposal of those receiving his revelations. These manifestations He invariably surrounds with enough evidence to satisfy all requirements of a cautious and well founded human belief. It follows naturally that whenever He thus surrounds private revelations with evidences of their heavenly origin, He will be pleased with a rational and loving belief and dissatisfied with a captious and obstinate unbelief of the facts or truths thus privately revealed. Where, however, these external evidences are wanting, or wherever holy Church intimates the least direct or indirect disapproval, there any faith in private revelation would be not only foolish, but positively wrong.

The Church has as yet given no public and full approval to private revelations of any kind: nor will she ever do so, since that would be really an addition to the deposit of faith left by Christ. But tacitly and indirectly she has approved many private revelations, and among them the writings of Mary of Agreda. She could well do so, since there are no writings of that kind which exhibit more reliable human proofs

of divine origin than the "Ciudad de Dios" of the Venerable Servant of God, Mary of Jesus of Agreda.

The translation herewith offered is as exact and as perfect a rendition of the original Spanish into English, as ten years of assiduous labor and a considerable experience in literary production give a right to expect. The subject-matter surely ought to secure for it a proper place in the more elevated ranks of English Literature.

May this first English translation, under the guidance of our holy faith, bring forth abundant fruits of the Spirit among English-speaking people in all parts of the world.

Feast of the Annunciation, 1912.

Fiscar Marison, South Chicago.

APPROBATIONS.

The first Pope officially to take notice of "Ciudad de Dios" was Pope Innocent XI, who, on July 3, 1686, in response to a series of virulent attacks and machinations of some members of the Sorbonne, known to be Jansenists, issued a breve permitting the publication and reading of the "Ciudad de Dios." Similar decrees were afterwards issued by Popes Alexander VIII, Clement IX and Benedict XIII. These decrees were followed by two decrees of the Congregation of Rites, approved by Benedict XIV and Clement XIV, in which the authenticity of "Ciudad de Dios" as extant and written by the Venerable Servant of God, Mary of Jesus, is officially established. The great pope Benedict XIII, when he was archbishop of Benevent, used these revelations as material for a series of sermons on the Blessed Virgin. On Sept. 26, 1713, the bishop of Ceneda, Italy, objecting to the publication of the "City of God," was peremptorily ordered by the Holy Office to withdraw his objections as interfering with the decree of pope Innocent XI for the universal Church.

The process of canonization of Mary of Agreda was promoted by the Spanish bishops and other eminent men of the Church soon after her death in 1666. It has resulted so far in securing her the title of Venerabilis, thus clearing the way to her beatification, for which, let us hope, God will soon raise a promoter among the many pious and eminent men who hold

in esteem her writings and have learned of her holy life and of the miracles wrought at her tomb.

The Redemptorist Fathers published a new German translation in 1885, which was approved and highly recommended by the Bishop of Ratisbon in the following terms:

“We take pleasure in giving our episcopal approbation to the annotated translation of the Spanish original “Ciudad de Dios” of Mary of Jesus and recommend this book, which will surely edify all readers and be the occasion of great spiritual blessings.”

Ratisbon, September 29, 1885.

✠ IGNATIUS, Bishop of Ratisbon.

Notable is the high recommendation of the Prince-Archbishop of Salzburg, Apost. Legate, Primate of Germany, etc.

“According to the decrees of Pope Innocent XI and Clement XI the book known as “Ciudad de Dios” written by the Venerable Servant of God, Maria de Jesus, may be read by all the faithful.”

“A number of episcopal approbations, the recommendations of four renowned universities, namely, of Toulouse, Salamanca, Alcala and Louvain, and of prominent members of different orders, coincide in extolling the above-named work. The learned and pious Cardinal D’Aguirre says, that he considers all the studies of fifty years of his previous life as of small consequence in comparison with the doctrines he found in this book, which in all things are in harmony with the Holy Scriptures, the Holy Fathers and Councils of the Church. The Venerable Superior-General of St. Sulpice, Abbè Emery, adds: “Only since I read the revelations of Mary of Agreda do I properly know Jesus and his Holy Mother.”—

“We therefore do not hesitate—in granting our episcopal approbation to—“Ciudad de Dios”—and wish to recommend it to the faithful and especially to our clergy.”

Archiepiscopal Chancery, Salzburg
September 12, 1885.

✠ FRANZ ALBERT,
Archbishop.

A more recent official approbation of “Ciudad de Dios” is from the Bishop of Tarazona, prefacing the new edition of 1911-1912.

“We, Dr. James Ozoidi y Udave, by the grace of God and of the Apostolic See, Bishop of Tarazona, Administrator Apostolic of the Diocese of Tudela, etc., etc.

Having charged the priest Don Eduardo Royo, chaplain and confessor at the convent of the Immaculate Conception of Agreda, carefully and exactly to compare the manuscript which is to serve as copy for the printing of the new edition of the “City of God” now about to be published by the religious of the above-named convent, with the authenticated autograph manuscript of that work there preserved, — and having ascertained by a personal revision of a great part of the manuscript, that the said priest has diligently and faithfully fulfilled this charge imposed upon him by us:

“We now therefore certify that this present edition of “Ciudad de Dios,” with the exception of a few mere orthographic modifications, is entirely conformable to the autograph of that work as composed and written by the Venerable Mother Mary of Jesus of Agreda.

Tarazona, April 7, 1911.

[Diocesan Seal]

✠ JAMES, Bishop of Tarazona.

Finally follows the official approbation of the Right Reverend Bishop of the Fort Wayne Diocese, where this English translation is published.

Rome City, Ind., Aug. 24, 1912.

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Dear Rev. Father:—

My Imprimatur is herewith granted to your English translation of the work entitled “Ciudad de Dios.” Wishing you every blessing, I remain

Devotedly in Domino,

✠ H. J. ALERDING, Bishop of Fort Wayne.

 In this abridged edition of “Ciudad de Dios” the dashes at the beginning, in the body or at the end of paragraphs denote omissions: the short dashes denote parts of paragraphs, the long dashes denote omissions of entire paragraphs. The text is taken word for word from the full manuscript of the English translation of “Ciudad de Dios.” No entire chapter has been omitted in this abridgment. The author has made use of capital letters in the text slightly at variance with common usage, in order to avoid complication and secure greater clearness. The full edition will follow in the near future.

Part the First

The Mother of God before the Incarna-
tion of the Son of God in her
immaculate Womb

INTRODUCTION

3. — The Lord alone knows why, and for what purpose, He thus prepared me, the last of his creatures, why He thus called and raised me, obliged and compelled me, to write the life of his most holy Mother, our Queen and Lady. — — —

8. Consulting about my doubts with the holy princes and angels, whom the Most High had appointed to direct this work of writing the history of our Queen, and manifesting to them how great was my disturbance and affliction of heart and how stuttering and mute was my tongue for such an arduous task, they replied over and over again, that it was the will of the Most High, that I write the life of his most pure Mother and our Mistress. — —

10. — “All superiors are constituted by God as from the supreme Lord on whose account we yield obedience to them: human beings to their living superiors, we angels to our higher hierarchies of the same nature, and all beings together, in their superiors, obey the eternal God. Remember now, that all of these have directed and commanded thee to do that, about which thou still hesitatest; if thou now wouldst begin to write by mistake, intending thereby to fulfill his commands in obedience, then the Most High would do with thy pen the same as He did with the knife of Abraham, when he was about to sacrifice his son Isaac, for on that occasion the Lord commanded one of us angels to withhold the arm and the knife. He did not thus command us to withhold thy pen, but has ordered us with lightest breath to speed it on, and while gazing on his Majesty, to direct and assist thee by illuminating thy intellect.” — — —

19. — In the eighth year of the foundation of this convent, in the twenty-fifth of my age, in the year of our Lord 1627, holy obedience imposed upon me the office of abbess, which to this day I unworthily hold. During the first ten years of the time in which I held this office, I received many commands from the Most High and from the Queen of heaven to write her holy life, and I continued in fear and doubt to resist these heavenly commands during all that time until the year 1637, when I began to

INTRODUCTION

write it the first time. On finishing it, being full of fears and tribulations, and being so counseled by a confessor (who directed me during the absence of my regular confessor), I burned all the writings containing not only this history, but many other grave and mysterious matters; for he told me, that women should not write in the Church. I obeyed his commands promptly; but I had to endure most severe reproaches on this account from my superiors and from the confessor, who knew my whole life. In order to force me to rewrite this history, they threatened me with censures. The Most High and the Queen of heaven also repeated their commands, that I obey. -

BOOK ONE

MOST HOLY MARY UP TO HER PRESENTATION IN THE TEMPLE AT THE END OF HER THIRD YEAR

I.

2. After I had overcome the above mentioned reluctance* and disorderly fears which caused so much timid hesitation lest I suffer shipwreck in that sea of marvels, the most exalted Lord caused me to feel a virtue from on high, strong, sweet, efficacious and gentle; an enlightenment which illumined the intellect, subjected the rebellious will, tranquilizing, directing, governing and attracting the whole range of interior and exterior senses, thus subjecting my entire being to the will and pleasure of the Most High and directing it in all things toward his honor and glory alone. —

4. — His Majesty gave to my interior being a new light and, as it were, a participation in glory, by which I was made capable and desirous of seeing and understanding the things, which are above the powers of a mere terrestrial creature. Soon after, two other angels, of a still higher order, appeared to me and I felt within me the power of the Lord by which they called me. —

5. — While I made my good resolves, the veil, which covered the treasure, began to be lifted. Presently the veil fell entirely and my interior eyes saw what I shall not know how to describe in words. I saw a great and mysterious sign in heaven: I saw a Woman, a most beautiful Lady and Queen, crowned with the stars, clothed with the sun, and the moon was at her feet. — I was made to see such wonders, that the greatness of them took away my speech, and my admiration of them suspended my other faculties; — — — —

9. — The Most High informed me saying: “In these predestined times, I wish to open a portal for the just ones through which they can find access to my mercy; I wish to give them a light by which they can dispel the gloom, that envelops the eyes of their minds: I wish to furnish them a suitable remedy for restoring them to my grace. Happy they who find it, and blessed they who shall appreciate its value, rich they who shall come

*The unabridged edition explains the difficulties of Mary of Agreda.

upon this treasure, and blessed and very wise those, who shall search into and shall understand its marvels and hidden mysteries." —

10. — "I will not longer withhold from them this mystical City of refuge: describe and delineate it to them, as far as thy shortcomings allow. I do not intend that thy descriptions and declarations of the life of the Blessed Virgin shall be mere opinions or contemplations, but reliable truth. They that have ears to hear, let them hear. Let those who thirst come to the living waters and leave the dried-out cisterns; let those that are seeking for the light, follow it to the end."

II.

14. — To my understanding was given a new light, which illuminated it and infused into it a knowledge of all things in God, and of his operations as they are in themselves and as they are known and seen by God, according to the measure of his communication. It is a knowledge of light, holy, sweet and pure, subtle, penetrating, sure and agile, causing love of good and hatred of evil. It is a breath of the power of God and an emanation of a most subtle light, which acts as a mirror for my understanding. Thus the higher faculties and the interior perception of my soul began to expand in their activity. — A veil, which seems like purest crystal, intervenes, through which the wonderful attributes and perfections of God appear distinctly and clearly perceptible: yet this vision is not entire, immediate or intuitive, or entirely free from obstruction, but always comes through a medium, which is nothing else than this crystalline covering above mentioned.* — — — — —

24. — Often it happens that the enlightenments pass through all these channels and conduits in succession: the Lord gives the intelligence or light, the most holy Virgin reveals it to me and the angels express it to me in words. At other times (and this is the most ordinary mode) the Lord communicates and teaches me his holy doctrine, sometimes the most holy Queen, and sometimes the holy angels. It also happens, that I receive only the understanding of things, and then I am left to find for myself the

*See full edition.

terms which befit that which I hold in the intelligence. In finding these terms I may err, if the Lord allows, for I am only an ignorant woman and I must rely on what I have heard. If any difficulties arise in the explanation of my visions, I take counsel with my master and spiritual guide, especially in more difficult and arduous matters.

25. — In this condition and state I very seldom see corporeal visions, but imaginary visions I see sometimes; these are of a much lower grade than the exalted, more spiritual, or intellectual vision, of which I have until now spoken. — With the help of the different grades and kinds of intelligence already described, I learn to know all the mysteries of the life of the Queen of heaven to the great advancement and rejoicing of my spirit. For this I thank the Almighty with my whole heart and mind, I magnify Him, I adore and praise Him as the all powerful and holy God, strong and admirable, worthy of honor, magnificence, glory and reverence through all the ages. Amen. —

III.

27. — I saw the Most High, at the same time understanding how his Majesty is in Himself; I received a clear intelligence and a true perception of what is meant by a God, infinite in his substance and attributes, eternal, exalted above all, being three in Person, and one true God. Three in Person, because of the three activities of knowing, comprehending and loving each other; one, so as to secure the boon of eternal unity. —

29. I learnt also to understand the quality of these perfections of the highest Lord: that He is beautiful without a blemish, great without quantity, good without need of qualification, eternal without the duration of time, strong without any weakness, living without touch of decay, true without deceit, present in all places, filling them without occupying them, existing in all things without occupying any space. There is no contradiction in his kindness, nor any defect in his wisdom. In his wisdom He is inscrutable, in his decrees He is terrible, in his judgments just, in his thoughts most hidden, in his words most true, in his works holy, in his riches affluent. To Him no space is too wide, no narrowness causes restraint, his will does not

vary, the sorrowful does not cause Him pain, the past has not passed for Him, nor does the future happen in regard to Him. —

30. I saw the Lord as He was before He had created anything and with great astonishment I looked to see where was the throne of the Most High, for the empyrean heavens were not, nor the lower ones, nor did the sun exist, nor the moon, nor the other stars, nor the elements, only the Creator was, without any of his creatures. — — —

33. — I petitioned Him to make known to me the place which was held by the Mother of God and our Queen in the divine intelligence; and, as well as I can, I will state what He answered me and manifested to me. —

34. Although this divine knowledge is one, most simple and indivisible, nevertheless, since the things which I see are many, and since there is a certain order, by which some are first and some come after, it is necessary to divide the knowledge of God's intelligence and the knowledge of his will into many instants, or into many different acts, according as they correspond to the diverse orders of created things. For as some of the creatures hold their existence because of others, there is a dependence of one upon the other. —

IV.

35. I understood, that this order comprises the following instants. The first instant is: God recognizing his infinite attributes and perfections together with the propensity and the ineffable inclination to communicate Himself outwardly. This knowledge of God as being communicative *ad extra* comes first. —

36. — Seeing this He found Himself, as it were, obliged, in Himself, to communicate Himself *ad extra*, perceiving that it was holy, just, merciful, and god-like to do so; hence nothing could impede Him. — —

38. The second instant was to confirm and determine the object and intention of this communication of the Divinity *ad extra*, namely, that it should redound to his greater glory and to the exaltation of his Majesty and the manifestation of his greatness. —

39. The third instant consisted in selecting and determin-

ing the order and arrangement, or the mode of this communication, so as to realize in an adequate manner the most exalted ends. — In this instant was decreed first of all, that the divine Word should assume flesh and should become visible. —

41. The fourth instant was to determine the gifts and graces, which were to be conferred upon the humanity of Christ, our Lord, in union with the Divinity. —

42. To this instant also, and, as it were, in natural sequence, pertain the decree and predestination of the Mother of the Divine Word incarnate; for here, I understand, was ordained that pure Creature before aught else whatever. —

44. O what tears flowed from my eyes, and what a sorrowful astonishment possessed my soul, to see that divine prodigy not acknowledged and that wonder of the Most High not manifest to all the mortals! —————

V.

53. Proverbs, chapter eight.

Verse 22. “The Lord possessed me in the beginning of his ways, before He made anything from the beginning.”

23. “I was set up from eternity and of old, before the earth was made.”

24. “The depths were not as yet and I was already conceived: neither had the fountains of waters as yet sprung out.”

25. “The mountains with their huge bulk had not as yet been established: before the hills I was brought forth.”

26. “He had not yet made the earth, nor the rivers, nor the poles of the earth.”

27. “When He prepared the heavens, I was present: when with a certain law and compass He enclosed the depths.”

28. “When He established the sky above and poised the fountains of the waters.”

29. “When He compassed the sea with its bounds, and set a law to the waters that they should not pass their limits: when He balanced the foundations of the earth.”

30. “I was with Him forming all things: and was delighted every day, playing before Him all the times.”

31. “Playing in the world: and my delights were to be with the children of men.”

54. This is the portion of the Proverbs, of which the Most High gave me an understanding. I understood at first, that it treats of the ideas or decrees, which were in the Divine Mind before the Creation of the world; and that, in its literal sense, it speaks of the Person of the Incarnate Word and of his most holy Mother, while in its mystical sense it refers to the holy angels and prophets. —————

VI.

73.—“My spouse and dove, hear: for as a Father and a Teacher I will solve thy doubt and instruct thee in thy ignorance. Know, that the principal and legitimate end of the decree, which I had in view in resolving to communicate my Divinity in the hypostatic union of the Word with human nature, was the glory, which would redound to my name through this communication, and also that which was to redound to the creatures capable thereof. This decree would without doubt have been executed in the Incarnation, even if the first man had not sinned: for it was an express decree, substantially independent of any condition. —

75. “The existence of different opinions regarding these sacraments and other mysteries in the Church, arises from the fact that I manifest and give light concerning one set of mysteries to some teachers, and illumine others concerning other mysteries; for mortals are not capable of receiving all the light. It is not expedient, that the knowledge of all things be given to one man, as long as men are viators. For also in the state of comprehensors, they obtain them in parts and according to the state and the merits of each. But the plenitude of all gifts is due only to the humanity of my Onlybegotten and to his Mother in proper proportion.” — — —

77. “Take notice also, my spouse, that very often I permit and cause differences of opinions among the doctors and teachers. Thus some of them maintain what is true and others, according to their natural disposition, defend what is doubtful. Others still again are permitted to say even what is not true, though not in open contradiction to the veiled truths of faith, which all must hold. Some also teach, what is possible according to their supposition. By this varied light, truth is traced, and the mysteries of faith become more manifest.” — — — —

VII.

82. Of the earth Moses says, that it was void, which he does not say of the heavens; for God had created the angels at the instant indicated by the word of Moses: "God said: let there be light, and light was made." He speaks here not only of material light, but also of the intellectual or angelic lights. —

83. The angels were created in the empyrean heavens, and in the state of grace by which they might be first to merit the reward of glory. — In the first instant they were all created and endowed with graces and gifts, coming into existence as most beautiful and perfect creatures. Then followed a short pause, during which the will of their Creator was propounded and intimated, and the law and command was given them, to acknowledge Him as their Maker and supreme Lord, and to fulfill the end for which they had been created. During this pause, instant or interval saint Michael and his angels fought that great battle with the dragon and his followers, which is described by the apostle saint John in the twelfth chapter of the Apocalypse. The good angels, persevering in grace, merited eternal happiness and the disobedient ones, rebelling against God, merited the punishment, which they now suffer. — — —

87. — At first they received a more explicit intelligence of the being of God, one in substance, trine in person, and that they were commanded to adore and reverence Him their Creator and highest Lord, infinite in his essence and attributes. All subjected themselves to this command and obeyed it, but with a certain difference: the good angels obeyed through love and on account of the justice of it, offering their love and good will, freely admitting and believing what was above their intelligence, and obeying with joy. Lucifer, on the other hand, submitted himself, because the opposite seemed to him impossible. —

88. In the second place, the angels were informed that God was to create a human nature and reasoning creatures lower than themselves, in order, that they too should love, fear and reverence God, as their Author and eternal Good. They were informed, that these were to stand in high favor, and that the second Person of the blessed Trinity was to become incarnate and assume their nature, raising it to the hypostatic union and

to divine Personality; that therefore they were to acknowledge Him as their Head, not only as God, but as God and man, adoring Him and reverencing Him as Godman. —

89. But Lucifer, full of envy and pride, resisted and induced his followers to resist likewise, as they in reality did, preferring to follow him and disobey the divine command. This wicked prince persuaded them, that he would be their chief and that he would set up a government independent and separate from Christ. —

90. — But also another mystery was concealed in all this: when it was revealed to the angels, that they would have to obey the incarnate Word, another, a third precept was given them, namely, that they were to admit as a superior conjointly with Him, a Woman, in whose womb the Onlybegotten of the Father was to assume flesh and that this Woman was to be the Queen and Mistress of all the creatures. —

91. The decree constituting him inferior to the Mother of the Incarnate Word, our Mistress, he opposed with horrible blasphemies.* — — — — —

VIII.

105. “And the dragon stood before the woman, who was ready to be delivered; that when She should be delivered, he might devour her son.” The pride of Lucifer was so boundless that he pretended to place his throne on high, and with the utmost boasting he spoke in presence of the Woman symbolized in the heavenly sign: “This Son, which that Woman is to bring forth, is of lower nature than mine: I shall devour Him and destroy Him.” — — —

IX.

108. The great sign of the Woman served the good angels as a shield and as arms of battle against the evil ones; for at the sight of it, all their power of reasoning weakened and was brought to confusion and silence, since they could not endure the mysteries and sacraments contained in this sign. — — — — —

115. Also other things were decreed on this occasion of

*Read full account in complete edition.



“THE GREAT SIGN OF THE WOMAN SERVED THE GOOD ANGELS AS A SHIELD AND AS ARMS OF BATTLE AGAINST THE EVIL ONES.”

which the Evangelist says, that the power, salvation, virtue and kingdom of Christ began. But among the mysterious works at this time was especially the designation and enumeration of the predestined in the secret tablets of the divine mind through the foreseen merits of Jesus Christ, our Lord. Oh the mysteries and the inexplicable secrets, which then were evolved in the bosom of God! Oh, happy lot of the chosen ones!—

X.

122. During the whole first week of the creation of the world and its contents Lucifer and the demons were occupied in machinations and projects of wickedness against the Word, who was to become incarnate, and against the Woman of whom He was to be born and made man. On the first day, which corresponds to Sunday, were created the angels; laws and precepts were given to them, for the guidance of their actions. The bad ones disobeyed and transgressed the mandates of the Lord. By divine providence and disposition then succeeded all the other events, which have been recorded above, up to the morning of the second day, corresponding to Monday, on which Lucifer and his hosts were driven and hurled into hell. The duration of these days corresponds to the small periods, or delays, which intervened between their creation, activity, contest and fall, or glorification. As soon as Lucifer with his followers entered hell, they assembled in general council, which lasted to the morning of Thursday. During this time Lucifer exerted all his astuteness and diabolical malice in conferring with the demons and concocting plans to offend God so much the more deeply, and to obtain revenge for the chastisement, to which he had been subjected. They came to the conclusion and resolved, that the greatest vengeance and injury against God would be to impede the effects of the love, which they knew God bore toward mankind. This they hoped to attain by deceiving men, and persuading them, or even, as far as possible, compelling them to neglect the friendship of God, to be ungrateful toward Him, and to rebel against his will.* — — —

132. "And he stood upon the sands of the sea." This is

*Ten paragraphs omitted.

the contemptible vanity of the world, on which the dragon feeds and which he eats like hay. All this passed in heaven and many mysteries were made manifest to the angels in the decrees of the divine Will regarding the privileges reserved for the Mother of the Incarnate Word. —

XI.

134. The Most High looked upon his Son and upon his most holy Mother as models, produced in the culmination of his wisdom and power, in order that They might serve as prototypes according to which He was to copy the whole human race. Thus the rest of men depended on these Two as Mediators between themselves and God. — —

136. On the sixth day he formed and created Adam, as it were of the age of thirty-three years. This was the age in which Christ was to suffer death, and Adam in regard to his body was so like unto Christ, that scarcely any difference existed. Also according to the soul Adam was similar to Christ. From Adam God formed Eve so similar to the Blessed Virgin, that she was like unto Her in personal appearance and in figure. — — —

139. Taking courage therefore in the precept, which was given to Adam and Eve, and having prepared the snare, Lucifer entered with all his energy upon the work of entrapping them and of opposing and hindering the execution of the divine Will. He first approached the woman, and not the man, because he knew her to be by nature more frail and weak, and because in tempting her he would be more certain that it was not Christ whom he was encountering. Against her also he was more enraged ever since he had seen the sign in the heaven and since the threat, which God had made in it against him. —

140. When Lucifer saw the two fallen and their interior beauty and grace and original justice changed into the ugliness of sin, he celebrated his triumph with incredible joy and vaunting in the company of his demons. But he soon fell from his proud boasting, when he saw, contrary to his expectations, how kindly the merciful love of God dealt with the delinquents, and how He offered them a chance of doing penance by giving them hope of pardon and return of grace. —

XII.

163. The posterity and race of Adam spread out in great numbers, for the just and the unjust were multiplied; likewise did increase the clamors of the just for the Redeemer, and the transgressions of the wicked in demerit of that benefit. —

165. — In this dark night of the ancient law, He resolved to give most certain pledges of the day of grace, sending into the world two most bright luminaries to announce the approaching dawn of the sun of Justice, Christ our Salvation. These were saint Joachim and Anne, prepared and created by especial decree according to his own heart. Saint Joachim had his home, his family and relations in Nazareth, a town of Galilee.

166. The most fortunate Anne had a house in Bethlehem and was a most chaste, humble and beautiful maiden. From her childhood she led a most virtuous, holy and retired life, enjoying great and continual enlightenment in exalted contemplation. —

167. This woman also prayed most fervently, that the Almighty deign to procure for her in matrimony a husband, who should help her to observe the ancient law and testament, and to be perfect in the fulfillment of all its precepts. At the moment in which saint Anne thus prayed to the Lord, his Providence ordained, that saint Joachim made the same petition: both prayers were presented at the same time before the tribunal of the holy Trinity, where they were heard and fulfilled, it being then and there divinely disposed, that Joachim and Anne unite in marriage and become the parents of Her, who was to be the Mother of the incarnate God. In furtherance of this divine decree the archangel Gabriel was sent to announce it to them both. — — —

171. — This fortunate couple passed twenty years of their married life without issue. In those times and among the people of the Jews this was held to be the greatest misfortune and disgrace. — They made an express vow to the Lord, that if He should give them issue, they would consecrate it to his service in the temple of Jerusalem.

172. — For if they had not obliged themselves by a special promise to offer Her to the temple before they possessed Her,

they would not have been able to make the sacrifice on account of the vehement love, which her sweetness and grace engendered. — — —

XIII.

183. The holy archangel Gabriel appeared to saint Anne in human form more resplendent than the sun, and said to her: "Anne, servant of God, I am an angel sent from the council of the Most High.—Thou shalt give birth to a Daughter, who by divine disposition shall be called MARY. She shall be blessed among women and full of the Holy Ghost."—

184. Immediately rising she hastened to the temple of Jerusalem, and there found saint Joachim, as the angel had foretold to them both. Together they gave thanks to the Almighty for this wonderful blessing and offered special gifts and sacrifices. They were enlightened anew by the grace of the Holy Spirit, and, full of the divine consolation, they returned to their home.—

186. After the first conception of the body which was to be that of the Mother of grace, and before creating her most holy soul, God granted a singular favor to saint Anne. She had an intellectual and most exalted vision or appearance of his Majesty, in which, having communicated to her great enlightenment and gifts of grace, He disposed her and forestalled her with the blessings of his sweetness.—

XIV.

201. Then the Most High chose and appointed the angels, who were to be occupied in this exalted service and guardianship of Mary. From each of the nine choirs of angels He selected one hundred, being nine hundred in all. He assigned twelve others who should in a special manner assist Mary in corporeal and visible forms; and they were to bear the emblems or escutcheons of the Redemption. These are the twelve, which are mentioned in the twenty-first chapter of the Apocalypse as guarding the portals of the city: of them I will speak in the explanation of that chapter later on. Besides these the Lord assigned eighteen other angels, selected from the highest ranks, who were to ascend and descend by that

mystical stairs of Jacob with the message of the Queen to his Majesty and those of the Lord to Her. —

202. In addition to all these holy angels the Almighty assigned and appointed seventy seraphim, choosing them from the highest ranks and from those nearest to the Divinity, in order that they might communicate and converse with this Princess of heaven in the same way as they themselves have intercourse with each other, and as the higher communicate with the lower ones. —

XV.

209. — After having announced to the two saints, Joachim and Anne, that He would grant them a Daughter, admirable and blessed among women, He permitted the work of the first Conception to take place, namely, that of the most pure body of Mary. The age of Anne, when She married Joachim, was twenty-four, and that of Joachim, forty-six. Twenty years they lived in married life without having an issue, and thus Anne, at the time of the Conception of her Daughter, was forty-four years old, and saint Joachim sixty-six. Although the Conception happened according to the ordinary course of nature, yet the Most High freed it from imperfections and disorders, permitting only what was strictly required according to nature. —

210. God limited the natural activity in the two parents and by his grace prevented any fault or imperfection, substituting for them virtue and merit, and entire propriety in the manner of conception, which though natural and according to the common order, was nevertheless directed, supplemented and perfected by the action of divine grace, without disturbing the proper effect due to the law of nature. As regards the holy matron Anne, the divine power was more manifest on account of her natural sterility: in her the Conception was miraculous, not only in regard to the manner, but in regard to its very substance. —

211. — In both of them nature and grace concurred: the former briefly, with measure and as far as was necessary; the latter overflowing, powerfully and generously, absorbing, yet not confounding nature, exalting it and perfecting it in a miraculous manner. — — — — —

216. — According to our way of speaking, God exerted more care in composing this little body of his most holy Mother, than in creating all the celestial orbs and the whole universe. In accordance with this rule are to be measured the gifts and privileges of this City of God from its first beginnings and foundations to its highest pinnacle next to the infinity of the Most High. — —

219. On the Saturday next following this first Conception, the Almighty wrought the second Conception by creating the soul of his Mother and infusing it into the body; and thus entered into the world that pure Creature, more holy, perfect and agreeable to His eyes than all those He had created, or will create to the end of the world, or through the eternities. —

220. — The day of the Immaculate Conception, which the church now celebrates, is not the day of her first conception, when the body alone was conceived, but it is the day of her second Conception or the infusion of her soul. — — — — —

XVI.

225. Although She was adorned as the Bride, descending from heaven, endowed with all perfections and with the whole range of infused virtues, it was not necessary that She should exercise all of them at once, it being sufficient that She exercise those, which were befitting her state in the womb of her mother. Among the first thus exercised were the three theological virtues, faith, hope and charity, which relate immediately to God.

226. — The moral and natural virtues were hers in a miraculous and supernatural measure, and in a still more exalted manner was She possessed of the gifts and fruits of the Holy Ghost in the order of grace. — — — — —

INSTRUCTION WHICH THE QUEEN OF HEAVEN GAVE ME REGARDING THIS CHAPTER.

237. In the preceding chapters of this history I said a few times, that the Queen and Mother of mercy had promised, that when I should begin to describe the first operations of her faculties and virtues She would instruct me how to model my life after her own; for this would be the principal purpose of show-

ing it to me as in a mirror. And this great Lady, most faithful to her promises, besides continuing to assist me by her heavenly presence and the explanation of these mysteries, began to acquit Herself of this promise in this chapter and told me to expect the same as long as I should continue to write this history. Accordingly at the end of each chapter I will write down what her Majesty shall teach me, as She has done even now, speaking to me in the following manner :

238. "My daughter, I wish that thou for thyself reap the fruits which thou desirest from the description of the mysteries and sacraments of my holy life; and let the reward of thy labors be the greater purity and perfection of thy life, disposing thyself by the grace of the Most High to practice what thou hearest. It is the will of my divine Son, that thou exert all the powers toward that which I shall teach thee, and that thou apply thyself with all thy heart to my virtues and works. Hear me with attentive faith, for I will speak to thee words of eternal life and teach thee the most holy things of a perfect Christian life and what is most acceptable to God. —

239. It is an act of justice due to the eternal God, that the creature coming to the use of reason, direct its very first movement toward God. By knowing, it should begin to love Him, reverence Him, and adore Him as its Creator and only true Lord. The parents are naturally bound to instruct their children from their infancy in this knowledge of God and to direct them with solicitous care, so that they may at once see their ultimate end and seek it in their first acts of the intellect and will. They should with great watchfulness withdraw them from the childishness and puerile trickishness, to which depraved nature will incline them if left without direction. If the fathers and mothers would be solicitous to prevent these vanities and perverted habits of their children and would instruct them from their infancy in the knowledge of their God and Creator, then they would afterwards easily accustom them to know and adore Him." — — —

XVII.

243. The Immaculate Conception of the most holy Mary contains such great and such exalted sacraments, that in order to

make me more capable of understanding this admirable mystery, His Majesty opened up to me many of the hidden meanings of the twenty-first chapter of the Apocalypse of St. John and referred me to it for my guidance.* — —

245. — “I saw,” says the Evangelist, “a new heaven and a new earth.” He speaks of the creation of Mary by the hand of the Almighty and the formation of that material from which the most holy human nature of the Word originated. — —

247. “For the first heaven and the first earth were gone.” It naturally followed, that as soon as the new earth and new heaven of Mary and her Son the Godman appeared in the world, the old heaven and the earth, grown old by the sin-tarnished human and earthly matter, should disappear. — — — —

252. It is verily time, that the honor due to our great Queen should be unveiled and made clear to human insight, and that whoever was misled by opposite opinions, should hesitate and cease to belittle and deny Her the adornments of her immaculate purity at the instant of her heavenly Conception. — — —

255. “And God shall wipe away all tears from their eyes and death shall be no more, nor crying, nor mourning, nor sorrow shall be any more, for the former things are passed away.” In consequence of the Redemption, of which the Conception of most holy Mary has assured us, the tears, which sin has caused to flow from the eyes of the mortals, shall be dried. Those that avail themselves of the mercy of the Most High, of the blood and merits of his Son, of his mysteries and sacraments, of the treasures of his Church, of the intercession of his Mother, there is no more death, no sorrow, no tears: since the death of sin and all that resulted from sin is abolished and has ceased. The true mourning is now left to the sons of perdition that dwell in the abyss whence there is no deliverance. The sorrows of labor are not a mourning, not a true sorrow, but only an apparent one, entirely compatible with the true and the highest kind of joy. — — — — —

263. — He opened up vast foundations of grace, which are freely offered to us in the holy Church. In addition to all this He gave us his Mother and the fountain of her most holy life,

*Only the full edition can give an adequate idea of the beautiful explanations in the few foregoing and the following chapters.

through which we may attain it. Therefore, mortals cannot excuse themselves, if in spite of all these gifts, they have not made use of his grace, and if they have abandoned the inheritance of eternal life in the pursuit of momentary delights of their mortal life. — —

XVIII.

266. The angel spoke to the Evangelist saying: "Come, and I will show thee the bride, the wife of the Lamb," etc. The angel declares in this passage, that the holy city of Jerusalem, which he showed to him, is the espoused wife of the Lamb, referring by this metaphor (as I have already said No. 248) to the most holy Mary, whom St. John saw both as a Mother, or Woman, and as a Spouse of the Lamb, that is Christ. The Queen held and fulfilled in divine manner both offices. — — — — —

276. "And he that spoke with me had a measure of a reed, of gold." "And he measured the city with the golden reed for twelve thousand furlongs;" etc. By these measurements the Evangelist alludes to the great mysteries of the dignity, graces and gifts and merits contained in the Mother of God. — — —

279. — A city that extends 12,000 furlongs or stadia on each of its four sides, and in its height, must appear of huge dimensions. The measurement and number of stadia of all the predestined taken together was found to be equal to that of our blessed Lady, the most holy Mary, and their length, breadth and height was not greater than hers. — — —

XIX.

283.— On account of the dignity, sanctity and stability, which were required in Her as a dwelling-place and as a stronghold of God, it was befitting that the foundation-walls of this city, which prefigure the beginnings of her Immaculate Conception, should be built of such eminently precious stones or virtues that none more rich or precious could ever be found.

284. "The first foundation, or stone," he says, "was jasper," whose variegated tints and durability indicate the constancy and fortitude, which from the moment of her Conception was infused into this great Lady, in order that during the course

of her life She might continue to exercise all the virtues with invincible magnanimity and constancy. —————

295. "The twelfth, an amethyst," of a refulgent violet color. The mystery of this stone or foundation corresponds in part with that of the first. It imports a kind of inherent power conceded to the most holy Mary from the moment of her Conception against all the devilish host. —

296. The Evangelist proceeds and says: "And the twelve gates are twelve pearls, one to each: and every several gate was of one several pearl." The great number of gates of this mystical City signify, that through most holy Mary and through her ineffable dignity and merits, the entrance to life everlasting was to be just as easy as it is free. —————

302. — In the Lord it was shown me, that all the afflictions of the Catholic Church and all the labors of the Christian people, have been invariably mitigated by the intercession of the most holy Mary; that in the turbulence of the present times, when heretical pride surges up so high against God and his lamentably afflicted Church, only one remedy is left for these miseries, namely: That the Catholic kings and governments turn to the Mother of grace and mercy, most holy Mary. —————

307. "And the gates thereof shall not be shut by day: for there shall be no night there." The portals of mercy of most holy Mary never were and never are closed, nor was there in Her from the first instant of her Conception, any darkness of guilt, which might close the gates of this City, as it happened in the rest of the saints. — —

INSTRUCTION WHICH THE QUEEN OF HEAVEN GAVE ME
CONCERNING THESE CHAPTERS.

309. My daughter, these chapters contain excellent direction and light, though thou hast left in them many things unsaid. Seek therefore to draw profit from all that thou hast understood and written, beware lest thou receive the light of grace in vain. This in brief I wish thee to remember: be not dismayed, that thou wert conceived in sin, and, as an earthly creature, feelest within thyself the earthly inclinations; but strive against thy passions to a finish. — —

XX.

311. — The blessed Trinity manifested Itself to Her in abstract vision three times before her birth; first at the instant of her Conception, then in the fourth or fifth month, and the third time, on the day before her birth. —

313. The last of the three visions was accompanied by new and more wonderful favors of the Lord; it was to prepare Her for entrance into the world and for intercourse with mortals. —

INSTRUCTION AND ANSWER OF THE QUEEN OF HEAVEN.

321. My daughter, hear the solution of thy difficulty. In the vision of the Divinity I instantaneously recognized my innocence and the stainlessness of my Conception. These favors and benefits of the Almighty are of such a nature, that the more they are understood and made secure, so much the more will they excite care and solicitude for their preservation and for the avoidance of any offense of their Author. They are given to his creatures out of pure goodness and are accompanied with such clear intuition regarding their dependence on the merits of my most holy Son, that the soul immediately centers its attention only on its own unworthiness and insufficiency, convinced that it cannot merit them and that it cannot appropriate them to itself as being foreign to its nature. As they are seen to belong to such a high Master, to whom they can revert to be distributed according to his pleasure, a most deep-felt solicitude fills the soul lest it lose again, what is thus freely given. —

322. Besides this the soul is made to understand the human frailty and the freedom of the will for good or evil. Of this knowledge the Almighty did not deprive me, nor does He deprive any one of it, as long as he wanders through this life; but He gives it to all according to measure, in order that by its guidance they may be filled with holy fear of falling into any fault, even the smallest. In me this light was greater and I clearly saw that a small fault prepares the way for another, and that the second is only a punishment of the first. It is true that on account of the blessings and graces of the Lord sin was impossible in me. But his Providence so disposed of this knowledge, that my absolute security from sin was hidden to me; I

saw that as far as depended on me alone I could fall, and that it was the divine will that preserved me. —

324. This, my dear friend, is the great test of spiritual things: that they come with true enlightenment and sound doctrine; that they teach greater perfection of virtues and move with strong impulse toward seeking it. —

XXI.

325. Saint Anne was prepared by an interior voice of the Lord, informing Her, that the hour of her parturition had come. — At the same time the most blessed child Mary was by divine providence and power ravished into a most high ecstasy. — —

330. The arms of the most High began to work new wonders in Her far above all conceptions of men, and the first and most stupendous one was to send innumerable angels to bring the Mother of the eternal Word body and soul into the empyrean heaven for the fulfilling of his further intentions regarding Her. The holy princes obeyed the divine mandate and receiving the child Mary from the arms of her holy Mother Anne, they arranged a new and solemn procession bearing heavenward with incomparable songs of joy the true Ark of the covenant.* —

332. Borne by the hands of the angels the child Mary entered the empyrean heaven where She prostrated Herself full of love before the royal throne in the presence of the most High. Then (according to our way of understanding), was verified what long before had happened in figure, when Bethsabée entered into the presence of her son Solomon, who, while presiding over his people of Israel, arose from his throne, received her with honor and reverence, and seated her at his side as queen. Similarly, but in a more glorious and admirable manner, the person of the divine Word now received the child Mary, whom He had chosen as Mother, 'as Queen of the universe. —

334. The holy angels heard a voice from the throne speaking in the person of the Father: "Our chosen One shall be called Mary, and this name is to be powerful and magnificent. Those that shall invoke it with devout affection shall receive most abundant graces; those that shall honor it and pronounce it

*See full edition.

with reverence shall be consoled and vivified, and will find in it the remedy of their evils, the treasures for their enrichment, the light which shall guide them to heaven. It shall be terrible against the power of hell, it shall crush the head of the serpent and it shall win glorious victories over the princes of hell.' —

335. On the eighth day after the birth of the great Queen multitudes of most beautiful angels in splendid array descended from on high bearing an escutcheon on which the name of MARY was engraved and shone forth in great brilliancy. Appearing to the blessed mother Anne, they told her, that the name of her daughter was to be MARY. —

337. And this is the doubt: How are we to understand thy being raised in thy body by the hands of the holy angels into the empyrean heaven and to the vision of God? —

ANSWER AND INSTRUCTION OF THE QUEEN OF HEAVEN.

338. My dearest daughter, it is true, that divine justice closed heaven against mortals on account of the first sin until my most holy Son should open it by satisfying most abundantly for men through his earthly life and death. —

340. Since this, O soul, was the work of my dear Son, the true God and man, He, as the Lord of virtues and graces, exalted and adorned me with them from the first moment of my Immaculate Conception. And as, moreover, the hindrance of sin touched me not, I was free from the impediments which prevented other mortals from entering into the eternal gates of heaven; on the contrary the powerful arm of my Son acted with me as being the Mistress of all virtues and as the Queen of heaven. Because He was to vest Himself and assume unto Himself human nature from my flesh and blood, He was beforehand in preparing me and making me like Himself in purity and exemption from fault and in other divine gifts and privileges. As I was not a slave of sin, I exercised the virtues not as a subject, but as a Mistress, without contradiction, but with sovereignty, not like the children of Adam, but like the Son of God, who was also my Son.

341. For these reasons the celestial spirits, who had possession of the eternal gates as their own, opened them up for

me, perceiving, that the Lord had created me more pure than all the most exalted spirits in heaven, and made me their Queen, and the Mistress of all creation. Remember also, my dearest, that he who makes the law can also dispense with it freely, and this the supreme Lord and Legislator did with me, extending the sceptre of his clemency toward me more readily than Assuerus did to Esther. For the common laws regarding others and consequent on their guilt, applied not to me, who was to be the Mother of the Author of grace.

342. My admonition to thee, whom in spite of thy weakness and poverty I have chosen with such generous kindness as my disciple and companion, is this: that thou strive with all thy powers to imitate me in an exercise, in which I persevered during my whole life from the very first moment of my birth, omitting it on not a single day, however full of cares and labors it might have been. This exercise was the following: Every day at beginning of dawn, I prostrated myself in the presence of the most High and gave him thanks and praise for his immutable Being, his infinite perfections, and for having created me out of nothing; acknowledging myself as his creature and the work of his hands, I blessed Him and adored Him, giving Him honor, magnificence and Divinity, as the supreme Lord and Creator of myself and of all that exists.

343. Be very devout toward my most sweet name. I wish that thou be convinced of the great prerogatives and privileges, which the Almighty concedes to it, so that I myself, when I saw them in the Divinity, felt most deeply obliged and solicitous to make a proper return; and whenever the name MARY occurred to my mind (which happened often) and whenever I heard myself called by that name, I was aroused to thankfulness and urged to new fervor in the service of the Lord, who gave it to me. —————

XXII.

351. The sovereign Child was treated like other children of her age. Her nourishment was of the usual kind, though less in quantity; and so was her sleep, although her parents were solicitous that She take more sleep. She was not troublesome, nor did She ever cry for mere annoyance, as is done by other

children, but She was most amiable and caused no trouble to anybody. That She did not act in this regard as other children caused no wonder; for She often wept and sighed (as far as her age and her dignity of Queen and Mistress would permit) for the sins of the world and for its Redemption through the coming of the Savior. — — — — —

ANSWER AND INSTRUCTION OF THE QUEEN OF HEAVEN.

354. My daughter, since thou art full of wonder, I will inform thee in all kindness. It is true that I was in possession of grace and of the use of reason from the first instant of my Conception, as I have so often shown thee; I underwent the hardships of infancy as other children and I was reared and treated as others of the same condition. As I was governed by divine grace, I made use of eating and sleep in moderation, allowing myself less than others. On account my exquisite composition I was affected by hunger and thirst more painfully than other children; and the want of nourishment was more dangerous to me; but if it was given to me at unseasonable times, or in excess, I bore it with patience, until by some befitting sign I could manifest my needs. —

355. That I was bound and wrapt in clothes was not painful to me, but it was a cause of much joy, for I understood by divine light, that the incarnate Lord was to suffer a most cruel death and was to be bound most shamefully. Whenever I was alone during my childhood I placed myself in the form of a cross, praying in imitation of Him; for I knew that my Beloved was to die in that position, although I did not know then that the Crucified was to be my Son. — —

357. — The first sin alone, committed by men, was sufficient to cancel man's right to the friendly service of all the other creatures; and if the Lord himself would not restrain them, they would turn in vengeance upon man, and refuse to render any service or help for sustaining his life. The heavens would deny them their light and benign influences, the fire would refuse its heat, the air would cease to serve for respiration, and all the other things would in their particular way refuse their services, since they would in justice be bound to refuse them. —

358. — If any of the irrational creatures fail thee, I desire thee to rejoice in the Lord and give thanks to his Majesty, and blessing them for their obedience to the Creator. If the rational creatures persecute thee, love them with all thy heart and regard them as the instruments of divine justice, which afford thee some opportunity of rendering satisfaction for thy deficiency. — —

XXIII.

362. The nine hundred angels, which were chosen from the nine choirs, one hundred from each, were selected from the number of those, who had distinguished themselves by their esteem, love and reverence for the most holy Mary. They were made visible to the blessed Virgin under the form of young men in their early years, but of the most exquisite beauty and courteousness. — — — —

366. The seventy seraphim, who assisted the Queen, were of the number of those nearest to the throne of God, who had most signally distinguished themselves in their devotion and admiration toward the hypostatic union of the divine and human nature in the person of the divine Word. — — — —

370. The other twelve angels are the guardian angels of the twelve gates, of which St. John speaks in the twenty-first chapter of the Apocalypse as explained above.

371. These twelve angels appeared in the same corporeal shape as those which I have first mentioned, except that they bore palms and crowns, reserved for the devout servants of the Mistress. Their service consisted especially in bringing to her mind the ineffable kindness of the Lord toward the human nature, and in inciting Her to praise Him and petition Him for the fulfillment of his mercy. —

372. The eighteen angels, which completed the number of a thousand were those who signalized themselves in their compassion for the sufferings of the incarnate Word. — —

INSTRUCTION GIVEN TO ME BY THE QUEEN OF HEAVEN.

374. My daughter on three different points I wish to instruct thee in this chapter. The first is that thou, by incessant praise and acknowledgment, show thyself thankful for the

favor which God vouchsafed thee in appointing angels to assist thee, teach thee, and guide thee through the tribulations and sorrows. —

375. The second point is, that thou, in every place and at all times, preserve love and reverence toward these holy spirits, as if thou didst see them with thy corporal eyes, and that thou dare not do before them what thou wouldst not do in public.

376. Let the third point be, that thou live attentive to the calls, urgings and inspirations, with which these angels seek to rouse thee, move and excite thee to the recollection of the Most High and to the exercise of all the virtues. —

XXIV.

377. The enforced silence of other children in their first years, and the slow evolution of their intellect and their power of speech arising from natural weakness, was heroic virtue in the infant Queen.* —

378. — But during that time, whenever her mother freed her arms and hands, the child Mary immediately grasped the hands of her parents and kissed them with great submission and reverent humility, and in this practice She continued as long as her parents lived. Nor did She cause them any trouble or annoyance, since She knew beforehand all their thoughts and was anxious to fulfill them before they were made manifest, — —

383. When in her childhood it was necessary to accept any service or benefit at the hand of her parents or of any other creature, She always received it with interior humility and thankfulness, beseeching the Lord to reward the good which they did in love toward Her. Though She had attained such a high degree of sanctity and though She was filled with the light of God and his mysteries, She nevertheless judged Herself to be the least of all creatures, and whenever She made comparisons, She ascribed to Herself the last place of all. Even of the nourishment necessary to sustain life, She considered Herself unworthy, though She was the Queen and Mistress of all creation.

*Touching account in full edition.

INSTRUCTION GIVEN TO ME BY THE QUEEN OF HEAVEN.

385. — I wish also that thou esteem as a great treasure the virtue of silence, which I have practiced from my birth. By the light which the Most High gave me, I was conversant with all the virtues; but I attached myself to this one with great predilection, resolving to adhere to it as a companion and as a friend during all my life. Therefore I kept it inviolate, although I could speak from the moment of my entrance into the world. To speak without moderation and forethought is a two-edged sword, which wounds both him that speaks and him that hears, and thus in two ways destroys charity or hinders it in all the virtues. —

386. The way to avoid this danger is to tend continually toward the other extreme, striving rather to reflect and be silent. — —

XXV.

396. — She spoke her first words to her parents, saint Joachim and Anne, asking of them their blessing and thus acknowledging that from them after God She had her life and being. The happy parents heard Her and at the same time they saw that She was able to walk by Herself. —

397. — During the year and a half, which remained of the three before her departure into the temple, She spoke but few words beside those addressed to her mother; for holy Anne, in order to hear Her speak, was wont to call Her and request Her to speak of God and his mysteries. —

398. It would not be easy, nor even possible, to describe the doings of the heavenly child Mary during these eighteen months of companionship with her mother. The latter shed copious and sweet tears of love and gratitude, when at times she looked upon her Child, more venerable than the symbolic ark of the covenant. Yet never did Anne reveal the secret of her heart that her Daughter was chosen to be the Mother of the Messias. — — —

401. The Child, obedient to the will of her mother and never objecting to anything, acquiesced and allowed Herself to be clothed in the garments which were provided. They were of the color and form desired by Her, and similar to the dress worn

by the children dedicated to a devout life. Although She desired them to be coarser and poorer, She supplied this want by obedience, deeming obedience more precious than sacrifice. —

402. — In some of her exercises She prostrated Herself, tearfully afflicting that most perfect and tender little body of hers for the sins of mortals, supplicating the mercy and blessings of God for them, and striving to gain these favors by the exercise of heroic virtues. The grief of her heart on account of the sins made known to Her, and the pangs of love with which it was accompanied, caused in the heavenly Child intensest sorrow and pain. —

403. When She reached the age of two years She began to exercise her special pity and charity toward the poor. She solicited alms for them of saint Anne, and the kind-hearted mother readily granted her petitions, both for the sake of the poor and to satisfy the tender charity of her most holy Daughter, at the same time encouraging Her who was the Mistress of mercy and charity, to love and esteem the poor. —

404. — She was instructed in reading and other arts by her parents and She submitted, though She had infused knowledge of all things created. The angels were filled with admiration at the unparalleled wisdom of this Child, who willingly listened to the teaching of all. Her holy mother Anne, as far as her intuition and love permitted, observed with rapture the heavenly Princess and blessed the Most High in Her. — — — —

INSTRUCTION GIVEN ME BY THE QUEEN OF HEAVEN.

409. — God calls and rouses the soul by his holy inspirations and continual promptings, provides the help of the Sacraments, doctrines and commandments, urges man onward through his angels, preachers, confessors, ministers and teachers, by special tribulations and favors, by the example of strangers, by trials, deaths and other happenings and dispositions of his Providence; He disposes the things of life so as to draw toward Him all men, for He wishes all to be saved. Thus He places at the disposal of the creature a vast field of benevolent help and assistance, which it can and should use for its own advancement.

410. Opposing all this are the tendencies of the inferior and sensitive nature, infected with the *fomes peccati*, the foment of sin, tending toward sensible objects and by the lower appetites and repugnances, disturbing the reason and enthralling the will in the false liberty of ungoverned desires. The demon also, by his fascinations and his deceitful and iniquitous suggestions, obscures the interior light, and hides the deathly poison beneath the pleasant exterior. But the Most High does not immediately forsake his creatures; He renews his mercy and his assistance, recalling them again and again, and if they respond to his first call, He adds others according to his equity.

411. — I loved my parents dearly, and the tender words of my mother wounded my heart; but as I knew it to be the will of the Lord to leave them, I forgot her house and my people in order to follow my Spouse. The proper education and instruction of children will do much toward making them more free and habituated to the practice of virtue, since thus they will be accustomed to follow the sure and safe guiding star of reason from its first dawn.

BOOK TWO

MOST HOLY MARY IN THE TEMPLE

I.

420. The three years' time decreed by the Lord having been completed, Joachim and Anne set out from Nazareth, accompanied by a few of their kindred and bringing with them the true living Ark of the covenant, the most holy Mary, borne on the arms of her mother in order to be deposited in the holy temple of Jerusalem. The beautiful Child, by her fervent and loving aspirations, hastened after the ointments of her Beloved, seeking in the temple Him, whom She bore in her heart. —

421. — Together they conducted Her to that portion of the temple-buildings, where many young girls lived to be brought up in retirement and in virtuous habits until old enough to assume the state of matrimony. —

422. Fifteen stairs led up to the entrance of these apartments. — She hastened upward with incomparable fervor and joy, neither turning back, nor shedding tears, nor showing any childish regret at parting from her parents. To see Her, in so tender an age, so full of strange majesty and firmness of mind, excited the admiration of all those present. The priests received Her among the rest of the maidens, and saint Simeon consigned Her to the teachers, one of whom was the prophetess Anne. This holy matron had been prepared by the Lord by especial grace and enlightenment, so that She joyfully took charge of this Child of Joachim and Anne. — — —

INSTRUCTION GIVEN ME BY THE MOST HOLY VIRGIN MARY.

425. My daughter, the greatest happiness, which can befall any soul in this mortal life, is that the Almighty call her to his house consecrated to his service. For by this benefit He rescues the soul from a dangerous slavery and relieves her of the vile servitude of the world, where, deprived of true liberty, she eats her bread in the sweat of her brow. Who is so dull and insipid as not to know the dangers of the worldly life, which

is hampered by all the abominable and most wicked laws and customs introduced by the astuteness of the devil and the perversity of men? The better part is religious life and retirement; in it is found security, outside is a torment and a stormy sea, full of sorrow and unhappiness. Through the hardness of their heart and the total forgetfulness of themselves men do not know this truth and are not attracted by its blessings. — — —

II.

429. Thus prepared and accompanied by her holy angels and many others, in the midst of a refulgent host, the celestial Child was raised body and soul to the empyrean heaven, where She was received by the holy Trinity with befitting benevolence and pleasure. She prostrated Herself in the presence of the most mighty and high Lord, as She was wont to do in all her visions, and adored Him in profound reverence and humility. Then She was further transformed by new workings of divine light, so that She saw, intuitively and face to face, the Divinity itself. —

433. The most holy Child then, in the presence of the Lord, made the vow of chastity, and as for the rest, without binding Herself, She renounced all affection for terrestrial and created things. She moreover resolved to obey all creatures for the sake of God. In the fulfillment of these promises She was more punctual, fervent and faithful than any who have ever made these vows or ever will make them. Forthwith the clear and intuitive vision of the Divinity ceased, but She was not immediately restored to the earth. — — —

437. In order to commence at once to put in practice what She had promised in the presence of the Lord, She betook Herself to her instructress and offered her all that her mother, saint Anne, had left for her comfort and sustenance, with the exception of a few books and clothes. She requested Her to give it to the poor or use it for any other purpose according to her pleasure, and that She command and direct Her what She was to do. The discreet matron, (who was, as I have already said, the prophetess Anne) by divine impulse accepted and approved of the offering of the beautiful Child and dismissed Her entirely poor and stripped of everything except the garments, which She wore. — —

INSTRUCTION OF THE MOST HOLY VIRGIN MARY.

439. My daughter, among the great and ineffable favors of the Omnipotent in the course of my life, was the one which thou hast just learned and described; for by this clear vision of the Divinity and of the incomprehensible essence I acquired knowledge of the most hidden sacraments and mysteries, and in this adornment and espousal I received incomparable blessings and felt the sweetest workings of the Divinity in my spirit. My desire to take the four vows of poverty, obedience, chastity and enclosure pleased the Lord very much, and I merited thereby that the godfearing in the Church and in the law of grace are drawn to live under these vows, as is the custom in the present time. This was the beginning of that, which you religious practice now, fulfilling the words of David in the forty-fourth psalm: "After Her shall virgins be brought to the King." —

440. — Therefore the souls, who in religious life are sunk in sleepy forgetfulness of their high blessing and lead a life more listless and lax than many worldly men, are objects of great wrath of the Lord, and a severer judgment and chastisement await them than others. The demon also, ancient and astute serpent as he is, uses more diligence in his attempts to overcome religious men and women, than to conquer all the rest of worldly men. —

441. — If even among men it is held to be a daring and boundless insolence in a plebeian to cast longing eyes upon the spouse of a prince, what a crime would it be to cast them on the spouse of the heavenly and omnipotent King? And it would not be a smaller crime, if she herself would receive and consent to such familiarity. Consider and assure thyself, that the punishment reserved for this sin is inconceivably terrible and I do not show it to thee visibly, lest thou perish in thy weakness. —

III.

INSTRUCTION WHICH THE QUEEN OF HEAVEN GAVE ME CONCERNING
THE VOWS OF MY PROFESSION.

447. In this life any punishment or tribulation fills mortals with fear and dread, merely because it affects the senses and brings them in close touch with it through them: but the

guilt of sin does not affect them, nor fill them with dread. Men are entirely taken up by that which is visible, and they therefore do not look upon the ultimate consequences of sin, which is the eternal punishment of hell. Though this is imbibed and inseparably connected with sin, the human heart becomes so heavy and remiss, that it remains as if it were stupefied in its wickedness, because it does not feel it present in its senses. —

449. The vow of obedience is the principal one in religion; for it implies a total renunciation and denial of one's will. By it the religious renounces all jurisdiction or right to say for himself: I will or I will not, I shall or I shall not act: all this he throws aside and renounces by obedience, delivering himself into the hands of his superior. —

451. The vow of poverty is a generous renunciation and detachment from the heavy burden of temporal things. It is an alleviation of the spirit, it is a relief afforded to human infirmity, the liberty of a noble heart to strive after eternal and spiritual blessings. It is a satiety and abundance, in which the thirst after earthly treasures is allayed, and a sovereignty and ownership, in which a most noble enjoyment of all riches is established. — —

454. The temporal goods are created by the Most High for the sole purpose of sustaining life; having attained this end, the need of them ceases. And as this need is limited, soon and easily satisfied, there is no reason that the care for the immortal soul should be only fitful and temporary, while the hunger after riches should be so perpetual and unintermitting, as it has come to be among men. — —

457. The vow of chastity includes purity of body and soul; this is easily lost, and it is difficult, sometimes, according to the manner of losing it, even possible to repair. — —

460. The vow of enclosure is the enclosure wall of chastity and of all virtues, the preserve where they are nourished and expanded: it is a privilege granted by heaven to the spouses of Christ in religion, dispensing them from the burdensome and dangerous tribute, which the freedom of the world pays to the ruler of its vanities.

IV.

462. Let us now return to our heavenly narrative. After the most holy Child had begun to consecrate the temple by her holy presence and daily life, She grew from day to day in wisdom and grace, before God and before men. — — — — —

467. The priest and her teacher Anne felt within themselves a great enlightenment and a divine impulse to attend especially to this heavenly Child and to care for Her more than the other maidens. Conferring with themselves about this great esteem, with which they had been inspired, though ignorant of the mystery by which it came to them, they resolved to devote particular attention to her guidance and assistance. But as their care could extend only to the exterior and visible actions, they were far from suspecting the interior acts and inspirations of her heart, for over these the most High watched with singular protection and favor.

468. The priest also gave Her a rule for her occupations and said: "My Daughter thou wilt assist at the exercises of divine praise and song in honor of the Lord with all reverence and devotion, and always pray to the most High for the necessities of his holy temple and of his people, and for the coming of the Messias. At eight o'clock thou wilt retire for sleep and at the beginning of dawn thou wilt arise in order to praise the Lord until the third hour (this hour corresponds to our nine o'clock in the morning). From the third hour until evening thou wilt occupy thyself in some manual works, in order that thou mayest be instructed in all things. At meals, of which thou wilt partake after thy exercise, observe befitting moderation. Then thou wilt go to hear the instructions of thy teacher; the rest of the day thou wilt engage thyself in the reading of holy Scriptures, and in all things be humble, affable, and obedient to the commands of thy instructress." — — — — —

474. She divided her time and applied it with rare prudence so as to give to each of her actions and occupations its proper share. She read much in the sacred writings of the ancients and, by means of her infused science, She was so well versed in them and in all their profound mysteries, that none of them was unfamiliar to Her. — — — — —

INSTRUCTION OF THE SOVEREIGN MISTRESS.

475. My daughter, human nature is imperfect and remiss in practicing virtue, and easily weakens in its exercise; for it continually seeks rest and evades labor with all its might. When the soul listens to and extemporizes with the animal and carnal part of its nature this latter will engross and overcome the forces of reason and of the spirit, and will reduce them to a dangerous and shameful slavery. This disorder is abominable and much to be feared by all; but God abhors it without comparison more in his ministers and in religious. —

476. I desire that thou, my daughter, guard against this error. Remember, that a voluntary remissness in regard to one imperfection prepares and opens the way for others; these facilitate the commission of venial sins, these again of mortal sins. Thus the descent is from one to another, until the bottom is found in the disregard of all evil. — — —

V.

482. The two kinds of virtues, the infused and the acquired, are founded upon a third kind, called natural virtue; this is born within us as part of our rational nature and is called synteresis.*

483. The infused virtues are divided into two classes. To the first belong only those, that have God himself for their immediate object; therefore they are called theological virtues, being faith, hope, and charity. To the second class belong all those other virtues, which have as their proximate object some means or some honorable good, which advances the soul toward its last end, namely God. These are called the moral virtues, because they are intimately connected with established customs, and, although they are many in number, they can be reduced to four, which are called the cardinal virtues: prudence, justice, fortitude and temperance. — — — —

INSTRUCTION OF THE MOTHER OF GOD AND THE MOST HOLY VIRGIN.

484. My daughter, the Most High communicates to all mortals without distinction the light of the natural virtues; to those who dispose themselves by means of them and by his

*For a most lucid description of all virtues, read full edition.

graces, He concedes also the infused virtues at the time of their justification. — — — —

VI.

488. It was befitting that there should be found at least one Creature, in whom the virtue of faith should come to its fullest perfection, as an example and rule for the rest.

490. Some one might ask the question : how can it be possible, that the Queen of heaven exercised faith, since She had clear visions of the Divinity many times? — —

492. — The Lord, in order to afford Her the possibility of exercising them, suspended the influx and activity of the clear and evident vision, thereby causing a cessation of the effects of infused knowledge. — — —

495. Three qualities or excellences must in particular be mentioned in speaking of the faith of the most holy Mary : its continuity, its intensity and the intelligence, with which it was exercised. The faith of Mary as mentioned above, was suspended only during those times, when She enjoyed the clearness of the intuitive and the evidence of the abstractive visions of the Divinity. —

496. In regard to the intensity or efficacy of the faith of this sovereign Princess, it is certain, that it exceeded that of the Apostles, Prophets and Saints taken together and reached the highest degree possible in a creature. — — — — —

INSTRUCTION OF THE MOTHER OF GOD, OUR LADY.

501. My daughter, the inestimable treasure of the virtue of divine faith is hidden to those mortals, who have only carnal and earthly eyes ; for they do not know how to appreciate and esteem a gift and blessing of such incomparable value. Consider, my dearest, what the world was without faith and what it would be today, if my Son and Lord would not preserve it. How many men, whom the world has celebrated as great, powerful and wise, have precipitated themselves, on account of the want of the light of faith, from the darkness of their unbelief into most abominable sins, and thence into the eternal darkness of hell ! How many kingdoms and provinces, being blind them-

selves, follow these still more blind leaders until they together fall into the abyss of eternal pains! And they are followed by the bad Christians, who having received the grace and blessing of faith, live as if they had it not in their hearts. —

VII.

503. The virtue of hope naturally follows upon that of faith, since it is ordained as its complement.

504. How excellent the virtue of hope is may be learned from the fact that its ultimate object is God himself, our highest Good. — — — — —

506. Now, in most holy Mary this virtue of hope reached the highest degree possible both in regard to itself and in regard to all its effects, circumstances and qualities; for the desire and the striving after the last end, which is the vision and the fruition of God, was in Her more active than in all other creatures; moreover this most faithful and prudent Lady did nothing to impede these aspirations, but followed them up with all the perfection possible in a creature. —

507. There was another reason why the hope of the most holy Mary excelled the hope of all the other faithful joined together: namely the greatness of the prospective reward and glory due to this sovereign Queen. — —

INSTRUCTION OF THE MOST HOLY VIRGIN MARY.

511. My daughter, as with two indefatigable wings my spirit raised its flight by means of faith and hope toward the endless and the highest good, until it rested in union with God through intimate and perfect love. —

512. — Renew continually and confer within thyself the promises of the Most High and, with unshaken confidence in their divine truthfulness, raise thy heart to ardent desires and longings for their attainment. In this firm hope thou canst assure thyself of arriving through the merits of my most holy Son, at the blessed cohabitation in the celestial fatherland and at the companionship of all those, who there see in immortal glory the face of the Most High. With its help thou canst raise thy

heart above earthly things and fix thy mind upon the immutable Good, to which thou aspirest; all visible things will appear to thee burdensome and disagreeable, and thou wilt esteem them as vile and contemptible; nothing wilt thou strive after except that most lovable and delightful object of thy desires. —

VIII.

514. The most excellent virtue of charity is the mistress, the queen, the mother, the life and beauty of all the other virtues. — — — — —

519. — The first place after God himself, in the distribution of divine Charity, was due to that Soul and that Person, who was at the same time uncreated God and created man; for the highest grace and participation of love naturally was to be found where existed the closest and most intimate union with God, as it existed and as it will exist forever in Christ our Lord.

520. The second place is due to his most holy Mother Mary, in whom charity and divine love found its resting place in an especial manner. —

525. — In Her was the fulfillment of that great natural and divine precept: “Thou shalt love thy God with thy whole heart, and with thy whole soul, and with thy whole strength.” Mary alone satisfied this obligation and debt for all men, which in this life and before seeing God they neither knew nor could ever fulfill entirely. This Lady fulfilled it more perfectly during her pilgrimage than the saints even in the state of beatitude. — — — — —

INSTRUCTION GIVEN ME BY THE QUEEN OF HEAVEN.

527. My daughter, if I desire in maternal affection, that thou follow me and imitate me in all the other virtues, then more especially do I make known and declare to thee my desire to see thee follow me in the virtue of charity, for this is the end and the crowning glory of all other virtues. — In order that thou mayest know, whether thou lovest Him perfectly and truly, see whether thou recognizest in thyself the following signs and

effects of that love: whether thy thought and meditation dwell continually on God, whether his commands and counsel find in thee no repugnance or remissness, whether thou fearest to offend Him, whether thou seekest immediately to appease Him after having offended Him, whether thou grieveest to see Him offended and rejoicest to see Him served by all creatures, whether thou desirest and art delighted to speak continually of his love; see whether thou delightest in the memory of his presence, whether thou grieveest at thy forgetfulness of Him and at his absence from thee, whether thou lovest what He loves, and abhorrest what He abhors, whether thou seekest to draw all men towards his friendship and grace, whether thou prayest with confidence; see whether thou receivest with gratitude his benefits, whether thou dost not waste them but rather turnst them to good account for his honor and glory, whether thou strivest to extinguish in thyself all the movements of the passions, which retard thee or hinder thee in thy loving aspirations and in thy works of virtue. —

529. The right order of this virtue is: to love God above all the creatures, then to love oneself, and him who is nearest to oneself, namely, our neighbor. God must be loved with the whole understanding without deceit, with the whole will, without reserve or division, with the whole mind, without forgetfulness, without diminution, without negligence or remissness. The motive of charity in loving God, is none else than God Himself; for He must be loved for his own sake, being the highest Good and most perfect goodness and holiness. — Charity looks only upon that which is of God and which pertains to Him in others, no matter whether the neighbor is friendly or hostile, a benefactor or a persecutor. —

530. — Thou wilt also know whether thou lovest with pure charity, by thy behavior towards friends and enemies, the naturally agreeable and disagreeable, the polite and the impolite, those that possess or do not possess natural advantages. All this sort of distinction does not come from pure charity, but from the natural inclinations and passions of the appetites, which thou must govern, extinguish and eradicate by means of this sublime virtue.

IX.

532. The sovereign Queen Mary possessed this virtue of prudence in supreme excellence and in proportion to the height of her other virtues already mentioned and yet to be described. On account of her wonderful prudence the Church calls Her the "Virgin most prudent." -

533. Of the three kinds of prudence, called political, purgative and that of a soul already purified or perfect, none was wanting in our Queen and they were hers in the highest degree.

535. - It is manifest also, that all the component parts of prudence existed in their entirety in our Queen. The first is memory, which retains in the mind things already experienced.

537. - Another component part of the virtue of prudence is the intelligence, which principally concerns itself with what is to be done in the present moment. -

538. The third component part of prudence is called providence. - Besides the vivid memory of the past and the profound understanding of things present, She had an unerring knowledge and understanding of things to come, to which her providence extended itself.

539. - The teachers and philosophers mention five other points or different kind of activities of prudence, namely: docility, reasonableness, cleverness, circumspection and caution.

540. - Docility belonged to Mary as the legitimate consequence of her incomparable humility; for though She had received the plenitude of science from the moment of her Immaculate Conception and though She was the teacher and the mother of true wisdom, She nevertheless allowed Herself to be taught by her elders, by her equals and by those below Her.

541. The reasonableness or prudent judgment of most holy Mary can be easily inferred from what saint Luke says of Her: that She kept and pondered in her heart the mysterious events in the life of her most holy Son.

542. In regard to cleverness and diligent application of the rules of prudence the sovereign Lady was also highly privileged; for She was not weighed down by the heavy load of human passions and corruption, and thus She felt not our languors and tardiness in her faculties. -

543. The last complement of prudence, called **cautiousness** which meets and evades the impediments of virtue, was necessarily also possessed by the Queen of angels in a greater perfection than by these spirits; for her exalted wisdom and the love, which accompanied it, incited Her to such caution and foresight, that no event, which might be an impediment in the exercise of the most perfect virtue, found Her unprepared and unprovided with a counter remedy. — — —

547. There are other helps, which are attached to the virtue of prudence and which are called potential parts, being as it were instruments with which prudence works. They are, **synesis**, or the aptitude and readiness to form sane judgments; **eubulia**, the faculty of giving and suggesting good counsel; **gnome**, which teaches what exceptions can justly be made to general rules; and this latter is necessary for the use of **epikeia**, which enables us to judge what particular cases are to be decided by rules higher than the ordinary. All these perfections and excellences adorned the prudence of most holy Mary. —

INSTRUCTION VOUCHSAFED BY THE QUEEN OF HEAVEN.

548.—Not to be endowed with all the perfections of prudence, is not culpable in the creature; but to be negligent in learning the rules of prudence after having been instructed how to attain this knowledge, is a serious fault and the cause of many mistakes and errors in the conduct of affairs. On account of this negligence the passions countermand, impede, and obstruct the dictates of prudence. This is especially the case with disorderly sorrow and excessive enjoyment, which are apt to pervert the just estimation of good or bad. Thence arise two dangerous vices: precipitation in our actions, impelling us to undertake things without considering the proper means of success, and inconstancy in our good resolutions and in the works once begun. Ungoverned anger or indiscreet fervor, both cause us to be precipitate or to be remiss in many of our exterior actions, because they are performed without proper moderation and counsel. —

X.

550. The great virtue of justice is most necessary for the exercise of the love of God and man, and therefore also for all

human conversation and intercourse. It is a habit by which the will is urged to give to each one what belongs to him, and its object matter is the just and equitable dealing, which must be observed toward God. —

551. This virtue, in all its parts or kinds, the Empress of heaven exercised toward all creatures in an eminent degree; for She alone knew by her greater enlightenment, all its obligations and comprehended them perfectly. —————

559. These three virtues of religion, piety and veneration (observantia) were possessed by Mary in such great plenitude and perfection, that nothing possibly pertaining to them was wanting. What intellect can ever comprehend the honor, veneration and worship with which this Lady served her most beloved Son, adoring Him as true God and Man, as Creator, Redeemer, Glorifier, the Highest, the Infinite, the Immense in essence, in goodness and in all attributes? ————

563. About the truthfulness of Mary our Lady, little need be said, since She who was so superior to the demon, the father of lies and deceit, could not tolerate even the shadow of that despicable vice. —

564. The sovereign Queen practiced also the most exalted liberality and friendliness. Her generosity in giving and distributing was on a scale befitting the Empress of all creation and one who knows the proper value of all invisible and visible things. —

565. For the adequate and perfect exercise of this great virtue of justice the doctors point out another part or aid to it, which they call epikeia which guides us in some affairs that are above the common and ordinary rules and laws. For not all affairs, with their varying circumstances, can be covered by the ordinary laws, and therefore it is necessary to proceed on certain occasions by the light of a superior and extraordinary reasoning. This part of justice the sovereign Queen practiced on many occasions during her life, both before, and especially after the Ascension of her Onlybegotten Son.

INSTRUCTION VOUCHSAFED BY THE QUEEN OF HEAVEN.

566. In this extensive virtue of justice, my daughter, although thou hast been taught much of its value, thou still art

ignorant of the greater part of it on account of thy condition in this state of mortality; and therefore also this thy account of it is insufficient for a full understanding of its excellence. Nevertheless thou hast in it a copious summary to direct thy intercourse with creatures and thy worship of the Most High. In regard to this latter I remind thee, my dearest, that the supreme majesty of the Omnipotent is highly indignant at the offenses of mortals, who forget the veneration, adoration, and reverence due to Him. If some of them do render it, it is so coarse, inattentive and discourteous, that they do not merit reward but chastisement. —

XI.

568. The virtue of fortitude, which is the third of the four cardinal virtues, serves to moderate the personal activity of each one's choleric affections. —

569. The moderation of the irascible passions by the virtue of fortitude is made up of two elements or kinds of activity: to give way to anger in conformity with reason, propriety and honor, and to repress unreasonable anger and passion, whenever it is more useful to restrain than to allow them to act. —

570. In most holy Mary there were no inordinate movements, which could call to activity the irascible affections for the exercise of fortitude. But She was in need of this virtue in order to overcome the obstacles placed by the devil in diverse ways. For no one ever encountered such conflicts and opposition as She from the demon. —

571. That part of fortitude which consists in patient endurance, most holy Mary practiced in a still more admirable manner, for She alone participated in the excellent patience of her most holy Son, who bore punishment and suffered innocently without guilt, and in a greater measure than all those who had contracted the guilt. — — — — —

INSTRUCTION VOUCHSAFED BY THE QUEEN OF HEAVEN.

578. — Disorderly love of one's own excellence and distinction, and vainglory, which are the sources of pride and vanity, will breed many vices peculiar to the irascible passions, such

as discords, contentions, quarrels, boasting, strife, impatience, obstinacy; moreover also vices peculiar to the concupiscible passions, such as hypocrisy, lying, vain strivings, curiosity and the desire to appear more than is befitting to a creature, and to conceal the meanness which truly belongs to one who has committed sins.

579. Of all these contemptible vices thou shalt keep thyself free, if thou wilt earnestly mortify and restrain the inordinate movements of concupiscence by the virtue of temperance, which I will now teach thee. For when thou strivest after that which is just and useful, although thou must make use of fortitude and of the well-ordered irascible passions, it must always be done in such a way as not to pass the proper bounds.—

XII.

580.—In regard to good and evil man possesses two tendencies, namely: that of striving after the good and of repelling the evil; the latter is regulated by fortitude.—The other tendency, founded on the concupiscible faculties, is regulated by temperance, and this is the last and the least of the cardinal virtues.—

584. As Mary had no rebellious passions to overcome, She exercised such great temperance in all her actions, that not even the suggestion of disorder ever entered her mind. On the contrary, her activity so closely imitated the divine operations, that they seemed originated and drawn directly from this supreme Source. — — — —

588. To discourse worthily of the other virtues, especially of the humility, frugality and poverty of most holy Mary, many books and the tongues of angels would be required.

INSTRUCTION VOUCHSAFED BY THE QUEEN OF HEAVEN.

594. Although of course I wish thee to labor much in acquiring all virtues pertaining to temperance, I desire nevertheless, that thou consider especially the beauty and fragrance of chastity, the strength, which abstinence and sobriety in eating and drinking will give, the sweet influence of modesty in words and actions, the exalted nobility of poverty in the use

of created things. With the help of these virtues, thou wilt attain the divine enlightenment, the peace and tranquillity of thy soul, the serenity of thy faculties, the right government of thy inclinations; thou wilt be entirely illumined with the splendors of the divine graces and gifts. —

XIII.

599. The gift of wisdom communicates to the soul a certain kind of taste by which it can distinguish the divine from the human without error, throwing all its influence and weight in all things against those inclinations which arise from human ignorance and folly; this gift is related to charity. The gift of intellect serves to penetrate into the understanding of divine things and gives a knowledge of them overwhelmingly superior to the ignorance and slowness of the natural intellect; while that of science searches the most obscure mysteries and creates perfect teachers to oppose human ignorance; these two gifts are related to faith. The gift of counsel guides, directs and restrains man within the rules of prudence in his inconsiderate activity. It is closely related to this its own virtues. That of fortitude expels disorderly fear and gives strength to human weakness; it is superadded to the cardinal virtue of that name. Piety makes the heart kind, takes away its hardness and softens it against its own impiety and stubbornness; it is related to religion. The fear of God lovingly humiliates the soul in opposition to pride, and is allied to humility.

600. In the most holy Mary were all the gifts of the Holy Ghost as in one who was undoubtedly capable of and entitled to them; for She was the Mother of the divine Word, from whom the Holy Ghost, the Giver of them, proceeds. Moreover, since these gifts were to correspond to her dignity of Mother of God, it follows, that they were in Her in a measure proportionate to that dignity, and as different from that of all the rest of the creatures as her position of Mother of God excels that of ordinary creatures. — — — — —

608. — The lowest of the perfections of Mary will scarcely be within reach of the highest that can enter the thoughts of man; just as, in the same manner, the highest perfections of our Lady

and Queen attain only in a certain sense the lowest of Christ and the Divinity.

INSTRUCTION GIVEN TO ME BY THE MOST HOLY QUEEN MARY.

611. — Fear the powerful God and Lord with an humble and a well-ordered fear, and in all thy works be governed by that Master. Make thy heart gentle, yielding and docile to discipline and works of piety. Judge of things according to the true value of virtue and vice. Animate thyself with an invincible fortitude to strive after the most arduous and exalted, and to endure the most adverse and exacting labors. By discretion choose the means for attaining to these results. Give way to the force of the divine light, by which thou canst transcend all sensible things, rise to the highest knowledge of the hidden secrets of divine wisdom and distinguish between the things of the new and of the old man. Then wilt thou be made capable of partaking of this wisdom; for then thou wilt enter into the wine-cellar of thy Spouse and be inebriated with his love, and his eternal charity will be well ordered in thee.

XIV.

617. The truth loses nothing of its force by its not being intelligible to carnal wisdom: nor by the deceptions of carnal prudence, through which some souls have been led into the false visions and revelations forged by the devil in the garb of light. This deception has been more frequent in women on account of their ignorance and their passions; however, it fell also upon many men, who sought to appear virtuous and wise. In all of them it has arisen from an evil root. I do not speak of those who with diabolical hypocrisy have feigned false and apparent revelations, visions and raptures; but I speak of those who have been deceived by lying visions through the agency of the devil, although such things do not happen without sin in consenting thereto. —

618. The most secure path will always be not to desire them, and always to fear the danger which at all times is great and more so in the first beginnings. For the sensible sweetness of devotion, even when it comes from the Lord and

when it is not an imposture of the devil, is not given because the soul is already capable of the solid food of his greater favors and secrets; but it is given as the food of the little ones, in order to draw them away with greater earnestness from their faults and induce them to greater self-denial in sensible things; not at all in order to make them imagine that they are advanced in virtue. Even raptures, which spring from admiration, suppose ignorance rather than special love. Wise men will not be surprised that women have been so much favored in these gifts; for besides being more fervent in their love, God also favors them for being the weakest among creatures and so much the more appropriate witnesses of his power. Women also are more wanting in the acquired science of theology than learned men, except when the Most High infuses that science in order to illumine their weak and uninformed judgment.

619.—The divine visions enjoyed by our sovereign Queen can be divided into five grades or kinds. —

THE MOST HOLY MARY'S CLEAR VISION OF THE DIVINITY.

620.—The highest and most excellent of all her visions were those of the divine Essence Itself; for in Her state of pilgrimage She many times had the unveiled vision of the Divinity. I shall mention all these visions in the course of this history. —

625. Our curtailed insight might well hold that the foregoing preparations* are sufficient for being admitted to the beatific vision; but they are not: still another quality is wanting, a divine emanation or light, the light of glory. This new cleansing, though it is similar in nature to those already spoken of, is altogether different from them in its effects. For it raises the soul to a very high and serene state, where, in greatest tranquillity, it enjoys the sweetest peace, which is not felt in connection with the first mentioned purifications. — —

627. With all this beauty and adornment the Spouse of the Holy Ghost, the Daughter of the Father, and the Mother of the Son, was furnished for Her entrance into the chamber of the Divinity in order to enjoy from time to time the beatific vision and intuitive fruition. —

*See unabridged edition.

ABSTRACTIVE VISIONS OF THE DIVINITY ENJOYED BY
MOST HOLY MARY.

628. The second kind of divine visions enjoyed by the Queen of Heaven was the abstractive, which is very different and much inferior to the intuitive; it was more frequent in Her, though not daily or continual. This kind of knowledge or vision is communicated by the Most High without unveiling Himself directly to the created mind, but through a certain veil or species, by means of which He becomes manifest. — —

INTELLECTUAL VISIONS AND REVELATIONS OF THE
MOST HOLY MARY.

631. — The third kind of divine visions and revelations enjoyed by the most holy Mary were the intellectual ones. Although abstractive visions or the visions of the Divinity may be called intellectual visions, yet for two reasons I have mentioned them especially and placed them in higher order. First, because the object of the abstractive visions is altogether supreme among intellectual things, whereas the range of these more ordinary intellectual visions extends to many various objects, since they include the material and the spiritual things, and the entire field of intellectual truths and mysteries. The second reason is, because the abstractive visions of the divine Essence are brought about by the most exalted and supernaturally infused species or images of the being of God; whereas the common revelations and the intellectual visions take place in diverse ways: sometimes the intellectual images of the objects revealed are all infused; at other times not necessarily all the subject-matter of the revelations is infused. — —

633. In the Queen of heaven these intelligences or revelations were vastly different from those which are proper to the Saints and Prophets; for her Highness enjoyed them continually, both in habit and in act, whenever She was not enjoying other more exalted visions of the Divinity. —

IMAGINARY VISIONS OF MOST HOLY MARY, QUEEN OF HEAVEN.

634. In the fourth place must be mentioned the imaginary visions, which are produced by visions of the senses, raised or set

in motion in the imagination or phantasy. They represent the object in a material or sensitive manner, in the same way as are represented those things we see, hear, touch or taste. —

635. The Queen was favored with many imaginary visions, for of this kind were those which manifested to Her many of the actions of her most holy Son while absent, as we shall see in the sequence of her life.

CORPOREAL VISIONS OF DIVINE ORIGIN ENJOYED BY
MOST HOLY MARY.

636. The fifth and lowest order of visions and revelations are those which are perceived by the corporal and exterior senses, and that is the reason why they are called corporeal, although they can be brought about in two different ways. The one kind are truly and properly called corporeal visions, when in a visible and quantitative body some supernatural being appears to the sight or touch, be it God, a saint, or the demon, or a soul and the like; such body being formed for that very purpose by the ministry and power of good or of bad angels from the ether or from the phantasms, which, though it is no true or natural body of the thing represented by it, yet is truly a quantitative body constructed from the ether in external dimensions. The other kind of corporeal visions are such in an improper sense, rather an illusion of the sense of sight; for they are only an image of the object, its coloring, etc., which an angel can make visible by an alteration of the intervening air. The one that sees it thinks that he looks upon a real body actually present, though there is no such body, but only an empty image, by which the senses are imperceptibly fascinated. This kind of illusory visions of the senses is not proper to the good angels nor to divine revelation, although they are possible to God and the angels; such might have been the voice which Samuel heard. But they are a favorite ruse of the demon, on account of their deceptiveness, especially in regard to the sight. Therefore, and because the Queen never had this kind of visions, I will speak only of the truly corporeal visions, such as She really enjoyed. — *

*See unabridged edition.

639. The great Heart of Mary, so full of wisdom, was not embarrassed by the sentiments of admiration and love, which are wont to take away the sensible activities of the other Saints and Prophets. This was true of Her corporeal visions, as is evident from the Annunciation of the message by the archangel Gabriel. —

INSTRUCTION OF THE QUEEN OF HEAVEN.

641. My daughter, in the enlightenment, which thou hast received in this chapter, thou hast a certain rule of action in regard to the visions and revelations of the Lord, and it inculcates two precautions. The one consists in thy subjecting these revelations to the examination and the judgment of thy confessors and superiors, asking the Most High with a lively faith, that He give them light to understand his divine will and truth to instruct thee fully therein. The other consists in questioning thy own heart and observing the effects of these revelations and visions, prudently trying to assure thyself against any error. —

XV.

645. In this chapter I shall treat of another kind of vision, more singular and privileged still, which the Most High granted to most holy Mary and by which She communicated with and visibly treated with the holy angels of her guard and with the rest, who, in behalf of the Lord, visited Her on diverse occasions. This mode of vision and intercourse was of the same kind as that by which each one of the supernal spirits knows the others as they are in themselves, without any other image to move the intellect than the very substance and nature of the angel thus known. The superior angels illumine the inferior, making known to them the hidden mysteries which the Most High reveals and manifests immediately to the higher angels for transmission to the lowest.

647. Into this admirable and divine order of revelation the Most High introduced most holy Mary, so that She might enjoy these privileges, which the courtiers of heaven possessed as becoming their nature. — — — — — — — — — —

INSTRUCTION VOUCHSAFED BY THE QUEEN OF HEAVEN.

652. Admirable, my daughter, is the love, the fidelity and the solicitude with which the angelic spirits assist mortals in their necessities; and most horrible is the forgetfulness, ingratitude and grossness on the part of men in failing to acknowledge this debt. — — — —

656. And although the powerful arm of God by these means wished to prepare me worthily from my Conception for the incarnation of the Word in my womb, and to sanctify and form my faculties and senses for the intercourse and communication with my Son: nevertheless, if other souls would dispose themselves in imitation of me, living not according to the flesh but according to the spirit, free and untouched by the earthly contagion, the Most High would show his fidelity to these souls as well and would not deny them his blessings and favors according to the equity of his divine Providence.

XVI.

657. — The celestial spirits were witnesses of something like a wonderful strife and competition between the Most High and the child Princess: the divine power, in order to enrich Her, daily drawing from his treasurers new and old blessings reserved solely for the purest Mary, and She, as blessed earth, not only causing the seed of the divine word to sprout and God's gifts and favors to yield fruit a hundredfold, as was the case with the saints; but exciting the admiration of all the heavens that She, a tender child, should exceed in love, thanksgiving, in praise and all virtues, the highest and most ardent seraphim, without losing time, place, occasion, or any service, in which She did not practice the highest possible perfection. — — — — —

INSTRUCTION WHICH THE QUEEN OF HEAVEN GAVE ME.

670. — I wish thee to remember, my beloved, that to suffer and to be afflicted with or without one's fault is a benefit of which one cannot be worthy without special and great mercy of the Almighty; moreover to be allowed to suffer for one's sins, is not only a mercy, but is demanded by justice. Behold, however

the great insanity of the children of Adam nowadays in desiring and seeking after emoluments, benefits, and favors agreeable to their senses, and in sleeplessly striving to avert from themselves, that which is painful or includes any hardship or trouble. —

672. — Furnish thy heart with magnanimity and constancy, so that when occasion of suffering is given thee thou mayest bear it with the same equanimity as the prosperous and agreeable things. Be not filled with sadness in fulfilling that which thou hast promised in gladness, for the Lord loves those that are equally ready to give as to receive. Sacrifice thy heart and all thy faculties as a holocaust of patience and chant in new hymns of praise and joy the justifications of the Most High, whenever in the place of thy peregrination He signalizes and distinguishes thee as his own with the signs of his friendship which are no other than the tribulations and trials of suffering.

673. — I was Mother of the Godman himself, and, on that account, Mistress of all creation conjointly with my Son: yet I was little known and my Son very much despised by men. If this doctrine were not most valuable and secure, We would not have taught it by word and example. This is the light, which shines in the darkness, loved by the elect and abhorred by the reprobate.

XVII.

674. — During the brief course of her tender years She had enjoyed the delights of the Most High and his caresses, and of the angels and of her parents, and in the temple, the tender love of her teachers and of the priests, because in the eyes of all of them She was most gracious and amiable. It was now time that She should commence to know all the good She possessed in another light and by another knowledge; namely, the one which is acquired by the absence and privation of the good. —

675. — Also the holy angels concealed themselves from Her, and at the withdrawal from Her sight of so many, so excellent and heavenly beings, which took place all at once (although they did not cease to surround Her invisibly for her protection), that most pure Soul seemed to Herself entirely forsaken and

left alone in the dark night occasioned by the absence of her Beloved. — — — — —

682. — The Lord remained unmoved by her anxieties and secreted Himself in the hidden recesses of her most faithful heart. The divine Providence, for its greater glory and for the superabundant merit of his Spouse, protracted this conflict in such a manner, that it continued for some time, though not very long; in the meanwhile our heavenly Lady suffered more spiritual torments and anxieties than all the saints together. For She gradually began to be alarmed by the fear of having lost God and fallen into disgrace on account of her own faults; and no one can estimate or know, except the Lord himself, what and how great was the grief of that burning heart, which had known how to love so much. — — — — —

INSTRUCTION WHICH MY LADY AND QUEEN GAVE ME.

685. Fear, my soul, this so slightly accounted danger: rouse thyself and live always in watchfulness and preparation for the attacks of the enemies, who never sleep. Let thy meditation day and night be, how thou canst provide against losing the highest Good, which thou lovest. It is not befitting that thou sleep or slumber in the midst of invisible enemies. If sometimes thy Beloved hides Himself from thee, hope in patience and seek Him solicitously without ceasing, since thou knowest not his secret judgments. For the time of his absence and temptation provide thyself with the oil of charity and good intention, so that it fail thee not in time of necessity and that thou mayest not be rejected with the foolish and negligent virgins.

XVIII.

697. — After the most holy Virgin had successfully fought these secret temptations and battles, the serpent instituted a new conflict by means of creatures. For this purpose he secretly kindled the sparks of envy and emulation against the most holy Mary in the hearts of her maiden companions of the temple.

698. — They agreed among themselves to molest and persecute

the unknown Princess of the world, until She should be forced to leave the temple. —

700.—For many days this persecution continued, during which the heavenly Lady sought in vain to appease the hate of her companions by her humility, patience, modesty and tolerance. On the contrary, the demon was emboldened to inspire them with many thoughts full of temerity, urging them to lay violent hands on the most humble lamb and maltreat Her, even so far as to take away her life. —

701. It happened one day, that, impelled by the diabolical suggestions, these girls brought Mary to a retired room, where they could act with more security. Here they began to heap unmeasured injuries and insults upon Her, in order to excite Her to weakness or anger and to entrap Her imperturbable modesty into some hasty action.—The priests and the teacher hastened to the place whence the noise proceeded, and the Lord permitted a new humiliation of his Spouse, for they asked with severity: What was the cause of this strife? —

702. The priests and the instructress brought the Mistress of the world into another room, and there they severely reprehended Her, giving full credit at that time to all the accusations of her companions, and having exhorted Her to reform and behave as one living in the house of God, they threatened to expel Her from the temple if She would not mend Her conduct. —

703.—Immediately She betook Herself to her companions, and prostrating Herself at their feet She asked them pardon, as if the faults, with which they had charged Her, could ever have been committed by the Mother of all innocence. — — — —

INSTRUCTION GIVEN ME BY THE QUEEN OF HEAVEN, MOST
BLESSED MARY.

706.—The sons of perdition, who serve vanity, are ignorant of the treasure of suffering injuries and of pardoning them, and they make a boast of vengeance, which even according to the requirements of the natural reason is reprehensible and arises from a heart brutal and beastly, rather than from a human. On the other hand, he who pardons injuries magnanimously and for-

gets them, although he may not have divine faith nor the light of the Gospel, becomes noble and excellent, and does not pay vile tribute to the fierce and irrational brutality of revenge.—

708. I wish thee, O soul, to understand, that to suffer injuries with equanimity and to pardon them entirely for the Lord, will be more acceptable in his eyes, than if thou choose of thy own will to do the most severe penance and shed thy own blood for Him. Humble thyself before those who persecute thee, love them and pray for them from thy true heart; thereby shalt thou turn toward thee in love the heart of thy God and rise to the perfection of holiness, and thou shalt overcome hell in all things. —

XIX.

713. The enlightenment* of the priests and the instructress concerning Mary abated the persecutions of the maidens. The Lord also restrained them and prevented the demon from inciting them thereafter. But the time, during which He absented Himself and hid Himself from this heavenly spouse, lasted (wonderful to relate) ten years. —

714. — This absence commenced eight days before the death of her father, saint Joachim, and afterwards the persecution of hell began, followed by the persecutions on the part of creatures. They lasted until our Princess reached the age of twelve years. Having passed this age, the holy angels on a certain day, without manifesting themselves, spoke to Her as follows: “Mary, the end of the life of thy holy mother, as ordained by the Most High, is now about to arrive.” —

716. — The holy angels obeyed the mandate of God and they carried their and our Queen to the house and to the room of her holy mother Anne. Being thus brought to the presence of her mother, the heavenly Lady kissed her hand and said to her: “My mother and mistress, may the Most High be thy light and thy strength, and may He be blessed, since He has in his condescension not permitted me in my necessity to remain without the benefit of thy last blessing; may I then receive it, my mother, from thy hand.” Holy Anne gave her

*For a full account, see unabridged edition.

last blessing to Mary and with overflowing heart also thanked the Lord for the great favor thus conferred upon Herself. — — —

719. — Having closed the eyes of her mother, as saint Anne had requested, and leaving the sacred body in position for burial, the Queen Mary was again taken up by the holy angels and restored to her place in the temple. — — — — —

INSTRUCTION BY THE MOST HOLY QUEEN MARY.

722. My daughter, the most valuable science of man is to know how to resign himself entirely into the hands of his Creator, since He knows why he has formed him and for what end each man is destined. Man's sole duty is to live in obedience and in the love of his Lord. God will charge himself most solicitously with the care of those, that thus confide in Him; He will take upon Himself the management of all the affairs and all the events of this life in order to draw blessings and benefits for those that thus trust in his fidelity. — — —

XX.

725. Already our heavenly Princess felt that the day of the clear vision of the Divinity was approaching and that like the harbingers of early dawn the rays of the divine light were breaking upon her soul. — — — — —

731. In the midst of these elevations his Majesty withdrew the veil. Then after his long concealment He manifested Himself to his only Spouse, his beloved and most holy Mary, by an abstractive vision of the Divinity. Although this vision was given through abstractive images and not intuitive, yet it was most clear and exalted in its kind. By it the Lord dried the continual tears of our Queen, rewarded her affection and her loving anxiety, satisfied all her desires, and overwhelmed Her with delight as She reclined in the arms of her Beloved. — —

INSTRUCTION GIVEN ME BY THE QUEEN OF HEAVEN,
OUR MISTRESS. — —

738. Thy incessant prayer, my daughter, should be, always to repeat: here I am, Lord, what wilt Thou do with me? Pre-

pared is my heart, I am ready and not disturbed; what dost Thou wish me to do for Thee? These sentiments should fill thy heart in their full and true import, repeating them more by sincere and ardent affection, than by word of mouth. Let thy thoughts be exalted, thy intentions most upright, pure and noble, desiring to fulfill in all things the greater pleasure of the Lord, who with measure and weight dispenses both sufferings and the favors of his graces. —

XXI.

739. At the age of thirteen and a half years, having grown considerably for her age, our most charming Princess, most pure Mary, had another abstractive vision of the Divinity of the same order and kind as those already described. — — —

742. — God spoke in sleep to the high-priest, saint Simeon, and commanded him to arrange for the marriage of Mary, the daughter of Joachim and Anne of Nazareth.

743. The high-priest obeyed the divine order, and having called together the other priests, he made known to them the will of the Most High, informing them of the favor in which his Majesty held this Maiden, Mary of Nazareth, according as it has been revealed to him. — —

745. The most prudent Virgin, with a countenance betokening virginal modesty, answered the priest with great composure and humility: "Sir, as far as my inclinations are concerned, I desire to preserve perpetual chastity during all my life. This was my inclination, but thou, my master, who art to me in place of God, wilt teach me what is according to his holy Will." "My Daughter," answered the priest, "thy holy desires are acceptable to the Lord; but remember, that no maiden of Israel abstains from marriage as long as we expect the coming of the Messias conformably to the divine prophecies." —

INSTRUCTION GIVEN TO ME BY THE PRINCESS OF HEAVEN.

749. My dearest daughter, most high and venerable are the judgments of the Lord, and they should not be scrutinized by mortals, since they are impenetrable. His Majesty commanded me to enter the state of matrimony and at the same

time concealed from me the sacrament dependent upon entering it. Matrimony was required, in order that my parturition might be respectable in the eyes of the world, and that the Word, made incarnate in my womb, might be reputed as the son of my husband; since at the same time the world was to remain ignorant of this mystery. It was also a suitable means to conceal this mystery from Lucifer and the demons, who in such rage were bent on wreaking their fury upon me. When they saw me enter the married state as other women, their fury was appeased, not thinking it compatible, that She should have a husband, who was to be the Mother of God himself. —

750. I wish Thee to understand, my daughter, that the certain prospect of being espoused to any man, without at the same time knowing the mystery concealed from me by the Lord, was the greatest sorrow and affliction, which until then I had ever experienced; and if the divine power had not strengthened me in this pain, and had not given me some kind of confidence, although it was only obscure and undetermined, I would have lost my life in this suffering. —

XXII.

752. On the day on which, as we have said in the preceding chapter, our Princess Mary completed the fourteenth year of her life, the men, who at that time in the city of Jerusalem were descendants of the tribe of Juda and of the race of David, gathered together in the temple. The sovereign Lady was also of that lineage. Among the number was Joseph, a native of Nazareth, and then living in Jerusalem; for he was one of the descendants of the royal race of David. He was then thirty-three years of age, of handsome person and pleasing countenance, but also of incomparable modesty and gravity; above all he was most chaste in thought and conduct, and most saintly in all his inclinations. From his twelfth year he had made and kept the vow of chastity. He was related to the Virgin Mary in the third degree, and was known for the utmost purity of his life, holy and irreprehensible in the eyes of God and of men. —

754. While they were thus engaged in prayer the staff which Joseph held was seen to blossom and at the same time a dove of

purest white and resplendent with admirable light, was seen to descend and rest upon the head of the saint, while in the interior of his heart God spoke: "Joseph, my servant, Mary shall be thy Spouse; accept Her with attentive reverence, for She is acceptable in my eyes, just and most pure in soul and body, and thou shalt do all that She shall say to Thee." At this manifestation and token from heaven the priests declared saint Joseph as the spouse selected by God himself for the maiden Mary. Calling Her forth for her espousal, the Chosen one issued forth like the sun, more resplendent than the moon, and She entered into the presence of all with a countenance more beautiful than that of an angel, incomparable in the charm of her beauty, nobility and grace; and the priests espoused Her to the most chaste and holy of men, saint Joseph. — — — — —

763. In his former life saint Joseph had learnt the trade of carpentering as being a respectable and proper way of earning the sustenance of life. He was poor in earthly possessions, as I have said above. He therefore asked his most holy Spouse, whether it was agreeable to Her, that he should exercise his trade in order to be able to serve Her and to gain something for distribution among the poor; since it was necessary to do some work and not to remain idle, the most prudent Virgin approved of this resolve, saying that the Lord did not wish them to be rich, but poor and lovers of the poor, desirous of helping them in as far as their means would allow. Then arose between the two Spouses a holy contest of humility, but as the man was the head of the family, She would not permit this natural order to be inverted. She desired in all things to obey her spouse, saint Joseph, asking him solely for permission to help the poor, which the saint gladly gave. — — — — —

INSTRUCTION GIVEN BY THE QUEEN OF HEAVEN.

767. My daughter, in the example of the matrimonial life wherein the Most High placed me, thou findest a reproof for those souls, who allege their life in the world as an excuse for not following perfection. To God nothing is impossible, and nothing is likewise impossible to those, who with a lively faith, hope in Him, and resign themselves entirely to his divine Providence. — —

XXIII.

770. "Who shall find a valiant Woman? The price of Her is as of things brought from afar off and from the uttermost coasts."* This question is one implying admiration in regard to our great and valiant woman Mary and a doubt in regard to all other women, when compared with Her; for none other as valiant can be found in the whole range of the human and natural existence. — — — — —

776. "She hath sought wool and flax, and hath wrought by, the counsel of her hands." In this exterior virtue, which in a married woman is the foundation of good domestic management, most holy Mary was a valiant woman and a worthy example to all the womankind. For She was never idle, but was diligently engaged in preparing linen and wool for her spouse and for her Son and for many poor, whom She aided by the labor of her hands. — —

779. "And She hath risen in the night, and given a prey to her household, and victuals to her maidens." In the care for her most holy Son and for her spouse Joseph, She rendered the most vigilant service and never was She guilty of any remissness, forgetfulness, tardiness, or inadvertency in providing what was necessary for them. — — — —

XXIV.

788. "She hath opened her hand to the needy and stretched out her hand to the poor." The most powerful means of increasing all possessions is to part liberally with them for the poor of Christ, who even in this life knows how to give a hundred-fold in return. Most holy Mary distributed to the poor and to the temple the inheritance of her parents, as I said above. Besides this She gave the labor of her hands to assist in the works of mercy. —

789. Our most kind Queen and Lady, however, did not extend only her hands to the poor; She also drew forth the Almighty hand of the omnipotent God. For He, as her Son, had them from Her and without Mary the unfortunate race would

*See unabridged edition for a full exposition of these verses of the 31st chapter of Proverbs.

never have seen them opened for their relief. They were hers also in many other respects. —

792. "Her husband is honorable in the gates, when he sitteth among the senators of the land." In the universal judgment saint Joseph, one of the men of the most holy Mary, will take his seat among the nobility of the kingdom of God. The other man of this Lady is her Son, as I have already said, and He is acknowledged and recognized as the supreme Lord and true Judge both in the particular judgment, and in that which is to be held over the angels and all men. — — — — —

797. "Her children rose up, and called her blessed: her husband, and he praised Her." Great and glorious things have the true sons of this Woman said of Her in the church militant, calling Her most blessed among women; and let not those, that have not risen up and praised Her, call themselves Her children, nor learned, nor wise, nor devout. —

798. "Many daughters have gathered together riches: thou hast surpassed them all." All the souls that have come to the attainment of the grace of the Most High are called his daughters; and all the merits, gifts and graces, which they gained or could gain, are true riches; for earthly possessions have unjustly usurped the name of riches. But Mary has gathered more riches than all who are children of Adam and of Herself; She alone attained such a position, not only so as to be called their Mother, and they, her children; but so as to become the Mother of God himself; for in this She far surpasses all the glory, that the entire number of the predestined ever possessed or will possess. —

799. The praise of men is of small value to one who degrades herself by her own conduct. Accordingly the Most High wishes that the deeds of his most holy Mother shall become manifest in the portals of his holy Church in so far as is possible and opportune, as I said above; while the greater glory and praise is reserved for Her in the heavenly church and will endure through all the ages and ages. Amen. —

INSTRUCTION GIVEN BY THE QUEEN OF HEAVEN.

800. — Having once tasted the intercourse with heavenly things, do not allow thy negligence to extinguish in thy mind

the divine light, that illumines and enlightens thee in darkness. Eat not thy bread in idleness; but work without relaxing in solicitude, and then thou shalt eat of the fruit of thy diligence. Strengthened by the Lord, thou wilt perform works worthy of his regard and complaisance and thou wilt run after the odor of his ointments until thou arrive at their eternal possessions. Amen.



MARY OF AGREDA IS KNOWN TO HAVE BEEN FAVORED WITH THE MIRACLE OF BILOCATION: ALWAYS REMAINING IN HER CONVENT AT AGREDA, SHE WAS FOR A NUMBER OF YEARS THE FIRST MESSENGER OF THE TRUE FAITH SENT BY GOD TO THE INDIANS IN ARIZONA AND NEW MEXICO, U. S.

Part the Second

The Mother of the Son of God during his hidden
and his public life, at his Passion,
Resurrection and Ascension

INTRODUCTION TO THE SECOND PART

1. When I was ready to present before the throne of God the insignificant results of my labors in writing the first part of the most holy life of Mary, the Mother of God, I wished to subject it to the scrutiny and correction of the divine light, by which I had been guided in my shortcomings. I was very anxious to be consoled by the renewed assurance and benign approval of the Most High, and to know whether He wished me to continue or to abandon this work, which is so far above my lowliness. The Lord responded saying: "Thou hast written well, and according to our pleasure; but We desire thee to understand, that in order to manifest the mysteries and most high sacraments of the rest of the life of our only and chosen Spouse, Mother of our Onlybegotten, thou hast need of a new and more exalted preparation. It is our wish that thou die to all that is imperfect and visible, and that thou live according to the spirit; and that thou renounce all the occupations and habits of an earthly creature and assume instead those of an angel, striving to attain in them a still greater purity and an entire conformity with what thou art to understand and write." — — — — —

26. — My heart sank within me at sorrow for my sins and the desire of obtaining the unmerited happiness of being the child of that Sovereign. I raised my eyes full of dread to the throne of the Most High and my visage was transported in fear and hope; I turned toward my Advocate, and desiring to be admitted as her slave, since I did not merit the title of daughter, I spoke from the bottom of my heart without forming any words; and I heard the great Lady say to the Most High:

27. "Divine Lord and my God, it is true, this poor creature has nothing to offer to thy justice, but I offer for her the merits and the blood, which my most holy Son poured out for her and with it I present also the dignity of Mother of thy Onlybegotten Son, which I received from thy ineffable kindness, all the works,

which I performed in thy service in having borne Him in my womb, and nourished Him with the milk of my breasts, and above all I offer Thee thy own bounty and Divinity; I earnestly entreat Thee to consider this creature as my adopted daughter and disciple for whom I will stand security. Under my guidance she will amend her faults and perform her works according to thy pleasure." — — — — —

BOOK THREE

THE INCARNATION OF THE DIVINE WORD

I.

1. The Most High had placed upon our Queen and Mistress the duties of a spouse of saint Joseph, which position required more intercourse with her neighbors, in order that her most faultless life might be to all an example of the highest holiness. —

2. — The same light, which incited men to proclaim her greatness, at the same time caused them to be mute. Moved by divine power, they refrained from expressing their thoughts, inwardly praising the Lord for the light which they felt within themselves. — Many turned from sin at the mere sight of Her; others amended their lives; and all were affected at seeing Her and experienced heavenly influences in their souls. But immediately they forgot the source of these influences; for nothing would otherwise have been able to divert their attention from Her and all would have sought Her without wavering. — —

5. On the first day of this most blessed novena* the heavenly Princess Mary, after a slight rest, left her couch at midnight, and prostrate in the presence of the Most High, commenced her accustomed prayer and holy exercises. — — —

9. She perceived and understood how the Lord in the beginning created heaven and earth; in how far and in what way it was void, and how the darkness was over the face of the abyss; how the spirit of the Lord hovered over the waters and how, at the divine command, light was made, and what was its nature; how, after the darkness was divided, it was called night and the light day, and how thus the first day was made. She knew the size of the earth, its longitude, latitude and depth, its caverns, hell, limbo and purgatory with their inhabitants; the countries, climes, the meridians and divisions of the world, and all its inhabitants and occupants. With the same clearness She knew the inferior orbs and the empyrean heaven; how the angels

*Novena before the Incarnation.

were made on the first day; She was informed of their nature, conditions, diversity, hierarchies, offices, grades and virtues. The rebellion of the bad angels was revealed to Her, their fall and the occasion and the cause of that fall, though the Lord always concealed from Her that which concerned Herself. She understood the punishment and the effects of sin in the demons, beholding them as they are in themselves; and at the conclusion of the first day the Lord showed to Her how She, too, was formed of this lowly earthly material and endowed with the same nature as all those who return to the dust. — — — — —

INSTRUCTION WHICH THE MOST HOLY QUEEN GAVE ME.

14. — Take notice my dearest, that this virtue of humility was the firm foundation of all the wonders, which the Most High wrought in me; and in order that thou mayest esteem this virtue so much the more, remember that of all others, it is at the same time the most precious, the most delicate and perishable; for if thou lose it in any respect, and if thou be not humble in all things without exception, thou wilt not be humble in anything. — —

II.

17. — The divine power* raised Her up by the same elevations and illuminings to prepare Her for the visions of the Divinity. He manifested Himself again in an abstractive manner as on the first day, and She was shown the works performed on the second day of the creation. She learnt how and when God made the division of waters, some above and others below, establishing the firmament, and above it the crystal, known also as the watery heaven. — — — — —

INSTRUCTION WHICH THE QUEEN OF HEAVEN GAVE ME. — —

26. My dearest, lose not the mastery and dominion over creatures, let none of them infringe upon thy liberty; but seek to triumph over all of them, allowing none to interpose itself between thee and thy Creator. Subject thyself gladly, not to the pleasurable in creatures, since that will obscure thy under-

*On the second day.

standing and weaken thy will, but to the adverse and the painful resulting from their activity. Suffer this with joyous willingness; for I have done the same in imitation of my Son, although I had the power to neutralize their molestations and had no sins to atone for.

III.

29. — On this day* She was informed of the works of creation as they happened on the third day. She learned when and how the waters, which were beneath the firmament, flowed together in one place, disclosing the dry land, which the Lord called earth, while He called the waters the sea. She learnt in what way the earth brought forth the fresh herbs, and all plants and fructiferous trees with their seeds, each one according to its kind. — — —

32. There is another special favor, which the most holy Mary received for the benefit of the mortals on the third day and in that vision of the Divinity; for during this vision God manifested to Her in a special way the desire of his divine love to come to the aid of men and to raise them up from all their miseries. — — — — —

INSTRUCTION WHICH THE MOST HOLY QUEEN GAVE ME. —

36. — I assure thee, my daughter, that on the day of the general adjustment, the cause of the greatest wrath of the just Judge shall be man's most ungrateful forgetfulness of this truth; and the confusion of men on account of this wrath shall be such, that on that day they would of their own accord cast themselves into the abyss of pain, even if there were no ministers of divine justice to visit this retribution upon them. —

IV.

38. — The fourth day of this preparation had arrived and at the same hour She was again raised to the abstractive vision of the Divinity. But this vision was accompanied by new effects of exalted enlightenments of this most pure Soul. Only in so far as most holy Mary was a mere creature was the power of the divine arm limited.

*The third.

39. The Most High manifested to Her in this vision, by most special enlightenments, the new Law of grace which the Redeemer of the world was to establish, the Sacraments contained in it, the end for which He would leave them in his new Church of the Gospel. —

41. In conjunction therewith the Lord showed Her also the works of creation performed on the fourth day. The heavenly Princess learned how and when the luminaries of heaven were formed in the firmament for dividing day and night and for indicating the seasons, the days and the years; how for this purpose was created the great light of heaven, the sun, presiding as the lord of the day, and joined with it, the moon, the lesser light, which reigns over the darkness of the night. In like manner were formed the stars of the eighth heaven, in order that they might gladden the night with their brilliance and preside with their various influences over both the day and the night. —

INSTRUCTION WHICH THE QUEEN OF HEAVEN GAVE ME. — —

46. I desire, therefore, that thou, my friend, be now my companion in the sorrow, which I suffered and which is so little noticed by the living. In order to imitate me therein and in the effects of this most just grief, thou must deny thyself, forget thyself entirely, and crown thy heart with the thorns of sorrow at the behavior of mortals. Weep thou at seeing them laugh at their eternal damnation, for such weeping is the most legitimate occupation of the true spouses of my most holy Son. Let them seek their delight only in the tears, which they pour out on account of their sins and those of the ignorant world. Thus prepare thy heart in order that the Lord may make thee a participant of his treasures; not in order to become rich, but in order that his Majesty may fulfill his most generous love toward thee and in order that souls may find justification. Imitate me in all that I teach thee, since thou knowest that this is my desire in favoring thee.

V.

47. The fifth day of the novena, which the most blessed Trinity celebrated in the temple of most holy Mary, in order

that the eternal Word might assume human shape in Her, had arrived. Just as in the preceding days She was elevated to an abstractive vision of the Divinity. — — — —

52. It is impossible to describe the hidden secrets which most holy Mary then saw in the Lord; for She perceived in Him all the creatures of the past, present and the future, and the position of each one in creation, the good and bad actions and the final ending of each one. — — — —

56. During this vision were also revealed to this great Queen the works of the fifth day of the creation in the manner in which they happened; She saw how, by the force of the divine command, were engendered and produced in the waters beneath the firmament, the imperfect reptiles which creep upon the earth, the winged animals that course through the air, and the finny tribes that glide through the watery regions. — — —

INSTRUCTION WHICH THE HEAVENLY LADY GAVE ME. —

58. — Pray and sigh for the eternal salvation of thy brethren, and that the name of my Son may be extolled by all and known to the whole world. Thou must establish the habit of this kind of prayer by a constant resolve, founded upon firm faith and unshaken confidence, and by never losing sight of thy misery in profound humility and self-abasement. —

VI.

59. — When the night of the sixth of these days, which I have begun to describe, had arrived, and when She had previously been elevated by still more profound illuminations, She was again called and invited in spirit to the abstractive vision of the Divinity. Although this happened in the same manner as at other times, yet it was accompanied by more heavenly effects and by a more profound insight into the attributes of the Most High. She remained nine hours in this trance and issued from it at the third hour of the day.

60. Having seen God in this vision She was immediately shown the works of the sixth day of the creation of the world. She witnessed, as if She Herself had been present, how at the command of the Lord the earth brought forth the living beings

according to their kinds, as Moses says. Holy Scripture here refers to the terrestrial animals, which being more perfect than the fishes and birds in life and activity, are called by a name signifying the more important part of their nature. —

62. After seeing the creation of all the irrational creatures, She became aware how the most blessed Trinity, in order to complete and perfect the world, said: "Let us make man to our image and likeness." —

63. The Lord manifested to Her also the happy state of original justice, in which He placed the first parents, Adam and Eve; She understood their condition, beauty and perfection of innocence and grace, and for how short a time they persevered in it. She perceived how they were tempted and overcome by the astuteness of the serpent, and what were the consequences of their sin; and how great was the fury and hate of the demon against the human race. — — — — —

INSTRUCTION WHICH THE HEAVENLY QUEEN GAVE ME.

68. If a brother of thine should grievously offend thy natural father, thou wouldst not be a loving and loyal daughter of thy father, nor a true sister to thy brother, if thou wouldst not grieve for the offense and weep not over his ruin as over thy own; for to the father is due reverence and to thy brother thou owest love as to thyself. Consider then, dearest, and examine in the proper light, how much difference there is between thy Father who is in heaven, and thy natural father, and how all of you are his children, bound together by the strictest obligation of brethren and of servants of one true Master. Just as thou wouldst shed tears of humiliation and confusion at some ignominious fault of thy natural brother; so I wish that thou do it for the sins, which the mortals commit against God, sorrowing for them in confusion as if thou wert responsible for them thyself. — —

VII.

72. The seventh day of this mysterious preparation for the approaching sacrament arrived, and in the same hour as already mentioned, the heavenly Lady was called and elevated in

spirit; but with this difference—that She was bodily raised by her holy angels to the empyrean heaven, while in her stead one of them remained to represent Her in corporeal appearance.

74. It was a spectacle worthy of new wonder and jubilee for all the angelic spirits to see in this heavenly place, never touched by other feet, an humble Maiden consecrated as their Queen and raised to the closest proximity to God of all the created beings; to see that Woman, whom the world abhorred and held in oblivious contempt, so highly esteemed and appreciated; to see our human nature in its first fruits receiving the pledge of superiority over the celestial choirs and already assuming its place among them. — — — — —

83. In this adornment* and beauty our Princess Mary stood before the Lord so beautiful and charming, that even the supreme King could desire Her as Spouse. — — — —

INSTRUCTION WHICH THE MOST HOLY QUEEN GAVE ME.

84. — Although God will give to no creature as much as He has conferred upon me, it is not because He is not able or does not wish, but because no one will dispose himself for his grace as I did. But the Almighty is most liberal with some souls and enriches them so munificently, because they impede his gifts less, and dispose themselves better than others. — —

86. — There is a great difference between thankful humility and humble thanklessness. Remember that the Lord very often shows great favors to the unworthy, in order to manifest his goodness and munificence. On the contrary, let no one become inflated, but let every one acknowledge so much the more his unworthiness, using it as a medicine and treacle against the poison of presumption. But gratitude well agrees with this humble opinion of self, since we must acknowledge, that every good gift comes from the Father of lights and cannot ever be merited by creatures. All have their source only in his goodness, binding us and obliging us to grateful recognition.

VIII.

89. — During the eighth day of her preparation, and at midnight, being wrapped and entranced in the Lord, She heard

*See full account in unabridged edition.

his Majesty speaking to Her: "My Spouse and my Dove, come, my Chosen one, for the common law does not apply to thee. Thou art exempt from sin and thou art free from its effects since the moment of thy Conception." — —

91. The Most High received his holy and chosen Bride, most holy Mary, into his presence. Although this happened not through an intuitive, but by an abstractive vision of the Divinity, it was accompanied with incomparable favors of light and purification proceeding from the Lord himself, such as were specially reserved for this day. — — — — —

INSTRUCTION WHICH THE MOST HOLY MARY, THE QUEEN, GAVE ME.

96. My dearest daughter, how far removed is worldly wisdom from the admirable operations of the divine power in these sacraments of the Incarnation of the divine Word in my womb! — —

98. Then, on this eighth day which thou hast described, the Lord in heaven spoke to me these words: "Revertere, revertere," asking me to turn toward Him and allow the celestial spirits to look upon me; I was made aware, that the pleasure, which his divine Majesty derived in beholding me, by itself exceeded all the delight and complacency, which He ever derived from all the most saintly souls in the height of their sanctity. In his gracious condescension He was more pleased in me than all the Apostles, Martyrs, Confessors, Virgins and all the rest of the saints. And this pleasure and complacency of the Most High overflowed and enriched my spirit with such an influx of grace and participation of the Divinity, that thou canst neither understand nor explain it as long as thou art in the mortal flesh. But I tell thee of this hidden mystery, in order that thou mayest bless its Author, and that, while yet thy exile from thy fatherland continues, thou mayest dispose and exert thyself in my place and name to extend and reach out thy hands to great things. Give to the Lord the satisfaction expected of thee, and strive after it, thus earning his blessings and soliciting them for thyself and thy neighbor with perfect charity.

IX.

99. On the last day of the novena of immediate preparation of the tabernacle, which He was to sanctify by his coming, the Most High resolved to renew his wonders and multiply his tokens of love, rehearsing the favors and benefits which up to this day He had conferred upon the Princess Mary. —

100. — His divine Majesty raised Her up and seated Her at his side assigning to Her the position and throne, which She was to occupy forever in his presence. Next to the one reserved for the incarnate Word, it was the highest and the most proximate to God himself. —

101. — The fabric of the universe, which before this She had known in parts, now appeared to Her in its entirety, distinctly, pictured as upon canvas, with all the creatures contained therein. — — — — —

106. No words at my disposal would ever suffice to describe as I would wish the effects of these favors in the heart of our great Queen and Mistress. — — —

INSTRUCTION WHICH THE QUEEN AND MISTRESS OF
HEAVEN GAVE ME. —

108. — Since all the treasures and riches of the bridegroom belong to the legitimate spouse, consider of how great possessions He makes thee participant and mistress. Enjoy them all, then, as his domestic, and be zealous for his honor as a much favored daughter and spouse; thank Him for all these works and benefits, as if they all had been prepared for thee alone by the Lord. Love and reverence Him for thyself and for all thy neighbors, to whom God has been so liberal. —

X.

113. The supernal prince, Gabriel, obeying with singular delight the divine command and accompanied by many thousands of most beautiful angels in visible forms, descended from the highest heaven. —

114. — And they directed their flight to Nazareth, a town of the province of Galilee, to the dwelling place of most holy Mary.

This was an humble cottage and her chamber was a narrow room, bare of all those furnishings. —————*

131. — It was on Thursday at six o'clock in the evening and at the approach of night. The great modesty and restraint of the Princess of heaven did not permit Her to look at him more than was necessary to recognize him as an angel of the Lord. —

INSTRUCTION OF THE QUEEN OF HEAVEN. — —

132. Remember, I was far from imagining, that the Most High had designed me for the dignity of Mother of God; and this was my state of mind, although He had already promised his speedy coming into the world and although He had commanded me to desire after Him with such great affection, that on the day before the execution of this mystery I thought I would die and my heart would burst with loving sighs, if the divine Providence had not comforted me. He dilated my spirit with the firm hope, that the Onlybegotten of the eternal Father would descend from heaven without delay: yet on the other hand, my humility inclined me to fear, lest my presence in the world might perhaps retard his coming. Contemplate then, my beloved, this secret of my breast, and what an example it is for thee and for all the mortals. —

XI.

133. — As we have said in the preceding chapter, the Most High, in order to permit Her to act in this mystery solely in faith, hope and charity, left Her in the common state and suspended all other kinds of favors and interior elevations, which She so frequently or continually enjoyed. — — — —

137. — Her purest soul was absorbed and elevated in admiration, reverence and highest perfection of divine love. By the intensity of these movements and supernal affection, her most pure heart, as it were by natural consequence, was contracted and compressed with such force, that it distilled three drops of her most pure blood, and these, finding their way to the natural place for the act of conception, were formed, by the power of the divine and holy Spirit, into the body of Christ our Lord. —

*See unabridged edition.

138. At the beginning of this "fiat," so sweet to the hearing of God and so fortunate for us, in one instant four things happened. First, the most holy body of Christ our Lord was formed from the three drops of blood furnished by the heart of most holy Mary. Secondly, the most holy soul of the same Lord was created, just as the other souls. Thirdly, the soul and the body united in order to compose his perfect humanity. Fourthly, the Divinity united Itself in the Person of the Word with the humanity, which together became one composite being in hypostatical union; and thus was formed Christ true God and Man, our Lord and Redeemer. This happened in spring-time on the twenty-fifth of March, at break or dawning of the day, in the same hour in which our first father Adam was made and in the year of the creation of the world 5199, which agrees also with the count of the Roman church in her Martyrology under the guidance of the Holy Ghost. This reckoning is the true and certain one, as was told me, when I inquired at command of my superiors. — — — — —

INSTRUCTION BY THE MOST HOLY QUEEN MARY. —

142. Considering merely that which this Lord can give thee outside of Himself, it will appear to thee grand, even when thou perceivest it only by a mere human intelligence and affection. It is certainly true, that any gift from such an eminent and supreme King is worthy of all estimation. But when thou beginest to consider and know by divine light, that this gift is God himself and that He makes thee partaker of his Divinity, then thou wilt understand, that without thy God and without his coming, all creation would be as nothing and despicable in thy sight; thou wouldst want to enjoy thyself and find rest only in the consciousness of possessing such a God, so loving, so amiable, so powerful, sweet and affluent; who, being such a great and infinite God, humiliated Himself to thy lowliness in order to raise thee from the dust and enrich thy poverty, performing toward thee the duties of a Shepherd, of a Father, a Spouse and most faithful Friend. —

XII.

145. The wonder about this sacrament is, that so much glory, yea, the greatness of the immense Divinity, was enclosed within

such a small compass, not larger than the body of a bee, or not greater than a small almond. For the dimension of the most holy body of Christ was not any greater than that at the instant when the conception and hypostatic union took place. —

146. In order to be fully equipped for these and for whatever the most holy humanity was to perform, all the habits, natural to his faculties and necessary for their activity and operation both as Comprehensor and as Viator, were infused into it at the moment of his conception. Thus He was furnished with the infused science of the blessed; with the sanctifying gifts and the grace of the Holy Ghost, which according to Isaias rested upon the Christ. He possessed all the virtues, except faith and hope; for these are incompatible with the beatific vision and possession, and were wanting in Him; likewise were wanting in the Holy of the holy, all those other virtues, which presuppose any imperfection; for He could not sin, nor was deceit found in his mouth. — —

148. Even the act of obedience alone, by which the most holy humanity of the Word subjected itself to suffering and prevented the glory of his soul from being communicated to his body, was abundantly sufficient for our salvation. But although this sufficed for our salvation, nothing would satisfy his immense love for men except the full limit of effective love. — —

152. — She came to Herself and issued from her ecstasy, in which all that I have said had happened, and which was the most wonderful She ever had. Restored to her faculties, her first action was to prostrate Herself on the earth and adore her holiest Son, God and Man, conceived in her virginal womb; for this She had not yet done with her external and bodily senses and faculties. — — — — —

INSTRUCTION WHICH OUR QUEEN AND LADY GAVE ME.

156. — Above all I ask of thee, my dearest, to do that which is most acceptable to the Lord and most pleasing to me; that thou grieve, and in sweet affection mourn over the gross ignorance and dangerous tardiness of the sons of men; over the ingratitude also of the children of the church, who, having

received the light of divine faith, yet live in such interior forgetfulness of the works and benefits of the Incarnation, yea, of God himself, and so much so, that they seem to differ from infidels only in some ceremonies and exterior worship. They perform these without spirit or heartiness, many times offending and provoking the divine justice which they should placate.

157. Through this ignorance and torpidity it happens, that they are not prepared to receive and acquire the true science of the Most High. They bring upon themselves the loss of the divine light and they deserve to be left in the heavy darkness, making themselves more unworthy than the infidels themselves and entailing upon themselves an incomparably greater chastisement. Mourn over such great damage of thy neighbor and pray for help from the bottom of thy heart. —

XIII.

158. The deeper I begin to understand the divine effects and conditions which were caused by the conception of the eternal Word in the Queen of heaven, the more am I involved in the difficulties of describing this event. For I find myself immersed in exalted and complicated mysteries, while my intellect and my power of expression are entirely insufficient for encompassing what is presented to me. —

159. — Three of these gifts pertain to the soul and they are called vision, comprehension and fruition; and four pertain to the body: clearness, impassibility, subtilty and agility, and these are properly the effects of intuitive vision overflowing from the glory of the soul.

160. In all these gifts our Queen Mary participated to a certain extent already in this life; especially after the Incarnation of the Word in her virginal womb. — But upon holy Mary these gifts were conferred as a viator; hence not as on a comprehensor, not permanently, but from time to time and step by step, and with a certain difference, as we shall explain. —

ANSWER AND EXPLANATION OF OUR QUEEN AND LADY. — — — —

179. In this sweet violence of love the creature begins to withdraw from and die to all earthly things; and that is why.

love is called strong as death. — These mysterious influences cause a sort of overflow into the inferior and animal parts of the creature, producing a certain transparency and purifying it from the effects of the spiritual darknesses; it makes it courageous and as it were indifferent to suffering, ready to meet and endure all that is adverse to the inclinations of the flesh. With a certain subtile thirst it begins to seek after all the difficulties and violence incident to the attainment of the kingdom of heaven; it becomes alert and unhindered by earthly grossness, so that many times the body itself begins to feel this lightness in regard to its ownself; the labors, which before seemed burdensome, become easy. Of all these effects thou hast knowledge and experience, my daughter, and I have described and rehearsed them for thee, in order that thou mayest dispose thyself and labor so much the more earnestly; so that the divine activity and power of the Most High, in working out his pleasure in thee, may find thee well disposed and free from resistance and hindrance.

XIV.

181. On the day following the Incarnation, the thousand guardian angels which attended upon most holy Mary, appeared in corporeal form and with profound humility adored their incarnate King in the womb of the Mother. Her also they acknowledged anew as their Queen and Mistress and rendered Her due homage and reverence, saying: "Now, O Lady, Thou art the true Ark of the Testament, since Thou containest the Law-giver Himself and preservest the Manna of heaven, which is our true bread." — — — —

185. — Sometimes, in order to afford Her sensible relief, innumerable birds would come to visit Her by the command of the Lord. As if they were endowed with intellect, they would salute Her by their lively movements, and dividing into harmonious choirs, would furnish Her with sweetest music, and they would wait for Her blessing before again dispersing.

INSTRUCTION GIVEN BY OUR MOST HOLY QUEEN AND LADY. —

188. — Since human frailty cannot always remain constant in the force of love, nor always experience the sweet violence of

of holy charity on account of its earthly nature, thou shouldst seek other assistance, such as will help thee toward the same end of finding thy God. Such help, for instance, is afforded by his praise in the beauty of the heavens and of the stars, in the variety of the plants, in the pleasant vista of the fields, in the forces of the elements, and especially in the exalted nature of the angels and in the glory of his saints. —

XV.

190. By the words of the heavenly messenger, the arch-angel Gabriel, most holy Mary had been informed, that her cousin Elisabeth (who was held to be sterile) had conceived a son and that she was already in the sixth month of her pregnancy. — — —

194. The humble Spouse proceeded immediately to ask the consent of saint Joseph for executing the mandate of the Most High. — —

196. — They both concluded to depart immediately on their visit to the house of saint Elisabeth, and prepared without delay the provisions, which consisted merely in a little fruit, bread and a few fishes, procured by saint Joseph. — —

INSTRUCTION WHICH THE HEAVENLY QUEEN AND
LADY GAVE ME.

197. — Happy is the soul, to which the Most High manifests his holy and perfect will; but more happy and blessed is he, who puts into execution, what he has learned. By many different means God shows to mortals the highways and pathways of eternal life: by the Gospels and the holy Scriptures, by the Sacraments and the laws of the holy Church, by the writings and examples of the saints, and especially, by the obedience due to the guidance of its ministers, of whom his Majesty says: "Whoever hears you, hears Me;" for obeying them is the same as obeying the Lord himself. Whenever by any of these means thou hast come to the knowledge of the will of God, I desire thee to assume the wings of humility and obedience, and, as if in ethereal flight or like the quickest sunbeam, hasten to execute it and thereby fulfill the divine pleasure. — —

XVI.

204. — The heavenly Princess beheld the interior of her spouse, knowing all that passed within his soul; and in her prudence She reflected how it would naturally be unavoidable, that he should come to know of her pregnancy; for there would be no possibility of concealing it from her most beloved and chaste spouse. — — — —

208. Having pursued their journey four days, the most holy Mary and her spouse arrived at the town of Juda, where Zachary and Elisabeth then lived. — — — — —

INSTRUCTION WHICH OUR QUEEN AND LADY GAVE ME. —

213. — In order that thou, my dearest, mayest attain to it perfectly,* — remember with what esteem David in many places speaks of the precepts, of the sayings and of the justifications of the Lord; and remember the effects, which they caused in that Prophet and even now in the souls. He says, that they make the infants wise, rejoice the heart of men, that they enlighten the eyes of the soul, so that they become a most brilliant light for its footsteps, that they are more sweet than honey, more desirable and more estimable than the most precious stones. This promptitude and subjection to the divine will and to his laws made David so acceptable to the heart of God. These are the souls his Majesty seeks for his servants and friends.

XVII.

216. After the first salutation of Elisabeth by the most holy Mary, the two cousins retired. — At the sound of most holy Mary's voice, saint Elisabeth was filled with the Holy Ghost and so enlightened interiorly, that in one instant she perceived the most exalted mysteries and sacraments. These emotions, and those at the same time felt by the child John in the womb of his mother, were caused by the presence of the Word made flesh in the bridal chamber of Mary's womb. —

217. Saint John was the third one, for whom our Redeemer

*Joyous obedience to the divine commands.

made special petition since his presence in the womb of his Mother. His Mother was the first for whom He gave thanks and prayed to the Father; next in order was her spouse, saint Joseph, for whom the incarnate Word offered up his prayers, as we have said in the twelfth chapter; and the third one was the Precursor saint John. —

218. — The fortunate child, looking through the walls of the maternal womb as through clear glass upon the incarnate Word, and assuming a kneeling posture, adored his Redeemer and Creator, whom he beheld in most holy Mary as if enclosed in a chamber made of the purest crystal. This was the movement of jubilation, which was felt by his mother Elisabeth as coming from the infant in her womb. —

219. Saint Elisabeth was instructed at the same time in the mystery of the Incarnation, the sanctification of her own son and the sacramental purpose of this new wonder. —

220. Filled with admiration, — She burst forth in loud voice of praise, pronouncing the words reported to us by saint Luke: “Blessed art thou among women and blessed is the Fruit of thy womb.” —

221. These words of praise, pronounced by saint Elisabeth, were referred by the Mother of wisdom and humility to the Creator; and in the sweetest and softest voice She intoned the Magnificat. — — — — —

INSTRUCTION WHICH THE QUEEN AND LADY GAVE ME.

229. There are no terms of human language equal to the task of expressing what participations and perfections of God are contained in sanctifying grace. It is little to say, that it is more pure and spotless than the snow; more refulgent than the sun; more precious than gold or precious stones, more charming, more amiable and pleasing than all the most delightful feasts and entertainments, and more beautiful than all that in its entirety can be imagined or desired by the creatures. Take notice also of the ugliness of sin, in order that by the opposite thou mayest come to a so much the better understanding of the beauty of grace; for neither darknesses, nor rottenness, nor the

most horrible, the most dreadful, nor the foulest of creatures can ever be compared to sin and to its ugliness. —

230. Thou perceivest therefore something of the greatness of the blessing, which the incarnate Word conferred upon his Precursor before he was born; and because saint John recognized it, he leaped for joy and exultation in the womb of his mother. — Although thou art engaged in important undertakings and works, do not forget or omit thy spiritual exercises and the strictness of a perfect life. This must not only be preserved and watched over, when all things go smoothly, but also under the greatest adversity, difficulty and labor; for imperfect human nature takes occasion of the slightest circumstance to relax its vigilance.

XVIII.

239. From the time of her receiving the Lord as her Guest in her house, though yet in the womb of the Virgin Mother, the holy Elisabeth was much favored by God. — A few times She merited to see most holy Mary during her prayers, ravished and raised from the ground and altogether filled with divine splendor and beauty, so that she could not have looked upon her face, nor remain alive in her presence, if she had not been strengthened by divine power. — — —

INSTRUCTION WHICH THE QUEEN, MOST HOLY MARY GAVE ME. — —

242. — If any disagreeable accident or injury should happen, which affects thee alone, accept it gladly, without so much as moving thy lips in self-defense, or making any complaints. Whatever is an injury to God, do thou reprehend without mixing up any of thy own grievances with those of his Majesty; for thou shouldst never find any cause for self-defense, but always be ready to defend the honor of God. But neither in the one nor the other, allow thyself to be moved by disorderly anger and passion. I wish also, that thou use great prudence in hiding and concealing the favors of the Lord: for the sacrament of the King is not to be lightly manifested, nor are carnal men capable or worthy of the mysteries of the Holy Ghost.

XIX.

249. Saint Elisabeth was likewise much versed and enlightened in the divine Scriptures, and much more so since the Visitation. — Many times She wondered at the profound wisdom of the Mother of God, and blessed Her over and over again, saying: “Blessed art Thou, my Mistress and Mother of my Lord, among all womankind; and may the nations know and magnify thy dignity. Most fortunate art Thou on account of the rich Treasure, which Thou bearest in thy virginal womb.” — These so exalted and heavenly dealings of Mary were diversified by many other acts of humility and self-abasement in serving not only her cousin Elisabeth, but also the servants of her house. Whenever She could find an occasion, She swept the house of her relative, and always her oratory at regular times; and with the servants She washed the dishes, and performed other acts of profound humility. — — — — —

ANSWER AND INSTRUCTION OF THE QUEEN OF HEAVEN.

252. — Whether thou eat, labor, rest, sleep, or watch, in all times and places, and in all occupations, adore, reverence and look upon thy great and powerful Lord, who fills all things and conserves all things. — His Majesty gave me such a deep knowledge of how much He is pleased with this virtue, that in order to be allowed to perform only one of the acts mentioned by thee, such as sweeping the floor or kissing the feet of the poor, I would have been ready to suffer the greatest torments of the world. — —

XX.

255. One of the servants in that house was of perverse inclination, restless, subject to anger, and accustomed to swear and curse. — She began to be much attracted and moved toward Mary and she sought to be in her presence and offered to serve Her with much affection, seeking to pass all the time possible with Her and in watching Her with reverence. —

256. — Although her Majesty knew, that the company and the interference of the demons was a just punishment for the sins of this woman, yet She interceded for her and obtained for her

pardon, remedy and salvation. She commanded the demons, in virtue of the authority conceded to Her, to leave this creature and not dare to disturb her or molest her thenceforth. — Mary admonished her, corrected her, and taught her the way of salvation, and changed her into a woman of kind and meek disposition. — —

258. In this manner our great Lady performed many works and caused many admirable conversions in a great number of souls; although it was done in silence and hidden to all. The whole family of Elisabeth and Zacharias were sanctified by her intercourse and conversation. — — —

INSTRUCTION WHICH THE HEAVENLY QUEEN AND
LADY GAVE ME. —

259. My dearest daughter, within two limits, as if within two extremes, all the harmony of thy powers and wishes must move. They are to preserve thyself in the grace and friendship of God, and to seek the same good fortune for others. In this let all thy life and activity be consumed. —

260. Hence whenever the Lord sends to thee, or throws in thy way, a needy soul and makes thee aware of its state, labor faithfully to assist it. Pray and weep with heartfelt and fervent love, that God may furnish the remedy for such great and dangerous evil, and do not neglect any means, divine or human, as far as thou art concerned, in order to obtain the salvation of eternal life for the soul entrusted to thee. —

XXI.

261. Already two months had passed since the coming of the Princess of heaven into the house of holy Elisabeth. — She asked the Lord with many tears to inspire her Cousin, the most holy Lady Mary, not to forsake her; at least, not to withdraw so soon her sweet company. — — —

265. — Most pure Mary fell into an ecstasy, wherein She was enlightened anew concerning the mysterious life and the dignity of the Precursor and concerning his work in preparing the hearts of men for the reception of their Redeemer and Teacher, and She made known to saint Elisabeth these sacraments in as

far as it was proper. — The kind Mother lovingly besought the Lord to assist her at her death and to fulfill her wishes in regard to her son. In regard to the other fond desires, the most prudent Virgin made no request, for in her heavenly wisdom She immediately saw, that to live always in the house of her cousin was not advisable, nor according to the will of the Most High.*

INSTRUCTION GIVEN TO ME BY THE HEAVENLY QUEEN
AND LADY MARY.

268. My daughter, whenever our desires arise from loving affection and are accompanied by a good intention, the Most High is not offended at our making them known, as long as it is done with submission and resignation to the dispositions of his divine Providence. When the soul presents itself before the Lord with such sentiments, He looks upon it as a Father and grants to it what is proper, withholds what is improper or does not conduce to its true welfare. —

XXII.

274. Her time approaching, saint Elisabeth did not call Her to be present at the birth, because reverence for the dignity of Mary and for the Fruit within her womb, prudently withheld her from asking, what might not seem befitting. —

275. At the request of Elisabeth the Queen received in her arms the new born child and offered him as a new oblation to the eternal Father, and his Majesty, well pleased, accepted it as the first-fruits of the Incarnation and of the divine decrees. The most blessed child, full of the Holy Ghost, acknowledged his sovereign Queen, showing Her not only interior, but outward reverence by a secret inclination of his head, and again he adored the divine Word, which was manifested to him in her womb by an especial light. —

276. While the Queen of the universe held the infant in her arms, She was for a short time secretly wrapt in sweetest ecstasy; during it She offered up this prayer for the child, holding it close to the same breast, where the Onlybegotten of the Eternal and of Herself was soon to rest. —

*See full edition for many more particulars of this visit.

277. — The holy priest Zacharias remained mute and unable to manifest his joy by word of mouth; for the hour of his miraculous cure had not arrived. —

INSTRUCTION WHICH THE QUEEN OF HEAVEN GAVE ME.

278. My dearest daughter, do not be surprised, that my servant John feared and hesitated to come into the world. Life can never be loved by the ignorant devotees of the world in the same degree, as the wise, in divine science, abhor and fear its dangers. —

279. — If at any time the Lord should bid thee to relieve the necessities of thy fellow creatures, I desire that thou do not lose this refuge. Act as one who lives in a castle surrounded by enemies, and who perchance must go to the gate to transact necessary business. He acts with such wariness, that he will pay more attention to safeguard his retreat and shield himself, than to transact business with others, being always on the watch and on guard against danger. So must thou live, if thou wishest to live securely; for doubt not, that enemies more cruel and poisonous than asps and basilisks surround thee. — — —

XXVII.

284. — Although it is not possible to record all the sweet words of counsel, which the heavenly Lady spoke to saint Elisabeth before her departure, I will write down some of them, as far as I have understood them and as far as they can be reproduced by our insufficient language. Most holy Mary said: “My beloved cousin, the Lord has selected thee for the fulfillment of most exalted mysteries.” — —

286. “As long as thy husband Zacharias lives, seek to love, serve and obey him with especial earnestness. Look upon thy miraculous child as a continual sacrifice to his Creator; in God and for God thou canst love him as a mother; for he shall be a great Prophet, and in the spirit of Elias he shall defend the honor of the Most High and exalt his name.” — — —

289. — Zacharias was still dumb, and therefore it was necessary, that saint Elisabeth should preside in this meeting. —

290. — As is recorded in the Gospel of saint Luke, some of

those present in the meeting suggested that the infant be named after his father: but the prudent mother, seconded by the most holy Mary, said: "My son must be named John."—

291. The relatives then appealed by signs to Zacharias, who, being unable to speak, asked for a pen and declared his name by writing upon the tablet: "Joannes est nomen ejus." "John is his name." At the same time most holy Mary, making use of her power over all nature, commanded the dumbness to leave him, his tongue to be loosened; for the moment had arrived when it should bless the Lord.—

293. In the divine canticle of the Benedictus Zacharias embodied all of the highest mysteries, which the ancient Prophets had foretold in a more profuse manner concerning the Divinity, Humanity and the Redemption of Christ, and in these few words he embraces many great sacraments.— — —

297.—Some of those present were likewise enlightened, becoming aware that the time of the Messiah and of the fulfillment of the ancient prophecies was at hand. Full of astonishment at these unexpected wonders and prodigies, they exclaimed: "Who shall this child be, since the hand of the Most High is in him so marvelous and powerful?"

ANSWER AND INSTRUCTION OF THE QUEEN OF THE WORLD.

300.—Moreover the wonders of the Lord run less risk in priests, even when they are more openly revealed to them. If they live up to their dignity, their works in comparison with those of the other creatures, are like those of the angels and the seraphim. Their countenance should be resplendent, like that of Moses, when he came forth from converse with the Lord. At least they should deal with the rest of men in such a manner, that they be honored and revered as next to God. I desire that thou understand, my dearest, that the Most High is greatly incensed against the world in this matter: as well against the priests as against laymen. Against the priests: because, forgetting their exalted dignity, they debase themselves by a contemptible, degraded and scandalous life, giving bad example to the world by mixing up with it to the neglect of their sanctification. And against the laymen, because they

act with a foolhardy presumption toward the anointed of the Lord, whom, though imperfect and blamable in their lives, men on earth ought to honor and revere as taking the place of Christ, my most holy Son. — — —

XXIV.

304. At the call of Elisabeth, saint Joseph, the most fortunate of husbands, had come in order to attend most holy Mary on her return to her home in Nazareth.* — — — — —

309. The Queen visited also the child John, received him in her arms and bestowed upon him many mysterious blessings. The wonderful infant by divine dispensation spoke to the Virgin, although in a low and infantile voice: "Thou art the Mother of God himself, the Queen of all creation, the Keeper of the ineffable Treasure of heaven, my help and protection: grant me, thy servant, thy blessing, and may thy intercession and favor never fail me." Three times he kissed the hand of the Queen of heaven; likewise he adored the incarnate Word in her virginal womb, and asked Him for his benediction and grace. —

INSTRUCTION BY THE MOST HOLY QUEEN MARY.

313. — If any married women come to seek thy advice, exhort them to be obedient to their husbands, peacefully subjecting themselves, living retired in their houses and carefully fulfilling their obligations toward their families. Tell them not to give themselves up entirely to their occupations nor to lose themselves in their daily cares on pretext of necessity; for much more must be trusted to the goodness and liberality of God than to one's own immoderate bustle and activity. In whatever happened to me in my condition, thou wilt find true instruction and example; and my whole life will be an example of perfection for the guidance of souls, and therefore I will not need to give thee further direction.

XXV.

315. — The great Queen and saint Joseph again consumed four days in their return journey, as they had done on their coming. —

*For omissions, see full edition.

316. As the divine Fruit of her womb was naturally of the most perfect growth and as She was Herself of the most comely and well-proportioned shape without any defect whatever, it was natural that her condition* should become noticeable, and She knew that it would be impossible to conceal it much longer from her husband. Nevertheless the great Lady besought the Lord to fill the heart of her spouse with patience and wisdom and to assist him with grace, that he might act in the conjuncture according to the divine pleasure. — — — — —

INSTRUCTION WHICH THE QUEEN OF HEAVEN GAVE ME.

320. — On account of their forgetfulness and carelessness, the children of men, and especially the members of the Church, live the life of faith as if they had lost it, allowing it to decay for want of charity. These are the ones, who have received in vain this their new soul, as David says, because they neglect it as if they had never obtained it.

321. — I therefore charge thee, that whenever souls come to thee full of this forgetfulness of their faults, and harassed by the demons, thou pray for them with lively faith and confidence. If the Lord does not always fulfill what thou desirest and what they ask, He will follow his own secret counsel, and thou wilt have pleased Him by having acted as a true spouse and daughter. —

XXVI.

322. At the instant of the incarnation of the Word, as I said in chapter eleventh, Lucifer and all hell felt the power of the right arm of the Almighty which hurled them to the deepest of the infernal caverns. There they remained overwhelmed for some days, until the Lord in his admirable providence allowed them to come forth from this captivity, the cause of which they did not know. The great dragon then arose and scoured the earth, spying everywhere for new developments, to which he might attribute the rout, which he and all his satellites had experienced. — He spent in this search three months and finally returned to hell just as ignorant of the true cause as when he had come forth. — — —

*After three months.

326.—Although the Almighty could always repress and restrain the devils by force; yet He proceeds in this matter according to what is most appropriate to his infinite goodness. On this account the Lord concealed from these enemies the dignity of the most holy Mary and the wonderful manner of her pregnancy, as well as her virginal integrity before and after birth; and He concealed it still more effectively by giving her a husband.* —————

INSTRUCTION VOUCHSAFED ME BY THE QUEEN OF HEAVEN,
THE MOST HOLY MARY.

332.—I wish to make known to thee, that no intellect, nor any tongue of man or angel can picture the rage and fury, which Lucifer and his demons entertain against mortals just because they are images of God and because they are capable of enjoying Him for all eternity. The Lord alone can comprehend the deadly malice of these proud and rebellious spirits against his holy name and against his worship. If these foes were not restrained by his mighty arm, they would in one moment destroy the world; they would like famishing lions, like wild beasts and fierce dragons, despatch all mankind and tear them to pieces. Now however the most kind Father of all mercies wards off and curbs their fury and He bears his little children in his arms in order that they may not fall a prey to these hellish wolves. — —

XXVII.

339.—In the meanwhile Lucifer issued from the meeting, now filled with such hateful spite against Her, that he considered the perdition of all the other souls as of small consequence. —

340. In order to begin his battle Lucifer brought with him the seven legions with their seven principal leaders, whom after the fall from heaven he had appointed to tempt men to the seven capital sins. Each of these seven squadrons he charged with the duty of exerting their utmost strength against the immaculate Princess. —————

*More about this in full edition.

INSTRUCTION GIVEN TO ME BY THE MOST HOLY MARY.

358. — Not less warily must thou conduct thyself, when thy enemy makes use of other creatures for thy destruction. This he does in two ways: either leading them on to immoderate love, or to undue dislike or hatred. As soon as thou noticest a disorderly affection in those with whom thou conversest, observe the same precaution as in flying from the demon; yet with this difference, that while thou hatest him as thy enemy, thou must consider the others as God's creatures to whom thou must not deny the consideration due to them on account of his Majesty. But in as far as withdrawing from them is concerned, act as if they were thy enemies; for in regard to the service, which the Lord requires of thee and in regard to thy present condition, it is the devil who operates in these persons toward separating thee from thy God and from thy duty. If on the other hand they hate and persecute thee, answer them with meekness and love, praying for them with intimate affection of thy heart. If it should be necessary, soothe the wrath of thy persecutors with sweet words, and undeceive those, who are led astray by false reports. Do this not in order to excuse thyself, but in order to pacify thy brethren and for their inward and outward peace; thus thou wilt at one and the same time conquer thyself and those who hate thee. In order to be well practiced in this way, of acting it is necessary to cut off the very roots of the capital sins, to tear them out, and to die to the movements of the appetite. For in these appetites the seven capital vices to which the devil leads men, are rooted, and in these disorderly and undisciplined passions he sows the germs of the seven sins.

XXVIII.

363. — I have been informed of a great mystery, which affords us consolation in this conflict of the holy Church against her wicked enemies. Namely, on account of this triumph* of most holy Mary and on account of another, which She gained over the demons after the Ascension of our Lord, the Almighty, in reward of her battles, decreed, that through her intercession and virtue all the heresies and sects of the world against the

*See full work for more of these great combats of Mary with the devil.

holy Church were to be destroyed and extinguished. The time appointed for this blessing was not made known to me; probably, the fulfillment of this decree is dependent upon some tacit and unknown condition. ————

369. — The heavenly Lady was to achieve the greatest triumph, that ever was gained, or could be gained over hell by a mere creature. These legions of wickedness arrived in all their hellish array to present themselves before the heavenly Queen and with indescribable fury. Uniting all the scheming plots of which they had until then availed themselves separately, and adding what little they could, they advanced to make a universal onslaught. —

370. — Rising up in ardent and invincible valor, She turned toward the demons and spoke to them: “Who is like unto God, that dwells on high?” And repeating these words She added: “Prince of darkness, author of sin and death, in the name of the Most High I command thee to become mute and with thy legions to cast thyself into the infernal caverns.” — Together they fell into the abyss and remained fixed in its lowest caverns, as had happened to them at the time of the Incarnation, and as I will describe further on at the temptation and at the death of Christ our Lord. ————

INSTRUCTION WHICH OUR QUEEN AND MISTRESS GAVE ME. —

374. Thou must be much more wary, my daughter, in the beginning of the temptations; for there is then greater danger, lest the soul, yielding to the concupiscent or the irascible passions, by which the light of reason is obscured and darkened, allow itself to be thrown into confusion. As soon as the demon notices such a state of mind, he will raise a whirlwind of dust in the faculties. His fierceness is so immeasurable and implacable, that it will then increase in fury. He will add flame to flame, thinking that the soul has no one to defend and rescue it from his hands. With the force of his temptations increases also the danger of failing in the necessary resistance, since the soul has commenced to yield in the very beginning. —

BOOK FOUR.

HOLY MARY AT THE NATIVITY OF CHRIST AND DURING THE FIRST TWELVE YEARS OF HIS LIFE

I.

375. The divine pregnancy of the Princess of heaven had advanced to its fifth month, when the most chaste Joseph, her husband, commenced to notice the condition of the Virgin; for on account of the natural elegance and perfection of her virginal body, as I have already remarked, any change could not long remain concealed and must so much the sooner be discovered. One day, when saint Joseph was full of anxious doubts and saw Her coming out of her oratory, he noticed more particularly this evident change, without being able to explain away what he saw so clearly with his eyes. ————

381. — The man of God watched Her without outward demonstration, yet with a greater anxiety than that of any man that ever lived. The pregnancy of most holy Mary was not burdensome or painful to Her; but as the great Lady in serving him at table or any other domestic occupations, necessarily disclosed her state more and more plainly, saint Joseph noticed all these actions and movements and with deep affliction of soul verified all his observations. ————

INSTRUCTION BY OUR MOST HOLY QUEEN AND LADY.

385. — Mortal men are ignorant of their ways and of the goal to which they lead. In their ignorance they should not presume to choose, lest they make themselves guilty of great temerity and incur the danger of damnation. But if they resign themselves with all their heart to the divine Providence, acknowledging Him as their Father and themselves as his children and creatures, his Majesty will constitute Himself as their Protector, Helper and Director; and He will assume these offices with such love, that He wishes to call heaven and earth to witness, how much He considers it his affair to govern his own and direct those, who trust and resign themselves into his hands. If God were capable of grief, or of jealousy like men, it would

be aroused in Him by the claims of creatures that they have a right to provide for the welfare of souls and that souls should seek to supply their necessities from other quarters independently of Him. Mortals would not be so ignorant of this truth, if they would study what happens between a father and his children, a husband and his wife, one friend and another, a prince and his well-loved and honored subject. All that these do is nothing in comparison with the love, which God has for his children, and that which He can do and will do for them. — —

II.

388. In his tormenting doubts the most upright heart of Joseph sometimes prudently tried to find relief and ease for his sorrow by reasoning for himself and persuading himself that the pregnancy of his Spouse was as yet doubtful. But this self-deception vanished more and more every day on account of the increasing evidence of that state in the most holy Virgin. — Her charming beauty, healthfulness and gracefulness visibly increased before his eyes. All this only nourished the anxieties and the torments of his most chaste love, so that his interior was engulfed by the turbulent waves of his loving sorrow in unutterable confusion and he was finally stranded on the shores of this sea of grief by the overpowering evidence of his senses in regard to the pregnancy of Mary. — — — —

393. — He then resolved to depart during that night, and in order to prepare for his journey, he packed some clothes and other trifles into a small bundle. Having also claimed some wages due to him for his work, he retired to rest with the intention of leaving at midnight. — — —

INSTRUCTION WHICH MARY THE QUEEN OF HEAVEN GAVE ME. —

396. — Above all things I admonish thee never to judge evil of any one, even if thou seest with thy own eyes the outward warrants of the judgment; for perfect and sincere charity will teach thee to find a prudent evasion and excuse for all faults of thy neighbor. God has placed my spouse, saint Joseph, as a shining example for such a course of action, since no one had more evident proofs of evil, and no

one was more discreet in deferring his judgments. For in the law of discreet and holy charity it must be held as prudence, not temerity, to suspect higher causes, as yet unseen, rather than to judge and condemn our neighbors for faults in which his guilt is not clearly evident. I do not give thee special instructions for those that are in the state of matrimony, since they can derive them manifestly from the whole course of my life. But from the above instruction all can profit, although just now I have in view thy own advancement, because I desire it with especial love. Hear me, daughter, and fulfill my counsels and follow these my words of eternal life.

III.

399. Full of this sorrow, which had now become an intolerable pain, saint Joseph, after saying the prayer above mentioned, composed himself for a short sleep, assured that he would wake up at the right time to leave his home at midnight, and, as he thought, without the knowledge of his Spouse. — The Most High sent his archangel Gabriel, in order to reveal to him during his sleep the mystery of the Incarnation and Redemption in the words recorded in the Gospel.* — — —

403. Saint Joseph awoke with the full consciousness, that his Spouse was the true Mother of God. —

404. The holy spouse now left his little room, finding himself so happily changed in sentiments since the time he had composed himself for sleep. — Weeping, he began to show his reverence for his heavenly Spouse, by setting the rooms in order, scrubbing the floors, which were to be touched by the sacred feet of most holy Mary. He also performed other chores which he had been accustomed to leave to the heavenly Lady before he knew her dignity. —

INSTRUCTION WHICH THE HEAVENLY LADY, MOST HOLY
MARY, GAVE ME.

405. — The Most High does not wish to see the creatures disturbed by afflictions, but that they gain merits; not that they lose courage, but that they test their own power when aided by

*For full account of this most touching episode, see complete work.

grace. Although the more violent temptations are wont to close the haven of exalted peace and knowledge of God, and although they ground the creature more firmly in the knowledge of its own lowliness; yet, if the soul loses its interior tranquillity and equilibrium, it will make itself unfit for the visit of the Lord, for hearing his voice, and for being raised up to his embrace. —

406. — In this I point out to thee the example of my spouse saint Joseph, who believed the angel without a moment's hesitation and immediately with prompt obedience executed his commands; and thereby he merited to be raised to great reward and dignity. If he humiliated himself so deeply after having had such great, though only apparent reasons for anxiety and without even having sinned in what he did, how must thou, a mere worm of the earth, acknowledge thy littleness and humble thyself to the dust, weeping over thy negligence and sins, in order that the Most High may look upon thee with the love of a Father and as a Spouse.

IV.

407. The husband of Mary, saint Joseph, now better informed, waited until his most holy Spouse had finished her contemplation, and at the hour known to him, he opened the door of the humble apartment which the Mother of the heavenly King occupied. Immediately upon entering, the holy man threw himself on his knees, saying with the deepest reverence and veneration: "My Mistress and Spouse, true Mother of the eternal Word, here am I, thy servant, prostrate at the feet of thy clemency. For the sake of thy God and Lord, whom Thou bearest in thy virginal womb, I beseech Thee to pardon my audacity. —

410. — The heavenly Lady, upon hearing the words of the holy man, answered in the words of the Magnificat, as She had done on her visit to saint Elisabeth, and She added other canticles. She was all aflame in ecstasy and was raised from the earth in a globe of light, which surrounded Her and transfigured Her with the gifts of glory. —

412. — In order that he might be still more apt and so much the more recognize his obligation to serve his heavenly Spouse, it was also made known to him, that all the gifts and blessings came to him because of Her: those before his espousal, because

he had been selected for her husband, and those afterward, because he had won and merited this distinction.— — — — —

INSTRUCTION VOUCHSAFED BY THE HEAVENLY QUEEN AND LADY. —

415.—The complaint, which the Lord and I have against men, is their inhuman perversity in persisting to treat each other with so much want of humility and love. In this they commit three faults, which displease the Most High very much and which cause the Almighty and me to withhold many mercies. The first is, that men, knowing that they are all children of the same Father in heaven, works of his hands, formed of the same nature, graciously nourished and kept alive by his Providence, reared at the same table of divine mysteries and Sacraments especially of his own body and blood, nevertheless forget and despise all these advantages, concentrating all their interest upon earthly and trivial affairs, exciting themselves without reason, swelling with indignation, creating discords and quarrels, indulging in detractions and harsh words, sometimes rising up to most wicked and inhuman vengeance or mortal hate of one another. The second is, that, when through human frailty and want of mortification, incited by the temptation of the devil, they happen to fall into one of these faults, they do not at once seek to rid themselves of it nor strive to be again reconciled, as should be done by brothers in the presence of a just judge. Thus they deny God as their merciful Father and force Him to become the severe and rigid Judge of their sins; for no faults excite Him sooner to exercise his severity than the sins of revenge and hate. The third offense, which causes his great indignation, is, that sometimes, when a brother comes in order to be reconciled, he that deems himself offended will not receive him and asks a greater satisfaction than that which he knows would be acceptable to the Lord, and which he himself offers as satisfaction to God's majesty. For all of them wish, that God, who is most grievously offended, should receive and pardon them, whenever they approach Him with humility and contrition; while those that are but dust and ashes, ask to be revenged upon their brothers and will not content themselves with the satisfaction, which the Most High himself readily accepts for their own sins.—

417. — I impose upon thee as my most rigorous precept, that thou give offense neither in thought, word or deed to any of thy neighbors; and that thou prevent any of thy subjects, and, as far as thou canst, any other person in thy presence, from injuring their neighbor. —

V.

419. — But the heavenly Lady, — besought saint Joseph not to bend the knees to Her, for though this worship was due to the Lord whom She carried in her womb, yet as long as He was within, unseen by any one, no distinction was externally manifest between his and her own person. —

420. — A few times, in reward of his holiness and reverence, or for the increase of both, the infant God manifested Himself to him in a wonderful manner: he saw Him in the womb of his purest Mother enclosed as it were in the clearest crystal. — — —

424. Never did saint Joseph see his heavenly Spouse asleep, nor did he of his own experience know whether She ever slept, although he besought Her to take some rest, especially during the time of her sacred pregnancy. The resting-place of the Princess was the low couch, which I said had been constructed by saint Joseph; and on it were the coverings which served Her during her brief and holy sleep. Her undergarment was a sort of tunic made of cotton, but softer than the ordinary or common cloth. This tunic She never changed from the time since She left the temple, nor did it wear out or grow old or soiled, and no person ever saw it, nor did saint Joseph know, that She wore that kind of a garment; for he never saw any other part of her clothing except the outside garments, which were open to the view of other persons. — Her sustenance was fruit, fishes and ordinarily bread and cooked vegetables, but of all these She partook in exact measure and weight, only so much as was necessary for nourishment of the body and the maintaining of the natural warmth without any superfluities that could pass over into excess of harmful corruption. — —

INSTRUCTION GIVEN ME BY THE QUEEN OF HEAVEN,
MOST HOLY MARY.

426. — Consider the watchfulness, the untiring study and care of ambitious and aspiring men. Look upon their struggle to be

esteemed in the world, their strivings never at rest, though so vain and worthless; how they conduct themselves outwardly according to the false notions which they have of themselves; how they pretend to be what they are not, and how they exert themselves to obtain through these false pretenses the treasures, which, though only earthly, they do not deserve. Hence it should be a cause of confusion and shame to the elect, that deceit should urge on the sons of perdition with greater force than truth urges them; that the number of those, who in the world are anxious to advance in the service of their God and Creator, should be so small in comparison with the number of those who serve vanity; that there should be so few of the elect, though all are called. —

VI.

432. It happened also not a few times that the heavenly Lady and her spouse found themselves so poor and destitute of means, that they wanted the necessaries of life; for they were most liberal in their gifts to the poor and they were never anxious to store up beforehand food or clothing, as is wont with the children of this world in their faint-hearted covetousness. —

433. — Although he labored for others, as did also his heavenly Spouse, yet never did they ask for any wages, or set a price on their work, asking payment therefor; they performed all their work not for gain, but in obedience to a request or for charity, leaving the payment of wages entirely in the hands of their employers and accepting it not as a just return for their labors, but as a freely given alms. This is the perfection of sanctity, which saint Joseph learnt by the heavenly example given to him in his house by the most holy Virgin. —

TEACHING VOUCHSAFED ME BY THE SAME QUEEN AND LADY.

435. — How many men are not fascinated by their unbounded greed? They all ordinarily stake their hopes on gold and material riches; and in order to increase them, they exert all the forces of their natural being. Thus they spend all the time of their life, which was given them in order to gain eternal

rest and happiness, in these vanities. — Soon the Most High for greater punishment withdraws his kindly care from creatures so detestable and denies them his paternal protection, thus letting them fall into the deepest misfortune that can befall man in this life. —

437. I do not wish to say that the mortals should yield to laziness and negligence; on the contrary it is just, that all should labor, and doing nothing is also a great and very reprehensible sin. Thus riches as well as poverty must be attributed to God and made use of in a holy and legitimate way for the glory of the Creator and Ruler of all things. If men would observe this rule of action nobody would be without the assistance of the Lord, who is a true Father, and neither would the poor be led into sin by poverty, nor the rich by prosperity. —

VII.

440. — All the articles and coverings necessary for her divine Infant the great Lady prepared with her own hands, and while She sewed and trimmed them She shed tears of ineffable devotion remaining continually on her knees. Saint Joseph gathered such flowers and herbs as he could find, from which, together with other aromatic materials, the zealous Mother extracted fragrant essences. With these She sprinkled the sacred vestments of the Victim of sacrifice which She awaited. — — —

INSTRUCTION WHICH MARY, THE MOST HOLY QUEEN, GAVE ME.

445. The lesson of this chapter, my daughter, should be, that thou bear in mind with what reverence thou must handle all the things consecrated and devoted to the divine service; and at the same time estimate, how reprehensible is the irreverence, with which the ministers of the Lord offend Him in their disregard for the sacred objects. They should not forget or slight the indignation of his Majesty against them for the gross discourtesy and ingratitude, which they ordinarily show by handling the sacred ornaments and objects of worship without attention and respect. And great is the anger of the Lord against those who possess the income or stipends of his most sacred blood, if they waste and squander them on vile vanities

and indecent profanities. For their sustenance and convenience, they seek what is most costly and valuable, while for the honor and worship of the Lord they are satisfied with what is most cheap, common and ordinary. When this happens, especially in regard to the linens, which touch the body and blood of the most holy Son, such as corporals and purificators, I wish thee to understand, that the holy angels, that assist at the most exalted and sublime Sacrifice, are, as it were, struck with horror and cover their eyes at the sight, full of astonishment that the Most High bears with them and suffers such boldness and presumption.* — — —

VIII.

452. — They at the same time resolved upon the day of their departure and Joseph diligently searched in the town of Nazareth for some beast of burden to bear the Mistress of the world. He could not easily find one, because so many people were going to different towns in order to fulfill the requirements of the edict of the emperor. But after much anxious inquiry saint Joseph found an unpretentious little beast, which, if we can call such creatures fortunate, was the most fortunate of all the irrational animals. —

453. — The humble Queen thanked him for his loving attention, and referring it all to the glory and service of her most holy Son, She consoled and animated him to meet courageously the hardships of the journey, assuring him anew, that the Almighty was pleased with his affectionate solicitude. She also informed him of the will of his Majesty, that they meet with patience and joy of heart the hardships of poverty on their way. In order to begin her journey the Empress of heaven knelt at the feet of saint Joseph and asked him for his blessing. — —

INSTRUCTION WHICH MOST HOLY MARY THE QUEEN
VOUCHSAFED ME.

455. — Listen to all with attention and silence in order to learn from them; in speaking be very slow and reserved, for in

*Priests will find valuable suggestions in full edition.

this consists prudent and careful intercourse. Always seek to secure the blessing of the Lord for whatever thou wishest to undertake, in order that thou mayest not wander from what is pleasing to Him.

IX.

456. The most pure Mary and the glorious saint Joseph departed from Nazareth for Bethlehem alone, poor and humble in the eyes of the world. None of the mortals thought more of them than what was warranted by their poverty and humility. But, O the wonderful sacraments of the Most High, hidden to the proud, and unpenetrated by the wisdom of the flesh! They did not walk alone, poor or despised, but prosperous, rich and in magnificence. — They were accompanied by the ten thousand angels, which — were appointed by God himself as the servants of her Majesty during that whole journey. — —

458. — On account of their poverty and timid retirement they were treated with less hospitality and consideration than others, especially the well-to-do; for the world judges and usually confers its favors according to outward appearance and according to personal influence. — — —

461. For the greater reproach of human ingratitude it happened also that once during these wintry days, they reached a stopping-place in the midst of a cold rain and snow storm (for the Lord did not spare them this inconvenience), and they were obliged to take shelter in the stables of the animals, because the owners would not furnish better accommodation. —

462. Thus variously and wonderfully assisted, our Travelers arrived at the town of Bethlehem at four o'clock on the fifth day, a Saturday. — While wandering through the streets they passed the office of the public registry and there inscribed their names and paid the fiscal tribute in order to comply with the edict and not be obliged to return. They continued their search, betaking themselves to other houses. But having already applied at more than fifty different places, they found themselves rejected and sent away from them all. —

463. It was nine o'clock at night, when the most faithful Joseph, full of bitter and heartrending sorrow, returned to his

most prudent Spouse and said: "My sweetest-Lady.*—no doubt heaven, in thus allowing the hearts of men to be so unmoved as to refuse us a night-lodging, conceals some mystery. I now remember, Lady, that outside the city walls there is a cave, which serves as a shelter for shepherds and their flocks. Let us seek it out; perhaps it is unoccupied, and we may there expect some assistance from heaven, since we receive none from men on earth." The most prudent Virgin answered: "My spouse and my master, let not thy kindest heart be afflicted, because the ardent wishes which the love of thy Lord excites in thee, cannot be fulfilled. Let us go gladly wherever the Lord shall guide us." The holy angels accompanied the heavenly pair, brilliantly lighting up the way, and when they arrived at the city gate, they saw that the cave was forsaken and unoccupied. — — — — —

INSTRUCTION WHICH THE MOST HOLY MARY, THE QUEEN OF
HEAVEN GAVE ME. —

465. My most holy Son is such a faithful Lover of souls, that He has set me as the teacher and living example of the love of humility and true contempt of worldly vanity and pride. He ordained also for his own glory as well as for my sake, that I, his Servant and Mother, should be left without shelter and turned away by mortals, in order that afterwards his beloved souls might be so much the more readily induced to offer Him a welcome, thus obliging Him, by an artifice of love, to come and remain with them. He also sought destitution and poverty, not because He had any need of them for bringing the practice of virtues to the highest perfection, but in order to teach mortals the shortest and securest way for reaching the heights of divine love and union with God. — —

X.

470.—The great Queen and Empress, who was already informed of the mystery to be transacted here, set about cleaning with her own hands the cave, which was so soon to serve as a royal throne and sacred mercy-seat. —

*Read full edition to find saint Joseph to be the most courteous of men.

471. — Saint Joseph started a fire with the material which he had brought for that purpose. As it was very cold they sat at the fire in order to get warm. They partook of the food which they had brought, and they ate this their frugal supper with incomparable joy of their souls. —

472. — She requested her spouse saint Joseph to betake himself to rest and sleep as the night was already far advanced. — Saint Joseph retired to a corner of the entrance, where he began to pray. —

473. The Queen of all creatures was called from the resting-place by a loud voice of the Most High, which strongly and sweetly raised Her above all created things and caused Her to feel new effects of divine power; —

475. — She was kneeling in the manger, her eyes raised to heaven, her hands joined and folded at her breast, her soul wrapped in God and She herself was entirely permeated by the Divinity. In this position and at the end of the heavenly rapture the most exalted Lady gave to the world the Only-begotten of the Father and her own; our Saviour Jesus, true God and man, at the hour of midnight, on a Sunday, in the year of the creation of the world five thousand one hundred and ninety nine (5199) which is the date given in the Roman Church and which date has been manifested to me as the true and certain one.* — — — —

480. — The two sovereign princes, saint Michael and saint Gabriel, were the assistants of the Virgin on this occasion. — All this happened in a short space of time. In the same moment in which the holy angels thus presented the divine Child to his Mother, both Son and Mother looked upon each other, and in this look She wounded with love the sweet Infant and was at the same time exalted and transformed in Him. From the arms of the holy princes the Prince of all the heavens spoke to his holy Mother: “Mother, become like unto Me.” —

482. After this interchange of words, so full of mysteries, the divine Child suspended the miracle of his transfiguration, or rather He inaugurated the other miracle, that of suspending the effects of glory in his most holy body, confining them solely

*See full account of the greatest event of the world in complete edition.

to his soul; and He now assumed the appearance of one capable of suffering. — — —

485. It was now time to call saint Joseph, the faithful spouse of the most discreet and attentive Lady.— At the desire of his heavenly Spouse he issued from his ecstasy and, on being restored to consciousness, the first sight that met his eyes was the divine Child in the arms of the Virgin Mother reclining against her sacred countenance and breast.— When saint Joseph had begun to adore the Child, the most prudent Mother asked leave of her Son to arise, (for until then She remained on her knees) and, while saint Joseph handed Her the wrappings and swaddling-clothes, which She had brought, She clothed Him with incomparable reverence, devotion and tenderness. Having thus swathed and clothed Him, his Mother, with heavenly wisdom, laid Him in the crib, as related by saint Luke. For this purpose She had arranged some straw and hay upon a stone in order to prepare for the Godman his first resting-place upon earth next to that which he had found in her arms.—

TEACHING OF THE MOST HOLY QUEEN MARY.

486. My daughter, if men would keep their heart disengaged and if they would rightly and worthily consider this great sacrament of the kindness of the Most High towards men, it would be a powerful means of conducting them in the pathway of life and subjecting them to the love of their Creator and Redeemer. For as men are capable of reasoning, if they would only make use of their freedom to treat this sacrament with the reverence due to its greatness, who would be so hardened as not to be moved by tenderness at the sight of their God become man, humiliated in poverty, despised, unknown, entering the world in a cave, lying in a manger surrounded by brute animals, protected only by a poverty-stricken Mother, and cast off by the foolish arrogance of the world?— — —

XI.

492.— Although not all the just upon earth were informed at that time of this sacrament; yet in all of them were wrought

certain divine effects in the hour in which the Savior of the world was born. For all the just felt in their hearts a new and supernatural joy, though they were ignorant of its cause. There were not only movements of joy in the angels and in the just, but also wonderful movements in the insensible creatures; for all the influences of the planets were renovated and enlivened. — —

494. The shepherds found themselves suddenly enveloped and bathed in the celestial radiance of the angel, and at his sight, being unfamiliar to such visions, they were filled with great fear. —

495. — Conferring among themselves the thoughts excited by this message, they resolved to hasten in all speed to Bethlehem and see the wonder made known to them by the Lord. They departed without delay and entering the cave or portal, they found, as saint Luke tells us, Mary and Joseph, and the Infant lying in the manger. — — — —

INSTRUCTION BY THE MOST HOLY QUEEN MARY. —

499. Consider the wicked disposition of mortals in the present age, in which the light of the Gospel has been spread and confirmed by so many miracles wrought by God in his Church. In spite of all this there are so few, who are perfect and who seek to dispose themselves for greater participation in the fruits and benefits of the Redemption. Although the number of fools is so great and the vices are become so measureless, there are those who think, that also the perfect are numerous, because forsooth men do not so openly dare to act in opposition to God: there are fewer than one thinks, and many less than there should be. —

XII.

502. — It never occurred to satan in his vanity and indomitable pride, that the majesty and greatness of God should humiliate itself; because he himself sought after applause, ostentation, reverence and exaltation, wishing if possible to appropriate all honor to himself. — — —

506. The desire of holding the infant God and the reverential fear of Him caused in saint Joseph heroic acts of love, of faith, of humility and profoundest reverence. Trembling with discreet fear, He fell on his knees to receive Him from the hands of his most holy Mother, while sweetest tears of joy and delight copiously flowed from his eyes at a happiness so extraordinary. The divine Infant looked at him caressingly and at the same time renewed his inmost soul with such divine efficacy as no words will suffice to explain. — — — — —

INSTRUCTION WHICH THE QUEEN AND LADY OF HEAVEN GAVE ME.

511. — Thou must direct all those endeavors and all those desires and exertions, with which thou wouldst have wished thyself to be animated, if thou hadst seen and adored my most holy Son in his birth and infancy, toward the fulfillment of this doctrine; for if thou imitatest me, thou mayest rest secure, that thou hast me as a Teacher and the Lord for an assured possession of thy soul. In this assurance Thou canst speak to Him, embrace Him and delight thyself with Him, as with One who is present; for in order to communicate these delights to the pure and untainted souls He has assumed human flesh and become a child. But always look upon Him as the great God, though a child, in order that thy caresses may be guarded by reverence and thy love accompanied by holy fear; for the one is due to Him as God, and the other befits his immense bounty and merciful magnificence. —

XIII.

520.— Most holy Mary* issued from her prayer and requested saint Joseph to take the necessary steps for the Circumcision of the divine Infant. With rarest prudence She avoided telling Him anything of what She had been told in answer to her prayer. — — — — —

INSTRUCTION WHICH MARY OUR MOST HOLY LADY GAVE ME. —

525. — Many souls either render themselves unworthy or incapable to receive great blessings, or, if they receive them, grow

*On a subsequent day.

into a dangerous rudeness and torpidity, which offends the Lord very much. The loving sweetness with which the Lord often treats them, engenders in them a certain presumption and disrespectful forwardness, causing them to deal with his infinite Majesty in an irreverent manner. —

526. — The rational creatures are by nature equal to each other, although the conditions and circumstances of each may vary; and the familiarity of human love and friendship may disregard the accidental differences in yielding to the human feelings. But in their love of God they must be mindful of the immeasurable excellence of the infinite Being, since its object is as well the infinite goodness as the infinite majesty of God. — —

528. — Though, as his true Mother, I held in my arms God himself, I never presumed to ask Him to explain to me anything whatever by extraordinary revelation, neither for the sake of knowing it or for the sake of ridding myself of suffering, nor for any other merely human reason. — —

XIV.

532. In order to show as much exterior reverence for the sacred rite of circumcision as was possible in that place, saint Joseph lighted two wax tapers. — She humbly requested to be allowed to remain, saying that She desired to be present at the performance of this rite, since She held it in great esteem, and that She would have courage to hold her Son in her arms as She wished not to leave Him alone on such an occasion. All that She would ask would be, that the circumcision be performed with as much tenderness as possible, on account of the delicacy of the Child. — —

534. — True to his human nature, the divine Infant shed tears as other children. Although the pains caused by the wounding were most severe, as well on account of the delicacy of his body as on account of the coarseness of the knife, which was made of flint; yet his tears were caused not so much by the sensible pain, as by the supernatural sorrow caused by his knowledge of the hard-heartedness of mortals. — With reciprocal love and compassion the Child clung to his Mother, while She sweetly caressed Him at her virginal breast. — — — —

INSTRUCTION WHICH OUR MOST HOLY QUEEN MARY GAVE ME. —

539. — All the angels and saints, by an insight hidden to mortals, wonder at the cruelty of human hearts against themselves and against Christ their Redeemer. Men have compassion neither for the sufferings of the Lord, nor for the sufferings they themselves stand in danger of incurring. When the fore-known, in unending bitterness shall recognize their dreadful forgetfulness and their indifference to the works of Christ their Savior, their confusion and despair will be an intolerable punishment and it alone will be a chastisement beyond all imagination; for they will then see the copiousness of the Redemption, which they have despised. —

XV.

543. — Awaiting the time when her Onlybegotten should be presented in the temple, She was unremitting in Her care for Him, lest She forget anything necessary to protect Him against the cold and the roughness of the weather. She also prepared the cave for the arrival of the Kings, cleaning it once more and arranging it anew as far as the rudeness and destitution of the place allowed. —

545. As to the order and manner in which the great Queen nourished her great Child Jesus, it is to be remarked, that She offered Him her virginal milk three times a day, and always with such reverence, that She asked his permission beforehand and his pardon for the indignity, considering Herself and acknowledging Herself unworthy of such a privilege. Many times, while holding Him in her arms, She was on her knees adoring Him; and if at any time it was necessary to seat Herself She always asked his permission. — The most ordinary token of his love was to recline sweetly upon the breast of the most pure Mother, or upon her shoulder, encircling her neck with his divine arms. These caresses the Empress Mary met with so much attention and discretion, that She neither petulantly sought them as other mothers, nor too timidly withdrew from them. —

546. There was an interchange of caresses of another kind between the Infant and his Mother; for besides understanding

by divine enlightenment all the interior acts of the most holy soul of her Onlybegotten. as I have already stated, it often happened that, holding Him in her arms, She was privileged to see through his humanity as through a crystal casement, thus perceiving the hypostatic union of the Son of God with his human nature, and witnessing the activity of his soul in interceding with the eternal Father for the human race. — — — — —

INSTRUCTION WHICH THE MOST HOLY QUEEN MARY GAVE ME. —

551. — So far was my heart from attaching itself to an earthly thing, or from following the inclination of the senses, that I lived as if I had not been composed of earthly substance. If other creatures are not free from passions, or do not overcome them as much as possible, let them not blame nature, but their own will: on the contrary, they justly incur the reproaches of weak nature; because, instead of governing and directing nature by the sovereign power of the will, they make no use of that power. They allow the natural inclinations to involve them in disorders, abetting them by the free will and using their understanding to find still more dangerous occupations and occasions of ruin. On account of these pitfalls presenting themselves in mortal life, I warn thee, my dearest, not to hanker after or seek any of the visible things, although they may appear to be necessary and most appropriate for the circumstances. —

XVI.

553. These three kings were well versed in the natural sciences and well read in the Scriptures of the people of God; and on account of their learning they were called Magi. By their knowledge of Scripture and by conferring with some of the Jews, they were imbued with a belief in the coming of the Messiah expected by that people. —

554. — One of the guardian angels of our Queen, of a higher order than that of the guardian angels of the three kings, was sent from the cave of the Nativity. By his superior faculties he enlightened the three guardian angels of the kings instructing them at the same time of the will and command of the Lord, that each of them should manifest to his charge the mystery

of the Incarnation and of the birth of Christ our Redeemer. Immediately and in the same hour, each of the three angels spoke in dreams to the one under his care. — —

556. At the same time the holy angel, who had brought the news from Bethlehem to the kings, formed of the material air a most resplendent star, although not so large as those of the firmament. — On coming out of their palaces each one of the kings saw this star, although each from a different standpoint, because it was only one star and it was placed in such distance and height, that it could be seen by each one at the same time. — — —

559. On leaving Jerusalem the Magi again found the star, which at their entrance they had lost from view. By its light they were conducted to Bethlehem and to the cave of the Nativity. —

560. The heavenly Mother, standing with the Child in her arms, awaited the pious and devout kings. Amid the humble and poor surroundings of the cave in incomparable modesty and beauty, She exhibited at the same time a majesty more than human, the light of heaven shining in her countenance. Still more visible was this light in the Child, shedding through the cavern an effulgent splendor, which made it like a heaven. The three kings of the East entered and at the first sight of the Son and Mother they were for a considerable space of time overwhelmed with wonder. They prostrated themselves upon the earth and in this position they worshipped and adored the Infant, acknowledging Him as true God and man and as the Savior of the human race. — — — — —

INSTRUCTION WHICH THE QUEEN OF HEAVEN GAVE ME. —

563. — The inspirations and enlightenments are usually sent by God to creatures in a certain order. At first some are sent to incite the soul to practice some of the virtues; if the soul corresponds, the Most High sends other and greater ones in order to move the soul to greater perfection in virtue; and thus, profiting from previous graces, the soul is disposed for still others, receiving ever greater helps and securing an increase of the favors of the Lord according as it corresponds to

them. Thou wilt therefore understand two things: first, how great a damage it is to neglect the exercise of any virtue and not to practice perfection according to the dictates of the divine inspirations; secondly, how often God would give great assistance to the souls, if they would begin to correspond to the smaller ones. —

XVII.

565. From the grotto of the Nativity, into which the three kings had entered directly on their way from Jerusalem, they betook themselves to a lodging place inside of the town of Bethlehem. They retired to a room, where, in an abundance of affectionate tears and aspirations, they spent the greater part of the night, speaking of what they had seen, of the feelings and affections aroused in each, and of what each had noticed for himself in the divine Child and his Mother. —

567. On the following day at dawn they returned to the cave of the Nativity in order to offer to the heavenly King the special gifts which they had provided. Arriving they prostrated themselves anew in profound humility; and opening their treasures, as Scripture relates, they offered Him gold, incense and myrrh. —

569. The holy kings also offered their property and possession to the Mother of the sweetest Jesus, or, if She did not wish to accept of them and preferred to live in this place, where her most holy Son had been born, they would build Her a house, wherein She could live more comfortably. The most prudent Mother thanked them for their offers without accepting them.* — — —

INSTRUCTION WHICH THE QUEEN OF HEAVEN GAVE ME.

571. — There are very few in the world in our days who use well the temporal riches and offer them to their God and Lord with the generosity and love of these holy kings. The poor of the Lord, so numerous in our day, experience and give witness, how cruel and avaricious human nature has become; since in their great necessities they are so little succored by the rich. — — —

*The full account is very touching.

XVIII.

574. The Almighty made use of a poor, but honorable and pious woman to be the occasion of their leaving the cave. She had come a few times to visit our Queen; for the house in which She lived was built up against the wall of the city, not far from the cave. — In order to relieve her poverty She gave her some of the gold destined for the poor. Thereby the condition of this fortunate woman was much improved and she became attached with heart and soul to her Teacher and Benefactress. She invited the holy Family to live in her house; and as it was a poor one, it was so much the more acceptable to the Founders and Builders of holy poverty. — — —

577. From his very birth the infant Jesus spoke to his sweetest Mother in audible words; for immediately after his Birth He said to Her: “Imitate Me, my Spouse, make thyself like unto Me,” as I have mentioned in chapter the tenth. This was when they were alone, and although He always spoke to Her most plainly, saint Joseph never heard his words until the Child was one year of age, when He spoke also to him. — — — —

INSTRUCTION WHICH THE MOST HOLY MARY, OUR QUEEN, GAVE ME.

581. My daughter, by the divine light I knew, better than all other creatures, at what a low value the Most High esteems earthly blessings and riches. Therefore, in my holy liberty of spirit, I felt myself troubled and inconvenienced by the possession of the treasures offered by the kings to my most holy Son. As in all my deeds I was to shine in humility and obedience, I did not wish to appropriate them to myself, nor dispose of them according to my own will, but according to the wishes of my spouse. In this resignation I managed to act as if I were his handmaid and as if none of these gifts concerned me in any way; for it is debasing, and for you weak creatures, very dangerous, to appropriate or attribute any of the goods of the earth, be they of material possessions or goods of honor; for all this cannot be done without covetousness, ambition and vain ostentation.

582. I wished to tell thee all this, my dearest, in order that thou mayest know how to refuse riches or honor as due to thee,

and not appropriate to thyself any of them; especially not if thou receive them from persons of influence and exalted station. Preserve thy interior liberty and make no show of a thing which is worth nothing and which cannot justify thee before God. —

XIX.

585. Already the forty days after the birth of a son, during which a woman, according to the law, was considered unclean and during which she was obliged to continue her purification for her re-admittance into the temple, were coming to a close. —

587. The great Lady conferred about the journey with her husband, and, having resolved to be in Jerusalem on the very day appointed by the law and having made the necessary preparations, they took leave of the good woman, who had so devotedly entertained them. — —

590. On this occasion, not without divine dispensation, the weather was unusually severe, so that, without regard for the tender Child, its Creator, the cold and sleety blasts pierced to his shivering limbs and caused the divine Infant to weep as it rested in the arms of his loving Mother.* — — — —

INSTRUCTION WHICH THE QUEEN OF HEAVEN GAVE ME.

594. My daughter, one of the misfortunes, which deprive souls of happiness, or at least diminish it, is that they content themselves with performing good works negligently or without fervor, as if they were engaged in things unimportant or merely accidental. On account of this ignorance and meanness of heart few of them arrive at an intimate friendship with God, which they can attain only by fervent love. This is called fervent precisely because of its similarity to boiling water. For just as water is made to boil and foam by the fire, so the soul, by the sweet violence of the divine conflagration of love, is raised above itself and above all created things as well as above its own doings. — —

XX.

598. — On the next morning, as the Sun of heaven was now ready to issue from its purest dawning the Virgin Mary, on

*See complete edition.

whose arms He reclined, and as He was about to rise up in full view of the world, the heavenly Lady, having provided the turtle-dove and two candles, wrapped Him in swaddling-clothes and betook Herself with saint Joseph from their lodging to the temple. —

599. — The priest received the infant Jesus from her arms upon his hands. Raising up his eyes to heaven he offered Him up to the eternal Father, pronouncing at the same time these words so full of mysteries: “Now dost thou dismiss thy servant, O Lord, according to thy word in peace.” —

601. At the moment when the priest Simeon mentioned the sword and the sign of contradiction, which were prophetic of the passion and death of the Lord, the Child bowed its head. —

INSTRUCTION WHICH THE MOST HOLY QUEEN MARY GAVE ME.

603. My daughter, the doctrine and example contained in the foregoing chapter will teach thee to strive after the constancy and expansion of heart, by which thou mayest prepare thyself to accept blessings and adversity, the sweet and the bitter with equanimity. O dearest soul! How narrow and unwilling is the human heart toward that which is opposed and distasteful to its earthly inclinations! How it chafes in labor! How impatiently it meets them! How insufferable it deems all that is contrary to its desires! How persistently it forgets, that its Teacher and Master has first accepted sufferings, and has honored and sanctified them in his own Person! — — —

XXI.

606. When the most holy Mary and glorious saint Joseph returned from the presentation of the Infant Jesus in the temple, they concluded to stay in Jerusalem for nine days in order to be able each day to visit the temple and repeat the offering of the sacred Victim, their divine Son. — — —

609. — On the fifth day of the novena, — the Most High visited anew his holy Spouse, wishing to prepare Her for the labors, that were awaiting Her. Speaking to Her, He comforted Her saying: “My Spouse and My Dove, — thou canst not finish the

nine days devotion, which thou hast begun. — In order to save the life of thy Son and raise Him up, Thou must leave thy home and thy country, fly with Him and thy spouse Joseph into Egypt, where thou art to remain until I shall ordain otherwise: for Herod is seeking the life of the Child.” —

611. — Shedding many tears She left the temple to go to her lodging-place, without manifesting to her spouse the cause of her sorrow. Saint Joseph therefore thought that she grieved on account of the prophecy of Simeon. — In the same night, while saint Joseph was asleep, the angel of the Lord appeared to him, and spoke to him as recorded by saint Matthew: “Arise take the Child and his Mother, and fly into Egypt: there shalt thou remain until I shall return to give thee other advice; for Herod is seeking the Child in order to take away his life.” —

613. — Gathering their poor clothing into the casket and loading it on the beast of burden, which they had brought from Nazareth, they departed without delay, a little past midnight, and hastened on their journey to Egypt, as I will relate in the following chapter. — — — —

INSTRUCTION WHICH THE QUEEN OF HEAVEN, MOST HOLY
MARY, GAVE ME.

618. — Since therefore we suffered so much for creatures and for their salvation, I desire thee to imitate us in this conformity to the divine will, as being his spouse and my daughter. Suffer with a magnanimous heart and labor to increase the possessions of thy Lord and Master, namely, souls, which are so precious in his sight and which He has purchased with his life-blood. Never shouldst thou fly from labors, difficulties, bitterness and sorrows, if by any of them thou canst gain a soul for the Lord, or if thou canst thereby induce it to leave the path of sin and enter the path of life. Let not the thought, that thou art so useless and poor, or that thy desires and labor avail but little, discourage thee; since thou canst not know how the Lord will accept them and in how far He shall consider Himself served thereby. At least thou shouldst wish to labor assiduously and eat no unearned bread in his house.

XXII.

622. The Queen of heaven knew of the design to murder the children; but She did not tell saint Joseph of it at that time. —

623. — Saint Elisabeth immediately despatched a servant with some gifts consisting in provisions, money and material for clothing the Infant. — He met them in Gaza, which lies a little less than twenty hours from Jerusalem on the river Besor and on the road from Palestine to Egypt, not far from the Mediterranean sea.

624. In this town they remained two days, for saint Joseph and the beast of burden which carried the Queen, were worn out by the fatigues of the journey. — Most holy Mary expended the presents sent by Elisabeth in entertaining the poor. — Of the clothes sent to Her She made a cloak for the divine Infant and one for saint Joseph. — — — —

INSTRUCTION GIVEN BY MY HEAVENLY MOTHER AND MISTRESS.

628. — Although Herod's purpose was frustrated, yet this obstinate reprobate was visited with less chastisement than would have been sent upon him, if my holy Son had not prayed for him. All this, and whatever else is contained in this matchless mercy and kindness of Jesus, I sought to imitate. —

629. This example I place before thee for thy constant imitation, so that thou mayest understand to what extremes thou must be willing to bear and suffer, forgive and love all who offend thee; for neither thou nor other creatures are innocent and without fault, and many are burdened with numerous and oft-repeated sins, by which they have merited all offenses and insults. —

XXIII.

630. On the third day after our Pilgrims had touched Gaza, they departed from that city for Egypt. Soon leaving the inhabited parts of Palestine, they entered the sandy deserts of Bersabe, which they were obliged to traverse for sixty leagues in order to arrive and take their abode in Heliopolis, the present Cairo in Egypt. This journey through the desert consumed a number of days, for the distance they could travel each day

was but short, not only on account of the laborious progress over the deep sand, but also on account of the hardships occasioned by the want of shelter. —

631. During all this journey of sixty leagues through the desert they had no other night-shelter than the sky and open air; moreover it was in the time of winter, for this journey took place in the month of February, only six days after the purification, as was indicated in the last chapter. In the first night on these sandy plains they rested at the foot of a small hill, this being the only protection they could find. The Queen of heaven with the Child in her arms seated Herself on the earth, and with her husband She ate of the victuals brought with them from Gaza. The Empress of heaven also nursed the infant Jesus at her breast and He on his part rejoiced his Mother and her husband by his contentment. In order to furnish them with some kind of shelter against the open air, however narrow and humble it might be, saint Joseph formed a sort of tent for the divine Word and most holy Mary by means of his cloak and some sticks. — — — — —

INSTRUCTION VOUCHSAFED BY THE MOST HOLY
MARY, OUR LADY. —

640. — But the Father in heaven, who lets the sun rise over the just and the unjust and lets the rain fall on the good and the bad, nevertheless helps all, giving them life and nourishment. However, just as his blessings are distributed to the good and to the bad, so also it cannot be a rule with God, to give greater temporal goods to the good and less to the bad. On the contrary He prefers the chosen and predestined ones to be poor, both because they thus gain more merit and reward, and because there are few who know how to use wealth properly and who can retain it without inordinate greed. Although my most holy Son and I had nothing to fear from this danger; yet He wished to furnish this example to men and to teach them this science, through which eternal life comes to them.

XXIV.

642. Egypt was much given to idolatry and its concomitant superstition. Even the villages of this country were full of small idols. —

643. — On entering the towns the divine Infant, in the arms of his Mother, — drove the demons from the idols and hurled them to the infernal abyss. Like lightning flashed from the clouds they darted forth and descended to the lowermost caverns of hell and darkness. — — —

646. They arrived at Hermopolis, which lies in the direction of the Thebaid and is called by some the city of Mercury. In it there were many idols infested by powerful demons. One of them dwelt in a tree at the entrance of the city; for the neighboring inhabitants had begun to venerate this tree on account of its size and beauty, whence the demon had taken occasion to erect his seat in it. When the incarnate Word came within sight of this tree, not only was the demon hurled from his seat and cast into hell, but the tree bowed down to the ground, as if rejoiced by its good fortune; for even the senseless creatures testified how tyrannical is the dominion of the devil. — There is to this day a traditional fountain near Cairo, from which the heavenly Lady drew water for Herself and the Child, and for washing his clothes; all this rests on truth and the veneration of these wonders and these places still lives.* — —

INSTRUCTION GIVEN ME BY THE QUEEN OF HEAVEN,
MOST HOLY MARY.

651. — O how many thousandfold blessings do those creatures lose, who, forgetful of their true happiness, employ all the time of their life and all their powers in attending upon visible things, pursuing the momentary pleasures and seeking the apparent and deceitful goods of this world! — —

XXV.

654. — As they now lived in an inhabited country, the miraculous assistance, which they had enjoyed in the desert through the ministry of the angels, failed them; and the Lord left them to the last resource of the poor, namely, the begging of alms. Having come to these straits of suffering hunger, saint Joseph went forth to seek this kind of assistance for the love of God;

*See full work for some remarkable explanations.

giving thereby an example to the poor, not to complain of their affliction and, all other means failing, not to be ashamed to have resource to this expedient. —

655. — When he began to earn some wages by his work, he made an humble couch for the Mother and a cradle for her Son; while he himself had as a resting-place only the bare ground; for the house was without any furniture. — —

657. In order to obtain the necessary victuals and clothing, furnish the house ever so moderately, and pay for the necessary expenses, it seemed to our Queen, that She must employ all day in work and consume the night in attending to her spiritual exercises. —

659. — Whenever the heavenly Mother was engaged in any work, She always performed it in his presence and upon her knees; and it was very usual during their colloquies and conferences, that the King from his cradle and the Mother at her work broke out in mysterious canticles of praise. — — — —

INSTRUCTION VOUCHSAFED ME BY THE QUEEN OF HEAVEN,
THE MOST HOLY MARY. —

663. — Whatever can duly be procured by human exertion, is not to be expected by a miracle, nor must one try to exempt himself from labor in the hope of a supernatural interference on the part of God; for the Lord sweetly concurs with the ordinary and natural course of created things. The labor of the body is serviceable to the soul as a sacrifice and as an increase of the merits due to that kind of activity. —

XXVI.

665. — In a short time an immense concourse of people gathered to see the heavenly Strangers; and the most prudent Lady was forced to consult her most holy Son as to her further conduct toward this great multitude. The infant God told Her to instruct them in the knowledge of God, teach them his true worship, and exhort them to desist from sinful life. —

667. — She confirmed her words by great miracles, curing all sorts of people who were sick or possessed by the devil and who came from all parts of the country. — —

669. — God, at the instance of the heavenly Mistress, ordained saint Joseph as her helper in the teaching and healing of the infirm. For this purpose he was endowed with new light and power of healing. The holy Mary began to make use of his assistance in the third year of their stay in Egypt; so that now he ordinarily taught and cured the men, while the blessed Lady attended to the women. — They offered Her many presents and large possessions, anxious to see Her make use of them: but never did She receive anything for Herself, or reserve it for her own use. —

INSTRUCTION VOUCHSAFED ME BY THE QUEEN OF HEAVEN,
THE MOST HOLY MARY.

671. As for those under thy charge, exhort and reprove them, govern and direct them to greater and greater perfection of virtue and to fulfill the divine pleasure. For next to seeking thy own perfection, God wills that thou encourage and teach those under thy charge according to the power and graces given to thee. For those to whom thou canst not speak, pray without ceasing; thus extending thy charity towards all men. — Since the world ordinarily leaves the care of the sick to the most poor and despised, simply because it does not know the high value of this service; therefore I too assign to thee, as to one who is poor and the least of all, this office of tending the sick, in order that thou mayest follow me in the performance of it.

XXVII.

672. — The wicked king Herod was waiting for the message of the Magi concerning the newly born King of the Jews, ready to devote Him to an inhuman death. — But when he was informed of their stay in Bethlehem, their departure, their escape from Palestine on a different route and of other happenings in the temple, he awoke to the fact, that he had been foiled in his purpose. —

673. — The devil, who knew him to be ready for any wickedness, stirred up in his heart the heinous thought of using his royal power to murder all the children under two years of age around Bethlehem. For in that way the King of the Jews,

recently born there, would inevitably be murdered among them. The tyrant was highly satisfied with this scheme, which never yet had been thought of by any, even the fiercest barbarian. —

674. This command of Herod was issued six months after the birth of the Savior. When it began to be executed the great Queen happened to hold her divine Son in her arms lost in contemplation of his most holy Soul. Looking into it as in a clear mirror, She saw all that passed in Bethlehem, more clearly than if She herself had been present to hear the wailing of the children and the parents. — — —

678. — It will not do to start a dispute concerning what I write; for from the beginning I said, that the Lord wishes this whole work to be free from mere opinions and to contain nothing but what is taught me by the divine light.* To decide whether that which I write is in harmony with the truth of holy Scriptures, or befits the majesty and grandeur of my subject, or whether the events narrated bear the necessary sequence or connection: all this I leave to the learning of my teachers and superiors and to the judgment of the the wise and pious. — — —

INSTRUCTION VOUCHSAFED ME BY THE QUEEN OF HEAVEN,
THE MOST HOLY MARY. —

680. — Ponder the effects of passions admitted into the heart; for if once they have mastered the heart, they will either smother it in lust when it finds success, or consume it with wrath at meeting any opposition. Fear thou, my daughter, this danger, not only on account of what results of ambition thou seest in Herod, but also on account of what thou seest going on every hour in other persons. Be very careful not to allow thyself to be mastered by anything, be it ever so small; for in order to start a great conflagration the smallest spark is sufficient. —

XXVIII.

681. — During one of the conversations of Mary with Joseph concerning the mysteries of the Lord, the infant Jesus, having

*See the complete history as written by Mary of Agreda.

reached the age of one year, resolved to break the silence and speak in plain words to Joseph, who so faithfully fulfilled the duties of a foster-father. — Resting upon the arms of his Mother as upon the seat of wisdom, He began to speak to saint Joseph in an intelligible voice, saying: “My father, I came from heaven upon this earth in order to be the light of the world and in order to rescue it from darkness of sin; in order to seek and know my sheep as a good Shepherd.” —

683. — The most prudent Mother, judging that now the time had come to free Him from swaddling-clothes and place Him on his feet, knelt down before the Child in its cradle and said: “My Son and sweetest love of my soul, my Lord, I desire, as thy slave, to be punctual in fulfilling thy wishes. O light of my eyes, Thou hast been for a long time oppressed by the swaddling-clothes and thereby gone to the extremes of thy love for men; it is time Thou change this manner.” — — —

686. — She wove a garment of one piece and without any seam, similar to knitted stuff, or rather like twilled cloth, — crocheting it of one seamless piece in a mysterious manner. Two things were wonderful about it: that it was entirely even and uniform, without any folds, and that, at her request, the natural color was changed to a more suitable one, — appearing to be neither altogether brown, nor silvery, nor gray, but having a mixture of all these colors. She also wove a pair of sandals of strong thread, like hempen shoes, with which She covered the feet of the infant God. Besides these She made a half tunic of linen, which was to serve as an undergarment. — — — — —

INSTRUCTION GIVEN BY THE MISTRESS AND QUEEN OF HEAVEN.

688. My daughter, neither thyself nor all creatures together can ever comprehend the spirit of poverty of my most holy Son and from what I have told thee, thou canst understand much of the excellence of this virtue, which its Author and Teacher loved so much, and of the horror, in which He holds the vice of covetousness. The Creator cannot hate the beings which He has created; but He knows in his wisdom the boundless damage caused in mortals by avarice and covetousness of visi-

ble things; and that this insane love would pervert the greater part of the human nature. His horror of this vice was in proportion to the number of sinners and foredoomed ones, who are lost by the vice of avarice and cupidity. —

XXIX.

691. — He never divested Himself of this tunic, until the executioners themselves tore it off to scourge and afterwards to crucify Him; for this garment continually grew with Him, adjusting itself to his body. The same happened also with the sandals and with the undergarment, which the solicitous Mother made for Him. None of all these articles of clothing wore away or became old in the thirty-two years, nor did the tunic lose its color or its newness, but remained just as it had left the hands of the great Lady; nor did any of them become soiled or filthy, but they preserved their first cleanliness. —

692. — Indescribable was the joy of the heavenly Lady and of saint Joseph as they saw the Infant walking about and exhibit such rare beauty. — —

694. — Many times the divine Child prostrated Himself on the ground, at others He was raised from the ground in the form of a cross, earnestly praying to the eternal Father for the salvation of mortals. In all this his most loving Mother imitated Him. For to Her were manifest the interior operations of his most holy soul, just as well as the exterior movements of his body. —

695. On these occasions it often happened that the Child Jesus in the presence of his most holy Mother wept and perspired blood, for this happened many times before his agony in the garden. Then this blessed Lady would wipe his face interiorly perceiving and knowing the cause of this agony, namely the loss of the foreknown and of those who would be ungrateful for the benefits of their Creator and Redeemer and in whom the works of the infinite power and goodness of the Lord would be wasted. — —

697. Many of the children of Heliopolis gathered around the child Jesus, as it is natural with children of similar age

and condition. — As his words were full of life and strength, He won their hearts and impressed his truths so deeply upon them, that all those, who had this good fortune, afterwards became great and saintly men. — — —

INSTRUCTION GIVEN TO ME BY THE QUEEN OF HEAVEN,
MOST HOLY MARY. —

701. Let therefore mortals beware, lest I, who was a witness and co-operatrix of this salvation, be not also a witness and co-operatrix in the day of judgment, proclaiming how well justified is the cause of God with men. If on that day I most justly refuse my intercession to those, who have foolishly despised and forgotten so many and so great favors and blessings, the results of the divine love of my Son and my own: what answer, what excuse or evasion shall they then bring forward, who have been so well informed, so much admonished and enlightened by the truth? How can these ungrateful and pertinacious mortals expect mercy of the most just and righteous God, when He has given them sufficient and opportune time, invited them so often, called them, waited and worked for them, and conferred upon them immense blessings, while they abused and wasted all of them in the pursuit of vanity? Fear, my daughter, this, the greatest of all blindnesses. —

XXX.

702. The child Jesus reached the end of his seventh year while in Egypt, which was also the term set by the eternal Wisdom for his mysterious sojourn in that land. — —

704. They departed for Palestine in the company of angels as on their way thence. The great Queen sat on the ass with the divine child on her lap and saint Joseph walked afoot, closely following the Son and Mother. On account of the loss of such great Benefactors their acquaintances and friends were very sorrowful at the news of their departure; with incredible weeping and sighing they saw Them leave, knowing and loudly complaining, that they were now losing all their consolation and refuge in their necessities. If the divine power had not inter-

ferred, the holy Family would have found great difficulty in leaving Heliopolis. — — —

707. They reached Nazareth, their home, for the Child was to be called a Nazarene. They found their old and humble house in charge of the devout cousin of saint Joseph, who, as I have mentioned in the twelfth chapter of the third book, had offered to serve him while our Queen was absent in the house of Elisabeth. — The heavenly Lady entered with her Son and saint Joseph, and immediately She prostrated Herself in adoration of the Lord and in thanksgiving for having led Them, safe from the cruelty of Herod, to this retreat, and preserved Them in the dangers of their banishment and their long and arduous journeys. — — — —

INSTRUCTION WHICH MARY THE QUEEN OF HEAVEN GAVE ME. —

711. Human life is interwoven thus variously with both kinds of events; some of them according, others contrary to the likings of mortals; some which they abhor, others which they desire. As the human heart is limited and narrow, it immoderately inclines to extremes, boundlessly desiring what it loves and likes, and, on the other hand, grieving and sorrowing at what it abhors and dislikes. These changeful moods and fluctuations create danger for all or many virtues. The disorderly love for one creature which it cannot attain, moves the soul presently to desire another, expecting a balm for its disappointment in the former. And if it is successful, the soul becomes involved and flurried in the desire or retaining what it possesses, thus casting itself by these velleities into still greater disorders and passions. Attend, therefore, dearest, to this danger and attack it at the root by preserving thy heart independent and riveted only on the divine Providence, without ever allowing it to incline toward what it desires or longs for, or to abhor what is painful to it. —

BOOK FIVE

THE HIDDEN LIFE OF MARY WITH JESUS AT NAZARETH

I.

715. In order to rear in the heart of the purest Virgin this edifice of holiness to a height beyond all that is not God, the Lord laid its foundations accordingly, trying the strength of her love and of all her other virtues. For this purpose the Lord withdrew Himself, causing Her to lose Him from her interior sight, which until then had caused Her to revel in continual joy and delight. — Moreover her divine Son, without any forewarning showed Himself very reserved and withdrew from her society. Many times He retired and spoke but few words to Her, and even these with great earnestness and majesty. — — —

720. — Although Her most holy Son, on account of his natural love toward his Mother, (and of a Mother only, not having an earthly father,) was often deeply touched with compassion at seeing Her so afflicted; yet He would not show any signs thereof, hiding his compassion under a severe countenance. — —

722. — When the most innocent Mother approached to reverence and adore Him as She was wont, although her tears and sighs issued ever more abundantly from her inmost heart, He would not answer Her a word, but listened to Her unmoved, commanding Her to betake Herself away. — This trial of our Queen lasted many days, during which her most holy Son looked upon Her with incomparable pleasure, by which He raised Her to the position of a Teacher of all the creatures, and in which He rewarded Her loyalty and exquisite love with abundant graces in addition to those which She already possessed. —

INSTRUCTION VOUCHSAFED BY MARY, THE MOST HOLY QUEEN OF HEAVEN. —

724. First of all thou must keep thy conscience pure, undefiled, serene and quiet, keeping a constant watch against falling into any sin or imperfection throughout all the events of this life. At the same time thou must withdraw thyself and disen-

tangle thyself from all that is earthly, so much so, that (as I have already formerly admonished thee) thou do not retain any image or memory of human or visible things, but maintain the utmost sincerity, purity and serenity of heart. When thou thus hast cleared thy interior from the images and shadows of earthly things, then thou wilt pay attention to the voice of thy God like a beloved daughter, forgetting the voice of Babylon, the house of her father Adam, and all the aftertastes of sin. I assure thee, that He will speak to thee words of eternal life. —

725. — Moderate thy inordinate fears and do not any more doubt that it is the Lord, who speaks to thee and teaches thee, since his doctrine of itself gives testimony of its own truth and assures thee, that God is its Author; for thou seest that it is holy, pure, perfect and without error. It inculcates whatever is best and reprehends thy least fault, and it is moreover approved by thy instructors and spiritual directors. —

II.

729. Thirty days passed in this conflict; and they equalled many ages in the estimation of Her, who deemed it impossible to live even one moment without the loving intercourse of the Beloved of her soul. — It happened that the humble and sovereign Queen one day approached her Son Jesus, and, throwing Herself at his feet with tears and sighs coming from her inmost heart, spoke to Him as follows: “My sweetest Love and highest Good, of what account am I, the insignificant dust and ashes, before thy vast power? — Here at thy feet I lay my poverty, mingling it with the dust, and I shall not rise from it until I can again look into the mirror, which reflects my soul.”

730. These and other pleadings, full of wisdom and most ardent love, the great Queen poured humbly forth before her most holy Son. And as the Lord longed to restore Her to his delights even more than the blessed Lady, He pronounced with great sweetness these few words: “My Mother, arise.” As these words were pronounced by Him, who is Himself the Word of the eternal Father, they had such an effect, that the heavenly Mother was instantly transformed and elevated into a most

exalted ecstasy, in which She saw the Divinity in abstractive vision. —————

INSTRUCTION GIVEN TO ME BY THE QUEEN OF HEAVEN.

736. — Thy greatest reward is what thou hast learnt of the three stages or ways, which are so mysterious, hidden and exalted above carnal prudence and so pleasing to thy divine Master. They contain most abundant instruction as thou thyself hast learnt and experienced for the attainment of still higher ends. Do thou record them separately in a treatise for itself, according to the will of my most holy Son. Let its title be the same as what thou hast already mentioned in the introduction of this history: "Laws of the Spouse, crumbs of his chaste love, and fruits collected from the tree of life in this history."

III.

739. — Although in his first journey* the heavenly Mother and saint Joseph eased his fatigue by sometimes carrying him in her arms; yet this was but a slight alleviation, and later on He always made the whole journey on foot. The sweetest Mother did not interfere, since She knew his desire of suffering; but ordinarily She led Him by the hand, and sometimes this was also done by saint Joseph. —

740. — Very often the wind would flutter through the hair of the child Jesus as He walked along. His hair grew to no greater length than was necessary and He lost none of it, except what the executioners tore out later on. Such little incidents were noticed by the sweetest Mother and they afforded Her subjects for affectionate and sweet meditation. —

INSTRUCTION VOUCHSAFED ME BY MARY, THE MOST HOLY QUEEN.

744. — It is one of the artifices of God's wisdom, that He seeks to be obliged by his true servants and friends, in order that He may reward them, and this is what I desire of thee. Remember, dearest, that the journey from the mortal to the eternal life is long, painful and dangerous: long because it

*To the Temple at Jerusalem, described at large in full edition.

takes up the whole life, painful on account of the hardships, dangerous on account of human frailty and the astuteness of the enemies. In addition to this the time is short, the end uncertain; being either very happy, or most unfortunate, while the one as well as the other termination is irrevocable. —

745. — The shortest and the most secure course to follow, both for thee and for all men, is to welcome bitterness and sorrow and put aside ease and pleasure of the senses, and inviolably to resolve not to allow them to become dissipated or enjoy greater freedom than the strict rule of reason permits. —

IV.

746. — Also when the divine Child was twelve years old and when it was time to allow the splendors of his inaccessible and divine light to shine forth, they went to the temple for this feast. —

747. Having thus spent all the seven days of the feast, they betook themselves on their way home to Nazareth. —

748. — When the great Lady saw that the Child was not with saint Joseph and when the holy Patriarch found that He was not with his Mother, the two were struck dumb with amazement and surprise for quite a while. — The loving Mother said to saint Joseph: “My spouse and my master, my heart cannot rest, until we return with all haste to Jerusalem in order to seek my most holy Son.” — —

750. — The first thought which presented itself to Her, was the fear lest Archelaus, imitating the cruelty of his father Herod, should have obtained notice of the presence of Jesus and have taken Him prisoner. — In her profoundest humility She also had misgivings, lest perchance She had in any way displeased Him by her conduct and therefore deserved that He should leave Her and take up his abode in the desert with his future precursor saint John. —

753. — Some of the women asked Her what were the distinctive marks of her lost and only Son; and She answered in the words of the Spouse: “My Beloved is white and ruddy, chosen out of thousands.” One of the women, hearing Her thus describing Him, said: “This Child, with those same marks,

came yesterday to my door to ask for alms, and I gave some to Him; and his grace and beauty have ravished my heart. And when I gave Him alms, I felt myself overcome by compassion to see a Child so gracious in poverty and want." These were the first news the sorrowful Mother heard of her Onlybegotten in Jerusalem. —

754. — Then the thought struck Her, that, since He was not with the poor, He no doubt tarried in the temple, as in the house of God and of prayer. —

INSTRUCTION GIVEN TO ME BY THE QUEEN OF HEAVEN,
MOST HOLY MARY. — —

757. I was deprived of the bodily presence of my most holy Son; but, although I was in hope of again finding Him, yet, in my great love, the uncertainty as to the cause of his withdrawal gave me no rest until I found Him. In this I wish that thou, my dearest, imitate me, whether thou lose Him through thy own fault or by the disposition of his own will. So great should be thy dread of losing Him through thy fault, that neither tribulation, nor trouble, nor necessity, nor danger, nor persecution, nor the sword, neither height nor depth should ever withhold thee from seeking after thy God; for if thou art faithful as thou shouldst be, and if thou dost not wish to lose Him, neither the angels, nor the principalities, nor the powers, nor any other creature can ever deprive thee of Him. So strong are the bonds of his love and its chains, that no one can burst them, except thy own free will.

V.

759. It was very near to the gate of the city, that the divine Child turned and hastened back through the streets. Foreseeing in his divine foreknowledge all that was to happen, He offered it up to his eternal Father for the benefit of souls. He asked for alms during these three days in order to ennoble from that time on humble mendicity as the first-born of holy poverty. —

760. Having thus busied Himself with these and other works of his Father, He betook Himself to the temple. — On

this occasion the coming of the Messias was discussed. — The child Jesus came to the meeting of these distinguished men; — giving them to understand that He had come to hear the discussion and inform Himself on the question treated of, namely: whether the Messias was already come, or, if not, concerning the time in which He should come into the world.* — — — — —

766. — The scribes and learned men, who heard Him were all dumbfounded. Convinced by his arguments, they looked at each other and in great astonishment asked: What miracle is this? and what prodigy of a boy! Whence has He come and who is the Child? — During this time and before Jesus had finished his argument, his most holy Mother and saint Joseph, her most chaste spouse, arrived, just in time to hear him advance his last arguments. When He had finished, all the teachers of the law arose in stupendous amazement. The heavenly Lady, absorbed in joy, approached her most loving Son and in the presence of the whole assembly, spoke to Him the words recorded by saint Luke: “Son, why hast Thou done so to us? Behold thy father and I have sought Thee sorrowing.” — The Lord answered: “How is it that you sought Me? Did you not know that I must be about my Father’s business?” —

768. But at some distance from Jerusalem, when they were alone upon the road, the most prudent Lady fell on her knees before her Son and adored Him, asking his benediction. — With loving tenderness the child Jesus raised Her from the ground and spoke to Her words of sweetest comfort. Immediately the veil fell, revealing anew his most holy soul with greater depth and clearness than ever before. Then the heavenly Mother read and perceived in the interior of her most holy Son all the mysteries of his doings during those three days in Jerusalem. — — —

INSTRUCTION GIVEN TO ME BY THE MOST HOLY MARY,
THE QUEEN OF HEAVEN. —

774. — The height of perversity opposed to the order of the Creator, is that mortals in this transitory and short life rejoice in visible things as if they were their last end, while they ought,

*A fine exposition is given in the full edition.

on the contrary, to make use of creatures to gain, not to lose, the highest Good. Do thou therefore, my dearest, be mindful of this dangerous human folly. Consider all delight and joys of the world as insanity, its laughing as sorrow, sensible enjoyment as self-deceit, as the source of foolishness, which intoxicates the heart and hinders and destroys all true wisdom. Live in constant and holy fear of losing eternal life and rejoice in nothing except in the Lord until thou obtainest full possession of Him. Fly from conversation with men and dread its dangers. If sometimes God places thee in the way of human intercourse for his glory and by obedience, although thou must trust in his protection, yet never be remiss or careless in guarding thyself from contamination. —

VI.

776. — It is certain that all the holiness and glory of the saints was the result of the love and merits of Christ: but in comparison with the excellence of Mary, they seem insignificant and, as it were, only rough sketches; for in all the saints are found defects —

777. — In order to stamp upon his most holy Mother the image of his holiness, He consumed not three years, but ten times three years, engaging in this work with all the power of his divine love, without ever ceasing hour after hour to add grace to grace, gifts to gifts, blessings to blessings, and holiness to holiness. — — — — —

INSTRUCTION WHICH THE HEAVENLY LADY GAVE ME. —

784. Come then, my daughter, come and follow me, and in order that thou mayest imitate me as I desire; and that thy understanding may be properly enlightened, thy spirit sufficiently ennobled and prepared, and thy will inflamed, separate thyself from all earthly things as thy Spouse wishes; withdraw thyself from what is visible, forsake all the creatures, deny thyself, close thy senses to the deceits and fabulations of the world. And in thy temptations I exhort thee not to be troubled or afflicted very much; for if they cause thee to halt in thy course,

they will already have gained a great advantage over thee and they will prevent thee from becoming strong in the practice of perfection. —

VII.

789. In the plentitude of this divine science and grace Christ our Lord attained all these sublime ends by teaching the most blessed Mother the mysteries of the evangelical law. In order that She might be proficient in all of them and at the same time understand them in their different aspects; in order that She might afterwards be Herself the consummate Teacher and Mother of wisdom, the Lord used various means of enlightening Her. — She saw the whole militant Church, with all its history from the beginning of the world until the Incarnation; and what was to be its lot afterwards until the end of the world, and later on in eternal beatitude. This knowledge was so clear, distinct and comprehensive, that She knew all the just and the saints, and those who were to distinguish themselves afterwards in the Church. — — —

INSTRUCTION GIVEN TO ME BY THE HEAVENLY MOTHER,
OUR LADY. —

793. — From the very moment in which mortals begin to have the use of their reason, each of them is followed by many watchful and relentless demons. For as soon as the souls are able to raise their thoughts to the knowledge of their God and commence the practice of the virtues infused by Baptism, these demons, with incredible fury and astuteness, seek to root out the divine seed; and if they cannot succeed in this, they try to hinder its growth, and prevent it from bringing forth fruit by engaging men in vicious, useless, or trifling things. Thus they divert their thoughts from faith and hope, and from the pursuit of other virtues, making them forget, that they are Christians and diverting their attention from the knowledge of God and from the mysteries of the Redemption and of life eternal. Moreover the same enemy instills into the parents a base neglectfulness and carnal love for their offspring; and he incites the teachers to carelessness, so that the children find no

support against evil in their education, but become depraved and spoiled by many bad habits, losing sight of virtue and of their good inclinations and going the way of perdition.

794. But the most kind Lord does not forget them in this danger and He renews in them his holy inspirations and special helps. He supplies them with the holy teachings of the Church by his preachers and ministers. He holds out to them the aid of the Sacraments and many other inducements to keep them on the path of life. That those who walk in the way of salvation are the smaller number, is due to the vice and depraved habits imbibed in youth and nourished in childhood. For that saying of Deuteronomy is very true: "As the days of thy youth, so also shall thy old age be." Hence the demons gain courage and increase their tyrannical influence over souls in the early years of man's life, hoping that they will be able to induce men to commit so much the greater and the more frequent sins in later years, the more they have succeeded in drawing them into small and insignificant faults in their childhood. By these they draw them on to a state of blind presumption; for with each sin the soul loses more and more the power of resistance, subjects itself to the demon, and falls under the sway of its tyrannical enemies. The miserable yoke of wickedness is more and more firmly fastened upon it; it is trodden under foot by its own iniquity and urged onward under the sway of the devil from one precipice to another, from abyss to abyss: a chastisement merited by all those that allow themselves to be overcome by evil-doing in the beginning. By these means Lucifer has hurled into hell so great a number of souls and continues so to hurl them every day, rising up in his pride against the Almighty. In this manner has he been able to introduce into the world his tyrannical power, making men forget death, judgment, heaven and hell, and casting so many nations from abyss to abyss of darksome and bestial errors, such as are contained in the heresies and false sects of the infidels. Do thou therefore beware of this terrible danger, my daughter, and let not the memory of the law of thy God, his precepts and commands, and the truths of the Catholic Church and the doctrines of the Gospels ever fail in thy mind.* -

*To understand spiritism and kindred error, read full exposition.

VIII.

797. — She knew all the four Gospels word for word as they were to be written, and all the mysteries, which were to be contained therein. She of Herself understood all the teachings of the Gospels; for her knowledge was greater than that of its authors. She could have explained them without having seen the text. — — — — —

INSTRUCTION VOUCHSAFED ME BY THE QUEEN OF HEAVEN,
MOST HOLY MARY.

805. — I call thy attention to the fact, that my most holy Son and I are much honored and pleased to see the divine sayings and the doings of his life properly esteemed and respected among men. On the other hand the Lord considers the forgetting and the neglecting of the doctrines contained in the Gospels a great injury done to Him by the children of the Church in our times, for there are many, who do not listen or attend to them; or give thanks for this blessing. — —

IX.

809. — She saw how the holy Church was to propound fourteen* special articles of Catholic belief from the very beginning, and how she afterwards, in diverse times, was to define many truths and dogmas, which are contained in them and in the holy Scriptures as in roots ready to be cultivated and to bring forth fruit. After seeing all this in her vision, She saw it reflected also in the most holy soul of Christ, where the whole fabric of divine teachings originated. — — — — —

INSTRUCTION GIVEN ME BY THE HEAVENLY LADY,
MOST HOLY MARY. —

816. — If the faithful do not feel these and even more wonderful effects of faith, it is not because faith has not the strength and efficacy to produce them; but it is because some of the faithful are so forgetting and negligent, while others

*Explained in full edition. See Part III.

give themselves up so much to a carnal and bestial life and thereby counteract the blessing of faith. They think so rarely of it, that they might as well not have received it at all. As they live like the infidels who have never enjoyed its advantages and as they gradually become conscious of their unhappy infidelity, they fall into greater wickedness than the unbelievers. For such is the result of their abominable ingratitude and contempt for this exalted and sovereign gift. —

X.

818. After the blessed Virgin had been thus divinely instructed in the articles and dogmas of our holy faith, She was favored by another vision of the Divinity, similar to that mentioned in the last chapter. It was vouchsafed to Her for the purpose of renewing in Her the understanding of the ten commandments of the Decalogue. In it were manifested to Her, with great clearness and fulness, all the mysteries of the Commandments as they were propounded by the divine clemency for the guidance of men to eternal life and as they had been given to Moses on the two tablets. On the first of these tablets were written the three precepts concerning the honor and worship of God, on the second, the seven pertaining to our intercourse with our neighbors. — — — — —

825. — In regard to each of them She excited great acts of interior compliance with them and for each of them She praised and thanked the Lord, that He should have provided for men such wise and effectual means of attaining their eternal happiness through these beneficent and well adapted laws. For She saw, that by their observance, men would not only secure the eternal reward due to them, but could also enjoy true peace and tranquillity befitting to each one's state and circumstances. For if all rational creatures would submit to the just requirements of God's law and would resolve to follow and observe his commandments, they would enjoy that most delightful and exquisite happiness, which is produced by the testimony of a good conscience. — — —

INSTRUCTION WHICH THE HEAVENLY LADY AND QUEEN GAVE ME.

828. — The immaculate law of the Gospel has in it the power to produce all these and other more wonderful effects; and God

has created and constituted rational creatures in such a way, that all their happiness, corporal and spiritual, temporal and eternal, depends entirely upon observing this law. Hence thou canst judge of the blind ignorance with which their deadly enemies have fascinated mortals, since all men, in their desire and pursuit of happiness, neglect the divine law, where alone it can be found; and hence few really attain happiness. —

XI.

830. In order to complete the beauty and the riches of the holy Church, it was proper that her Founder, Christ our Redeemer, should institute the seven Sacraments, which were to serve as the common treasury of all his merits. Yea, the Creator of all these blessings himself was to remain really present in one of them as the nourishment and consolation of the faithful and as a pledge of their enjoying Him eternally face to face. —

839. — At the same time She was informed of the rites and ceremonies to be instituted by the Church in future times for the ministration of the Sacraments and for the well-ordering of divine worship among the faithful: also of the laws of the holy Church for the government of the faithful, especially of the five precepts of the Church: namely, to hear Mass on feastdays; to confess and partake of the most sacred body of Christ at stated times: to fast on the appointed days; to give tithes and first-fruits of our earthly goods to the Lord. — — —

INSTRUCTION WHICH THE QUEEN OF HEAVEN GAVE ME.

843. — O more than inhuman cruelty of the sinner toward himself! Overtaken by the most dangerous and deathly sickness, he does not wish to accept the remedy so graciously offered to him! Who would not willingly be snatched from death and restored to life? What sick person would not be grateful to the physician for curing him of his sickness? If men know how to be thankful for the restoration of health, which is so soon to be again taken from them by death and only serves them to endure new labors and dangers, why are they so foolish and hard of heart, as not to be thankful for, or even recognize the

blessings of Him, who gives them eternal life and happiness, who rescues them from pains without end and inconceivably great!—

845. Particularly do I wish thee to understand the wrath of the Almighty against those who dare to receive the Sacraments unworthily, especially the august Sacrament of the Altar. O soul! How dreadful is this sin in the eyes of the Lord and his saints! Yes, not only the receiving of Him unworthily, but the irreverences committed in his real presence on the altar!— I tell thee, my daughter, that the men of the present age have so outraged the justice of the Lord, that I cannot even manifest to them, what in my kindness I desire as a remedy of this evil. But let them know at present that his sentence shall be dreadful and without mercy, rendered against those wicked and faithless servants, who are condemned by the words of their own mouth.—

XII.

847. Still, while the most holy Mother of wisdom so clearly understood these mysteries in the soul of her Son and in the operations of his faculties, She did not penetrate so deeply into these secrets as the most holy soul of Christ, which was beatifically united to the Divinity; for the heavenly Lady was a creature and as yet did not continually enjoy the beatific vision.—

849. During prayer our blessed Master sometimes assumed a kneeling posture, sometimes He was prostrate in the form of a cross or at other times raised in the air in this same position which He loved so much.—

850.—When the great Lady for the first time saw Him sweat blood, her maternal heart was transfixed with sorrow and filled with the astonishment at the effects caused in Christ our Lord by the sins and ingratitude committed by men, foreseen by the Lord and known to Her.— —

INSTRUCTION WHICH THE QUEEN OF HEAVEN, MARY, GAVE ME. —

854.—Whenever thou must perform any interior or exterior work, consider beforehand, whether what thou art going to say or do corresponds with the doings of thy Lord, and whether

thou hast the intention thereby to honor thy Lord and benefit thy neighbor. As soon as thou art sure that this is thy motive, execute thy undertaking in union with Him and in imitation of Him; but if thou findest not this motive let the undertaking rest. This was my invariable course in pursuing the imitation of my Lord and Teacher; though in me there was no reluctance toward the good, but only the desire of imitating Him perfectly. —

XIII.

856. When therefore the Queen of heaven arrived at her thirty-third year, her virginal body had attained full natural growth, so well proportioned and beautiful, that She was the admiration not only of human beings, but of the angelic spirits themselves. She had grown in size and stature to the most perfect proportion in all the parts of her body and most strikingly resembled her divine Son in features and complexion, when later on He arrived at that age; always, of course taking into account, that Christ was the most perfect Man while his Mother was the most perfect Woman. — The wonderful beauty and strength, which She had attained at the age of thirty-three years, remained unchanged; and when She had reached her seventieth year, as I shall relate later on, She still retained the same beauty and entirety of her virginal body as at the age of thirty-three.

857. — Saint Joseph, although he was not so very old at the time when our blessed Lady reached her thirty-third year, was much broken and worn out as far as his body was concerned; for his continual cares, his journeys and his incessant labors for the sustenance of his Spouse and of the Lord, had weakened him much more than his years. —

859. Thenceforth the Mistress of the world took upon Herself the task of supporting by her work her most holy Son and her husband. — The great Queen began to busy Herself more in spinning and weaving linen and wool, thus mysteriously fulfilling all that Solomon says about Her in the Proverbs. —

INSTRUCTION WHICH THE QUEEN OF HEAVEN, MARY, GAVE ME.

861. — I wish that thou imitate me in three virtues, which thou wilt find in what thou hast written: they are the virtues of

prudence, charity and justice, so little taken notice of by mortals. Prudence should teach thee to provide for the wants of thy neighbor as far as possible in thy state. Charity should make thee diligent and zealous in coming to their assistance. Justice should oblige thee to fulfill the obligations of charity, as necessity and love itself points them out to thee. Thou shouldst be an eye to the blind, an ear to the deaf, and thy hands should labor for those that are maimed. Although, on account of thy state of life, thou must practice this doctrine principally and continually in a spiritual way, yet I desire that thou take it to heart also as far as the temporal and bodily wants of thy neighbor demand, always striving to be most faithful in imitating me. —

862. — In many of the proud this perversity reaches such extremes, that they begin to think all this is due to them and, in their haughtiness, — they do not even pay the small wages for these services. In this matter of not paying proper wages to the poor and to the servants, and in matters of like nature, thou wilt find great crimes against the order and will of the Almighty. But let it be known, that just as the rich pervert justice and reason, and refuse to take their share in human labor, so also will mercy be inverted against them, and be showered upon the despised and lowly. Those who in their pride gave themselves up to contemptible idleness, shall be chastised with the demons, whom they have imitated. —

XIV.

867. — As his most prudent Spouse contemplated and weighed all these heroic virtues of saint Joseph, She grew to look upon him with such veneration, as cannot ever be properly estimated by any one. —

868. — The Queen attended upon him day and night, and her only other employment was the service and ministration due to her most holy Son. Jesus sometimes joined and assisted Her in the care of her holy spouse, whenever He was not engaged in other necessary works. There was never a sick person, nor will there ever be one, who was so well nursed and comforted. — — —

INSTRUCTION GIVEN TO ME BY THE QUEEN OF HEAVEN,
MOST HOLY MARY.

871. My daughter, one of the virtuous works most pleasing to the Lord and most fruitful for souls, is the loving care of the sick. By it is fulfilled to a great extent that natural law, which requires us to do to our neighbors, what we wish them to do to us. In the Gospel this is adduced as one of the works for which the Lord shall give eternal reward to the just; and the failure to exercise this duty is alleged as one of the causes of the eternal damnation of the wicked. In the same place the justice of this retribution is also explained; namely, as men are the children of the eternal Father, the Lord accounts any good or ill done to our neighbor as done to his own children, whose part He takes; for so it is customary among human parents. —

XV.

874. — For nine days and nights before the death of saint Joseph, he uninterruptedly enjoyed the company and attendance of Mary or her divine Son. By command of the Lord the holy angels, three times on each of the nine days, furnished celestial music, mixing their hymns of praise with the benedictions of the sick man. —

876. — The most humble Joseph, sealing his life with an act of self-abasement, asked pardon of his heavenly Spouse for all his deficiencies in her service and love and begged Her to grant him her assistance and intercession in this hour of his passing away. —

877. Then this man of God, turning toward Christ our Lord in profoundest reverence, wished to kneel before Him. But the sweetest Jesus, coming near received him in his arms, where, reclining his head upon them, Joseph said: “My highest Lord and God, Son of the eternal Father, Creator and Redeemer of the World, give thy blessing to thy slave and the work of thy hand; pardon, O most merciful King, the faults, which I have committed in thy service and intercourse.” — The Redeemer of the world gave him his benediction, saying: “My father, rest in peace, and in the grace of my eternal Father and mine; and to the Prophets and Saints, who await thee in limbo, bring the

joyful news of the approach of their redemption." With these words of Jesus, and reclining in his arms, the most fortunate saint Joseph expired and the Lord himself closed his eyes. —

879. — God enveloped the body of saint Joseph in a wonderful light, which hid all except his countenance; and thus his purest Spouse, although She clothed him for burial, saw only his face. Sweetest fragrance exhaled from his body and it remained so beautiful and lifelike, that the neighboring people eagerly came to see it and were filled with admiration. Accompanied by the Redeemer of the world, his most blessed Mother and a great multitude of angels, and escorted by their friends and many others, the sacred body of the most glorious saint Joseph was borne to the common burying place. —

TEACHING OF MARY, THE QUEEN OF HEAVEN.

880. — Remember, then, my friend, that when Lucifer and his satellites of darkness perceive, by the course of natural events, that any one falls a prey to a dangerous and mortal disease, they immediately prepare to assail the poor and unwary soul with all their malice and astuteness, in order to vanquish it if possible by various temptations. Wherever they see an opening for attacking the souls, they try to supply in fury and malice the shortness of time. —

882. — There are few among the just whom this ancient serpent does not furiously attack in their last agony. And if satan boasts of having ruined even saints at such times, what hope have the wicked, the negligent and sinful, who have spent their whole lives in making themselves unworthy of divine favor and grace, and who are devoid of meritorious works to offset the assaults of their enemies? —

883. — The general rule is: a good life gives hope of a good end; all other reliance is doubtful and salvation resting upon it, is very rare and merely accidental. — — —

XVI.

889. The holy child Joseph was born most beautiful and perfect of body and caused in his parents and in his relations an extraordinary delight, something like that caused by the

birth of saint John the Baptist, though the cause of it was more hidden. — At the time when others come to the use of reason at the age of seven years or more, saint Joseph was already a perfect man in the use of it and in holiness. He was of a kind disposition, loving, affable, sincere, showing inclinations not only holy but angelic, growing in virtue and perfection and advancing toward his espousal with the most holy Mary by an altogether irreproachable life. — — —

INSTRUCTION WHICH THE QUEEN OF HEAVEN, MOST HOLY
MARY, GAVE ME.

893. — On the last day, when all men shall be judged, the damned will bitterly bewail, that their sins prevented them from approaching this powerful means of their salvation, and for availing themselves, as they easily could have, of this intercessor to gain the friendship of the just Judge. The whole human race has much undervalued the privileges and prerogatives conceded to my blessed spouse and they know not what his intercession with God is able to do. I assure thee, my dearest, that he is one of the greatly favored personages in the divine presence and has immense power to stay the arms of divine vengeance.—

XVII.

895. Christian perfection is all included in the two lives known to the Church: the active and the contemplative life. —

897. The most blessed Mary alone united these two lives in a perfect manner: in Her the highest and most ardent contemplation was not hindered by the occupations of the active life. In Her was the sollicitude of Martha without its excitement, and the quiet and rest of Maria without idleness of the body; She possessed the beauty of Rachel and the fruitfulness of Lia; and only this great and prudent Queen truly exemplified what these sisters mysteriously typified. — — —

900. — The great Queen wished to perform all the humble work Herself and with her own hands to scrub the house and arrange its poor furnishings, wash the dishes and cooking utensils, and set the rooms in order; but these courtiers of the

Most High, being truly courteous and more expeditious, though not more humble in their operations, usually anticipated these services before their Queen could find time to perform them. Sometimes, and at certain periods, often, She would find them thus at the work, which She was about to perform, the holy angels having begun it beforehand; but at her word they desisted and allowed Her to satisfy her humility and devotion in completing it Herself. — — — — —

INSTRUCTION GIVEN TO ME BY THE QUEEN OF HEAVEN. — —

907. I wish also that thou learn from this chapter to conceal carefully the special works thou undertakest in imitation of my own; for, although I had no need of refraining from any work in the presence of saint Joseph, yet I was careful to add retirement as an additional observance of perfection and prudence, since retirement of itself makes good works more praiseworthy. But this is not to be understood of ordinary and obligatory works, since thou must give a good example and let thy light shine, avoiding any danger of scandal or cause for cavil. There are many works which can be done in secret and unobserved by the eyes of creatures, and which are not lightly to be exposed to the danger of publicity and ostentation. In thy retirement thou canst make many genuflections; prostrate in the dust, thou canst humiliate thyself, adoring the supreme Majesty of the Most High and offering thy mortal body, which oppresses thy soul, as a sacrifice for its disorderly inclinations against justice and reason. — —

XVIII.

911. The Savior of the world was already twenty-six years of age; and in the measure as his most holy humanity approached its perfect growth and its earthly end, Christ proceeded to manifest it, by permitting his operations to show more and more openly the purpose of the Redemption. —

912. — Only this most prudent Lady and her Son, the true God and man, could ever justly weigh, as in the scales of the sanctuary, what it meant, on the one hand to see a God dying upon a cross in order to seal up the infernal regions, and, on

the other hand, the hardness and blindness of mortal hearts in casting themselves headlong into the jaws of eternal death.

913. In these great sorrows it sometimes happened, that the most loving Mother was overcome by deathly weaknesses, and they would no doubt have ended her life, if She had not been preserved by divine intervention. — — — —

917. — She was informed of the denial of saint Peter, the unbelief of Thomas, the treachery of Judas, and other events of the future. From that moment on the dutiful Lady resolved to labor zealously in order to save that treasonous disciple, and She acted upon her resolve, as I shall relate in its place. The perdition of Judas began by his despising her good will and by conceiving against the Mother of Grace a sort of ill-will and impiety. — —

INSTRUCTION GIVEN TO ME BY THE QUEEN OF HEAVEN,
MOST HOLY MARY. —

919. — Catholics should bear in mind more constantly the passion and death of the Lord, because the Church so often recalls it to their remembrance, although few show themselves grateful. But there are still fewer, who take thought of the other works of my Son and of mine. For the Lord allowed not one hour, yea not a moment to pass, which He did not employ in gaining gifts and graces for rescuing all men from eternal damnation and making them participants of his glory. These works of the Lord and God incarnate will be witnesses against the forgetfulness and hardheartedness of the faithful, especially on the day of judgment. If thou, who possessest the light and the doctrine of the Most High and my teachings, wilt not be grateful, thy confusion will be even greater than that of others, since thy guilt is more heinous. — — — — —

XIX.

924. Our Lord began to make these excursions more frequently in the three years preceding his public preaching and Baptism; in the company of our great Queen He made many journeys in the neighborhood of Nazareth and in the province of Nephthali or other parts. In his conversation with men He

began to announce to them the coming of the *Messias*, assuring them, that He was already in the world and in the territory, of Israel. —

925. — As He exhibited in his outward appearance so much beauty, grace, peace, sweetness and gentleness of manner and of speech, and as all his discourse, though veiled, was nevertheless so vivid and strong, and as He added thereto also his interior help and grace, the fruit of this wonderful mode of teaching was very great. Many souls forsook the path of sin, others began a virtuous life, all were instructed and made capable of understanding the great mysteries, and especially of believing, that the *Messias* had already begun his reign. —

TEACHING OF THE MOST HOLY QUEEN MARY. —

931. On former occasions I have already told thee, that the number of those foreknown as doomed, is so great, and of those, that save themselves is so small, that it is not expedient to say more in particular. For if thou hast the sentiments of a true daughter of the Church, the spouse of Christ, my Son and Lord, thou wouldst die at seeing such misfortune. What thou mayst know, is, that all the loss and misfortune apparent in Christian nations and governments, as well among chiefs as among subjects of the Church and of the secular state, all originate and flow from the forgetfulness and contempt of the works of Christ and of the works of his Redemption. If there were a way of rousing them to a sense of thankfulness and to a sense of their duty as faithful and acknowledged children of their Creator and Redeemer, and of me, who am their Intercessor, the wrath of the divine Judge would be appeased, and there would be some diminution of the widespread ruin and perdition among Catholics. —

932. — The holy Church has been founded, spread out, made illustrious by miracles, by saints, by holy writings, by the knowledge and proclamation of truths unknown to the Jews. In spite of all these multiplied advantages, blessings, truths and enlightenments, many live like infidels and as if they had not before their eyes so many inducements to draw them on and oblige them, nor so many chastisements to fill them with dread.

How can Catholics then, under these circumstances, imagine that the sins of others are greater or more grievous than their own? How can they presume that their punishment shall not be more lamentable? O my daughter, ponder well this doctrine, and be filled with a holy fear! * — —

XX.

934. Finding himself† then full of uncertainty concerning the experiences of the demons and of himself with Jesus and Mary, this enemy of the human race questioned himself by what power he had been vanquished and put to flight in his attempts to ruin the dangerously sick and the dying and in his other encounters with the Queen of heaven. — — —

937. — Immediately the prince of darkness, together with countless legions of evil spirits, issued forth from hell and spread over the whole world. They persisted in roaming through it many times, searching out in their malice and cunning all the just, tempting those they recognized as such and provoking them and other men to commit the evil deeds hatched out in their own infernal minds. But Christ our Lord in his wisdom concealed his own Person and that of his Mother for many days from the haughty Lucifer. — — —

TEACHING OF THE MOST HOLY MARY, THE QUEEN OF HEAVEN. —

940. — If men believe these truths, where is their good sense? Who has made them insane? Who drives from their remembrance the love, which they ought to have for themselves? O insanity never sufficiently to be bewailed and so little considered by the children of Adam! All their life they labor and exert themselves to become more and more entangled in the snares of their passions, to be consumed in deceitful vanities and to deliver themselves over to an inextinguishable fire, to death and everlasting perdition, as if all were a mere joke, and as if Christ had not come down from heaven to die on a Cross for their rescue! Let them but look upon the price, and consider how much God himself paid for this happiness, who knew the full value of it.

*The full account is salutary reading.

†Satan.

941. — Let the despairing groans of the damned, which begin at the end of their lives and at the beginning of their eternal damnation, ever resound in thy ears: O we fools, who esteemed the life of the just as madness! O how are they counted among the sons of God, and their lot is among the saints! We have erred then from the path of truth and of justice. The sun has not risen for us. We have wearied ourselves in the ways of iniquity and destruction, we have sought difficult paths, neglected by our own fault, the way of the Lord. What has pride profited us? What advantages has the boasting of riches brought us? All has passed away for us like a shadow. O would that we never had been born! —

XXI.

943. The divine favors received by saint John exceed all human intelligence and thought. — From his seventh year until He reached the ninth, She sent him only bread; but after that year She ceased to send him any food. — Yet, though Mary did not any more send him food, She continued to send to him her holy angels in order to console him and inform him of the doings and mysteries of the incarnate Word; but these visits happened no oftener than once a week.

944. These great favors, besides serving other ends, encouraged saint John to bear with his solitude: not that the desolation of his abode and the severity of his penance caused him any discouragement; to make these desirable and sweet to him, his own wonderful holiness and grace were sufficient. —

946. The new preacher saint John came from the desert clothed in camel skin, girded with a cincture or cord made likewise of leather. His feet were bare, his features thin and emaciated, his appearance wonderfully graceful, modest and humble, his soul was filled with invincible and magnanimous courage, his heart inflamed with the love of God and man, his words rang forth strong and forceful, piercing to the souls of his hearers like sparks from the immutable and divine essence of the Almighty. He was gentle toward the meek, loving toward the humble, wonderful in the sight of angels and men, terrible to the proud, dreadful to the sinners, and an object of horror to the demons. —

947. The anchoret John, many years before, had made for himself a large cross,* which he had placed at the head of his couch; with it he performed some exercises of penance and he was accustomed to place himself upon it in the form of one crucified, when he was engaged in prayer. —

ANSWER AND INSTRUCTION GIVEN ME BY THE QUEEN OF HEAVEN,
MOST HOLY MARY.

949. My daughter, gladly will I satisfy thy desire and answer thy doubt. What thou sayest is true: the Cross was ignominious before my Son and Lord honored and sanctified it by his Passion and Death and solely on account of this Passion and Death the adoration and reverence shown to it by the Church is now due to it. If any one, who was ignorant of the mysteries which were connected with it and which were so well known to me and saint John, would have given it such worship and honor as I have before the Redemption, he would have been guilty of error and idolatry. —

950. — Distinguish well between the labors of the bee and of the spider: the one converts her nourishment into sweetness useful for the living and the dead, while the other changes it into snare and venom. —

XXII.

953. The most prudent Mother was not unaware, that the time of her sacrifice was approaching. — The hour therefore drawing near, She was wrapt in a most exalted vision and felt that She was being called and placed in the presence of the throne of the most blessed Trinity. From it issued a voice of wonderful power saying to Her: “Mary, my Daughter and Spouse, offer to Me thy Onlybegotten Son in sacrifice.” —

954. But with an undismayed and magnanimous heart She gave answer to the Most High: “Eternal King and omnipotent God of infinite wisdom and goodness, all that has being outside of Thee, exists solely for thy mercy and greatness, and Thou art undiminished Lord of all. How then dost Thou command me, an insignificant wormlet of the earth, to sacrifice and

*With the help of the angels. See full edition.

deliver over to thy will the Son, whom thy condescension has given me? He is thine, eternal Father, since from all eternity before the morning star Thou hast begotten Him." — — — — —

INSTRUCTION WHICH THE MOST HOLY MARY THE QUEEN OF
HEAVEN GAVE ME. —

961. — Sin is committed by base indulgence. Opposed to it is suffering sorrow, and tribulation earns the pardon of the just Judge. By the bitterness of sorrow and affliction the vapors of sin are dispersed; the excesses of the concupiscible and irascible passions are crushed; pride and haughtiness are brought down; the flesh is subdued; the inclination to evil, to the sensible and earthly creatures, is repressed; the judgment is cleared; the will is brought within bounds and its desultory movements at the call of the passions are corrected; and, above all, divine love and pity is drawn down upon the afflicted, who embrace suffering with patience, or who seek it to imitate my most holy Son. In this science of suffering are renewed all the blessed riches of the creatures; those that fly from them are insane, those that know nothing of this science are foolish.

962. — The pleasure of contemplating and looking upon the Lord, and upon his caresses great or small, are so enticing, that delight and consolation overflow in the faculties of the mind and cause some souls to accustom themselves to the sensible pleasures of this intercourse. In consequence thereof they make themselves unfit for other duties belonging to reasonable life of human creatures; and when it is necessary to attend to them they are annoyed, lose their interior peace and control, become morose, intractable, full of impatience toward their neighbors, forgetting all humility and charity. — — —

XXIII.

965. When the Redeemer of the world had left the bodily presence of his most loving Mother, She felt Herself as it were in an eclipse or under a shadow, caused by the transposition of the clear Sun of justice, which had until then illumined and rejoiced Her. —

966. Shut up in her house during all the days in which her divine Son was absent, our blessed Lady spent her time

in exercises of devotion. Her prayers were so ardent, that She shed tears of blood in weeping over the sins of men. She genuflected and prostrated Herself upon the ground more than two hundred times each day; and this was an exercise, which She practiced with especial earnestness during all her life, as an exterior manifestation of her humility, charity, reverence and worship of God. — — — — —

INSTRUCTION WHICH THE QUEEN OF HEAVEN, MOST HOLY
MARY, GAVE ME.

972. My dearest daughter, the wisdom of the flesh has made men ignorant, foolish and hostile to God, because it is of the devil, deceitful, earthly and rebellious to the divine laws. The more the children of Adam study and exert themselves to reach the evil objects of their carnal and animal passions and to attain to the means of indulging them, so much the more will they fall into ignorance of divine things, by which alone they can come to their true ultimate end. This ignorance and worldly prudence is still more abominable and still more hateful in the eyes of God, when it occurs in the children of the Church. By what right can the children of this world call themselves sons of God, brethren of Christ and inheritors of his possessions? The adopted sons must be, in all that is possible, like unto the natural son. — How then can those be heirs of Christ, who love, desire and seek only earthly goods and are perfectly satisfied with them? How can those be his brothers, who so widely depart from his position, his teachings and his holy rule of life? — —

XXIV.

974. Leaving his beloved Mother in the poor dwelling at Nazareth, our Redeemer, without accompaniment of any human creature, but altogether taken up with the exercise of his most ardent charity, pursued his journey to the Jordan, where, in the neighborhood of a town called Bethany on the farther side of the river, and otherwise called Betharaba, his Precursor was preaching and baptizing. — — —

977. — Before appearing at the Jordan He filled the heart of saint John with new light and joy, which changed and ele-

vated his soul. The latter, perceiving these new workings of grace within himself, reflected upon them full of wonder, saying: "What mystery is this? What presentiments of happiness? Since the time, when I recognized the presence of my Lord in the womb of my mother, I have not felt such stirring of my soul as now! — —

979. When saint John had finished baptizing our Lord, the heavens opened and the Holy Ghost descended visibly in the form of a dove upon his head and the voice of his Father was heard: "This is my beloved Son, in whom I am well pleased." Many of the bystanders heard this voice, namely those who were not unworthy of such a wonderful favor; they also saw the Holy Ghost descending upon the Savior. — — —

INSTRUCTION WHICH THE QUEEN OF HEAVEN, MOST HOLY
MARY, GAVE ME. —

984. — Since all sinned in Adam, how deeply should they humiliate themselves, when the hand of the Lord visits them? If thou hadst to suffer all the afflictions of the living with the utmost resignation and at the same time wouldst fulfill all that I enjoin upon thee by my teachings and exhortations with the greatest fidelity, thou nevertheless must esteem thyself as a useless and unprofitable servant. How much then must thou humiliate thyself, when thou failest so much in thy duty and in the return due to all the blessings received from God? As I desire thee to make a proper return both for thyself and for others, think well how much thou art obliged to annihilate thyself to the very dust, not offering any resistance, nor ever being satisfied, until the Most High receive thee as his daughter and accept thee as such in his own presence and in the celestial vision of the triumphant Jerusalem.

XXV.

987. — He came to the place chosen by Him for his fast: a desert spot among bare and beetling rocks, where there was also a cavern much concealed. Here He halted, choosing it for his habitation during the days of his fast. In deepest humility He prostrated Himself upon the ground, which was always the

prelude of his prayer and that of his most blessed Mother. — He continued his prayers prostrate in the form of a cross, and this was his most frequent occupation in the desert. — —

990. — As soon as the great Lady understood, that our Redeemer was on the way to the desert to fulfill his intention, She locked the doors of her dwelling, without letting any one know of her presence; and her retirement during the time of our Lord's fast was so complete, that her neighbors thought that She had left with her divine Son. She entered into her oratory and remained there for forty days and nights without ever leaving it and without eating anything, just as She knew was done by her most holy Son, for both of Them observed the same course of rigorous fasting. — —

INSTRUCTION WHICH THE QUEEN AND LADY GAVE ME.

992. — The first reason, why men should afflict their body and mortify their flesh, is their having been conceived in sin. By this original sin human nature is depraved, filled with passions rebellious to reason, inclined to evil and adverse to the spirit. If the soul allows itself to be carried away by them, it will be precipitated by the first vice into many others. But if this beastly flesh is curbed by mortification and penance, it loses its strength and acknowledges the authority of the spirit and the light of truth. The second reason is, that none of the mortals have altogether avoided sinning against God; and the punishment and retribution must inevitably correspond to the guilt, either in this life or the next; therefore, as the soul commits sin in union with the body, it follows that both must be punished. The interior sorrow is not sufficient for atonement, if the flesh seeks to evade the punishment corresponding to the guilt. Moreover the debt is so great and the satisfaction, that can be given by the creature, so limited and scanty, that there remains continual uncertainty, whether the Judge is satisfied even after the exertions of a whole lifetime: hence the soul should find no rest to the end of life.

993. — The debtor who merely wishes to do what he is obliged to and adds nothing of his own free will, will certainly pay his debts, but will remain poor and destitute, if after payment of

his debts nothing remains. What then have those to expect, who neither pay nor make any efforts toward paying? The third reason for bodily mortification, and the most urgent one, is the duty of Christians to imitate their divine Teacher and Master. — If we pursued such a course of life because it was reasonable, what must be thought of mortals that seek naught but sweetness and delight, and abhor all penances, affronts, ignominies, fasting and mortification? Shall then only Christ, our Lord, and I, suffer all these hardships, while the guilt-laden debtors and deservers of all these punishments throw themselves headlong into the filth of their carnal inclinations? —

994. — If thy labors were even as great as that of the Apostles, Martyrs, Confessors, they would be no greater than they should be. Chastise thy body with ever greater severity, and remember that thou art deficient in many things, while thou hast but a short life and art so weak and incapable of repaying thy debts.

XXVI.

995. In the twentieth chapter I have related how Lucifer came forth from the infernal caverns in order to find and tempt the divine Master. — Coming to the desert and seeing the object of his search alone, Lucifer was highly rejoiced, because he found Jesus separated from his Mother. — But when Lucifer and the other demons observed their Opponent more closely, they began to feel great fear and discouragement. Not because they recognized his Divinity, for of this they had no suspicions as long as they saw Him so despised; nor because of any previous experience with Him. — His behavior and his condition were totally different from those of other men whom they had so far tempted and easily overcome. —

997. — He clothed himself in refulgent light, like that of an angel, and, conjecturing that the Lord after his long fast, must be suffering great hunger, he said to Him: “If Thou be the Son of God, command that these stones be made bread.” By thus cunningly resting his advice on the supposition of his being the Son of God, the demon sought some information on what was giving him the greatest concern. —

998. — The Lord allowed the demon to continue in his temp-

tation and for this purpose permitted Himself to be carried bodily to Jerusalem and to be placed on the pinnacle of the temple. Here the Lord could see multitudes of people, though He himself was not seen by anybody. Lucifer tried to arouse in the Lord the vain desire of casting Himself down from this high place, so that the crowds of men, seeing Him unhurt, might proclaim Him as a great and wonderful man of God.— With the prince of darkness were gathered innumerable demons; for on that occasion hell was almost emptied of its inhabitants in order to furnish assistance for this enterprise. The Author of wisdom answered: “It is also written: Thou shalt not tempt the Lord thy God.”—

999. Being thus foiled, he attacked our Lord in still another way, seeking to rouse his ambition by offering Him some share in his dominion. For this purpose he took the Lord on a high mountain, from whence could be seen many lands, and said to Him with perfidious daring: “All these will I give Thee, if falling down, Thou wilt adore me.”— Never can Lucifer give anything, even not of the things of the earth, and therefore all his promises are false. The King and Lord answered with imperial majesty: “Begone satan, for it is written: The Lord thy God thou shalt adore and Him only shalt thou serve.” By this command; “Begone satan,” Christ the Redeemer took away from Lucifer permission further to tempt Him, and hurled him and all his legions into the deepest abyss of hell.—

1001.— The Princess of the angels had witnessed the battles of her most holy Son.— From her retreat She anathematized and crushed Lucifer and his followers, co-operating in all the doings of Christ in our favor. When She perceived that the demon carried the Lord from place to place, She wept bitterly, because the malice of sin reduced the King of kings to such misusage.— — —

ANSWER AND INSTRUCTION GIVEN ME BY THE HEAVENLY LADY.

1004.— The Lord, to supply our wants, made use of some created material, most ordinarily water, on account of its clearness and simple composition; for the Lord does not require com-

plicated matter for his miracles. At other times it was bread or some kinds of fruit. These materials He endowed with such a power and such qualities of taste, that they exceeded, as heaven does the earth, all the delicacies here below. There is nothing in the world which can be compared to them; for all other food is insipid and weak in comparison to this celestial food. —

1006. — In the Gospels only three temptations are mentioned, being those which are more manifest to the senses; but the conflict and the triumph was far more extensive, for Christ our Lord overcame all these princes and their vices. Pride He overcame by his humility; anger, by his meekness; avarice, by his contempt for riches; and all the other vices, by their corresponding virtues. The greatest defeat and consternation, however, overtook these enemies at the foot of the Cross, when they became certain, that it was the incarnate Word, who had conquered and crushed them. Since that time they are timid in entering into conflict with those men, who rely on the power and triumph and power of my Son. —

1008. — Accustom thyself always to use against him the words of holy Writ, not deigning to exchange many words with such an astute enemy. Weak creatures should not indulge in conferences or arguments with their mortal enemy and the master of lies; since even my divine Son who was all powerful and infinitely wise, did not do so. —

XVII.

1011. — When saint John again saw the Savior returning from the desert, he called Him the Lamb of God and referred to the testimony, which shortly before he had given to the pharisees, at the same time adding, that he had seen the Holy Ghost descending upon his head, as had been promised him by revelation beforehand. —

1013. The Evangelists say nothing of the time and of the doings of Christ immediately after his fast. But I have been informed, that the Savior remained about ten months in Judea before he returned to Nazareth in order to see his blessed Mother. Nor did he enter Galilee until He had again allowed

Himself to be seen by saint John, who for the second time proclaimed Him as the Lamb of God. —

1015. In imitation of all that the Lord was doing in Judea She also went about on foot spending nearly all this time on her excursions, yet She returned a few times to her dwelling in Nazareth. During these ten months She ate very little; for, as I have indicated in the preceding chapter, She had been so satiated and strengthened by the celestial food sent to Her by her Son from the desert, that She was enabled not only to travel afoot to many places and over great distances, but also to abstain from other nourishment. —

INSTRUCTION GIVEN TO ME BY THE QUEEN OF HEAVEN,
MOST HOLY MARY.

1016. I will give thee two important lessons deducted from this chapter. First, love solitude and seek it with particular affection in order that thou mayest partake of the blessings promised and merited by my divine Son for those who imitate Him therein. — For this purpose thou must not allow the images of creatures to enter thy mind, for very often they occupy the mind more completely than the objects themselves, and they always embarrass the soul and take away from it the liberty of the heart. — My second lesson is, that thou learn to set a proper value on thy soul, in order to preserve it in its purity and innocence. Over and above this, however, although it is my will that thou labor for the justification of all men, I wish that thou, in imitation of my Son and of me, busy thyself especially with the poor and despised of this world. These little ones often beg for the bread of counsel and instruction, and they find none to give it to them, as do the rich and powerful of the earth, who have many to advise them. — Be ready even to die, if necessary, to advance this enterprise.

XXVIII.

1017. — The Baptist by divine revelation, knew of the coming of the Savior and of his intention to make Himself known to the world as the Redeemer and the true Son of the eternal Father. When therefore saint John saw Him coming to him,

He exclaimed in wonderful joy of his spirit to his disciples: "Ecce Agnus Dei," "Behold the Lamb of God." This testimony referred not only to his previous identical words in regard to Christ, but also presupposed the more particular instruction, which he had given to his close disciples. —

1018. The first two disciples, who were with saint John at the time, heard this testimony and, moved by it and by the light and grace interiorly imparted to them by Christ, they began to follow the Lord. — — — —

INSTRUCTION WHICH OUR QUEEN AND LADY GAVE ME.

1023. My daughter, all the doings of my most holy Son prove his divine love toward men, and how different this love is from that which they have among themselves. Mortals are ordinarily so small-minded, niggardly, avaricious and sluggish, that they are usually not moved to love any one unless they see some advantage in the objects of their love. — Although God loves them all and wishes all to be saved, yet in the distribution of these gifts and effects of his love He undeniably applies a certain measure and weight of his sanctuary, by which He dispenses them. Now, as man cannot penetrate or comprehend this secret, he must take care not to forfeit or lose the first grace and first vocation; for he does not know whether he will not forfeit the second by his ingratitude, and he can be certain of not losing the second only by making use of first grace. The soul can know for certain only this: that grace will not be denied, if the soul does not make itself unworthy. These workings of divine love in the soul are accompanied by interior enlightenment, so that in the presence of this light, men are reproved for their sins and convinced of their evil state and of the danger of eternal death. But human pride makes many of them so foolish and base of heart, that they resist this light; others are hard to move and never fail to have some vain excuse for their negligence; whence they counteract the first effects of the love of God and make themselves unfit for future graces. Now, without the help of grace, men cannot avoid evil, nor can they do the good, or even know it; thus many cast themselves from abyss to abyss. — —

XXIX.

1025. — Before the Apostles came into the presence of the great Queen and Lady, they had already conceived most exalted ideas of her celestial excellences. They had been informed that She was a Virgin before, during and after her parturition and they had been inspired by Christ with the profoundest reverence and love and filled with the desire of immediately seeing and knowing such a heavenly Creature. — Although all of them were divinely enlightened, yet saint John began to distinguish himself in this love of Mary before all the rest; from the very first words of the Master concerning the dignity and excellence of his purest Mother, he grew in the loving esteem of her holiness. — — —

1028. — The profound humility and worship, with which the great Lady received Christ the Savior, filled the disciples with new devotion and reverential fear for their divine Master; henceforth She served them as an example and model of true devotion. — They were immediately drawn toward their Queen and cast themselves on their knees before Her, asking to be received as her sons and servants. The first to do this was saint John, who from that time on distinguished himself in exalting and reverencing Mary before all the Apostles, while She on her part received him with an especial love; for besides his excelling in virginal chastity, he was of a meek and humble disposition.*

1029. — During that night, when the Apostles had retired, the Savior betook Himself to the oratory of his purest Mother as He had been wont to do, and She, the most Humble among the humble, placed Herself at his feet as in the years gone by. —

1030. The most blessed Lady also asked Him for the Sacrament of Baptism, which He had now instituted, and which He had promised Her before. In order that this might be administered with a dignity becoming as well the Son as the Mother, an innumerable host of angelic spirits descended from heaven in visible forms. Attended by them, Christ himself baptized this purest Mother. Immediately the voice of the

*See more of this in full edition.

eternal Father was heard saying: "This is my beloved Daughter, in whom I take delight." —

INSTRUCTION GIVEN TO ME BY THE QUEEN OF HEAVEN.

1031. My daughter, I see thee much moved to emulation and desire by the great happiness of the disciples of my most holy Son, and especially that of saint John, my favored servant. It is certain, that I loved him in a special manner; because he was most pure and candid as a dove; and in the eyes of the Lord he was very pleasing, both on this account and on account of his love toward me. His example should serve thee as a spur to do that, which my Son and I expect of thee. —

BOOK SIX

MOST HOLY MARY DURING THE PUBLIC LIFE OF CHRIST,
DURING HIS PASSION, RESURRECTION AND ASCENSION.

I.

1035. — Our Lord had now completed the thirtieth year of his life and had begun his thirty-first year thirteen days before, these being those from the Nativity to Epiphany.*

1036. The Master of life entered the house of the marriage feast saluting those present with the words: "The peace of the Lord and his light be with you," literally fulfilling them by his arrival. Thereupon, He began to exhort and instruct the bridegroom concerning the perfection and holiness of his state of life. In the meanwhile the Queen of heaven instructed the bride in a similar manner, admonishing her in sweetest and yet most powerful words concerning her obligations. — —

1038. — The wine gave out during the meal and the kind Lady said to her Son: "They have no wine," and the Lord answered: "Woman, what is that to Me and to thee? My hour is not yet come." This answer of Christ was not intended as a reproach, but contained a mystery; for the most prudent Queen had not asked for a miracle by mere accident, but by divine light. — — —

1041. The steward knew nothing of the miracle, when he tasted of the wine; because he sat at the head of the table, while Christ and his Mother with his disciples occupied the lower end of the table. — The disciples believed anew as the Evangelist says, and their faith was confirmed. Not only they, but many of the others, that were present, believed that He was the true Messiah and they followed Him to the city of Capharnaum. —

INSTRUCTION GIVEN TO ME BY THE QUEEN, THE MISTRESS
OF HEAVEN.

1042. — All should help to spread the fruits of the death of their Redeemer. Some can do it by prayer and urgent desires

*For full Scriptural dates, see complete edition.

for the exaltation of his holy name; others by almsgiving, others by diligent preaching, others by fervent works of charity. But if this remissness is perhaps less culpable in the ignorant and the poor, who have none to exhort them, it is very reprehensible in the rich and the powerful, and especially in the ministers and prelates of the Church, whose particular duty is in the advancement of the church of God. Many of them, forgetting the terrible account which they will have to render, seek only their own vain honor instead of Christ's. They waste the patrimony of the blood of the Redeemer in undertakings and aims, not even fit to mention; and through their fault allow innumerable souls to perish, whom by proper exertions they could have gained for the holy Church; or at least they lose the merit of such exertions and deprive Christ of the glory of having such faithful ministers in his Church. — — —

II.

1045. — His most blessed Mother, having rid Herself of her house in Nazareth, accompanied Him thenceforth in his tours of preaching and of teaching to the very foot of the Cross. — During these journeys the Queen of heaven proceeded on foot, just as her divine Son. If even the Lord was fatigued on the way, as saint John says, how much more fatigued was this purest Lady? — What She endured in these labors alone is so great that not all the mortals together can ever satisfy their obligations to Her in this regard. — — —

1048. — The admirable works of the blessed Lady among the women stopped not short at merely teaching them divine faith and virtues by word of mouth, but She also taught them to practice the most ardent charity by visiting the sick, the poor, the imprisoned and afflicted; nursing with her own hands the wounded; consoling the sorrowful and giving aid to those in necessity. —

1049. — According to what has been given to me to understand, it is certain, that She brought about not only many miraculous conversions, but She cured the blind and the sick, and called the dead to life. — — —

INSTRUCTION WHICH THE MOST HOLY QUEEN MARY GAVE ME. —

1052. — Not only to the interior voice of the Lord must thou listen reverently, but also to the voice of his ministers, preachers and priests, whose words are the echoes of the Most High and the aqueducts through which the blessed doctrine of life and the fountains of divine truth flow to the souls. In them God speaks and the voice of his divine law resounds; hear them with such reverence, that thou art unwilling to look for any error, nor presume to pass judgment on what they say. For thee all must appear wise and eloquent, and in every one of them hear only the voice of Christ, my Son and Lord. Be warned not to fall into the foolish presumption of the worldly, who with very reprehensible vanity and pride, most hateful in the sight of God, despise his ministers and preachers, because they do not speak in accordance with their depraved tastes. When they go to hear the divine truth, they judge only of the expression and style, as if the word of God were not simple and strong, depending not on oratorical and artful arrangement of words, such as are adjusted merely to the weakness of those that listen. —

III.

1057. The humility in the conduct of the most holy Mary in regard to the miracles of Christ our Lord was a source of great admiration to her holy angels; for they were not accustomed to behold in the children of Adam, and not even among themselves, such self-abasement united to such great perfection and magnificence of activity. Nor did the miracles of the Savior, in whom the holy angels expected and had already experienced proofs of his Omnipotence, excite their admiration so much, as the peerless fidelity, with which the most blessed Virgin referred all miraculous works to the glory of God. —

1058. The miracles and doings of Christ our Lord and Savior were so new and unheard of in the world, that great admiration and honor could not but have been the result for his most holy Mother; for She was not only known to the Apostles and disciples, but to the new adherents of the faith, who all acknowledged Her as the true Mother of the Messiah

and many times congratulated Her on account of the wonders wrought by her Son. — — — —

1062. — During the time of his preaching, which lasted three years, Christ went to celebrate the Pasch three times, and the blessed Lady accompanied Him each time, being present, when in the first year He used the whip to drive the sellers of sheep, pigeons and cattle from the house of God. —

INSTRUCTION GIVEN TO ME BY THE QUEEN OF HEAVEN.

1063. — This contagion of pride has so deeply penetrated into the human faculties, that it is communicated to nearly all of man's activity and there is scarcely one among men, who is without pride, just as the rose never grows without thorns or the grain without husks. On this account the Most High makes so much of the truly humble; and those, who entirely triumph over pride, He exalts and places them with the princes of his people, esteeming them as his favored children and exempting them from the jurisdiction of the demon. Thus it comes, that the devil dares scarcely approach the humble, because he fears them and their victories over him more than the fires of hell. — —

IV.

1069. — Yet as the Savior lived a life more of the common order among men, Lucifer was more anxious to find out who this John could be. With this desire he incited the Jews and the pharisees of Jerusalem to send the priests and levites to saint John in order to ascertain who he was, whether he was Christ, as, through him, they were led to suspect. And his suggestions must have been very persistent, since they knew that the Baptist was of the tribe of Levi, and hence, as was well known, could not be the Messiah; for, according to the Scriptures and according to their knowledge of the law and of revealed truth, the Messiah was to be the tribe of Juda. But the devil troubled their minds so much, that yielding to his astute malice, they asked this question. —

1070. — When he* heard saint John call himself "a voice,"

*The devil. There is no ambiguity in the full editon.

he was much taken aback, suspecting in his ignorance, that he meant to call himself the eternal Word. His restlessness was augmented the more, when he reflected on the apparent unwillingness of saint John to reveal himself to the Jews. Hence he suspected, that his having called himself "a voice" was only a covered way of speaking. —

1071. Thus deceived, his fury against the Baptist outgrew all bounds. But, remembering his defeats in the battles against the Savior and conscious of having had just as little success in leading saint John into any grave fault, he resolved to make war upon him by another channel. And he found such a channel already prepared. The Baptist had reprehended Herod for his disgraceful and adulterous alliance with Herodias, who had openly left her husband Philip, his brother, as is related by the Evangelists. — —

1073. — Christ and his holy Mother were miraculously and invisibly borne to the dungeon cell, where saint John lay fettered in chains and wounded in many parts of his body; for the wicked adulteress, wishing to do away with him, had ordered some of her servants (six on three different occasions), to scourge and maltreat him, which they actually did in order to please their mistress. By this means this tigress had attempted to murder the Baptist before the banquet at which Herod commanded him to be beheaded. — — —

1076. While They were yet engaged in this conversation, three servants of Herod entered his prison with a hangman ready to execute upon him the implacable fury of the cruel adulteress. Saint John presented his neck and the executioner fulfilled the impious order of Herod by cutting off his head. The highpriest Christ at the same moment received in his arms the body of the Saint, while his blessed Mother held his head in her hands, both offering this victim to the eternal Father on the altar of their sacred hands. —

INSTRUCTION GIVEN TO ME BY THE MOST HOLY QUEEN MARY. —

1078. — Although the demon cannot take away men's liberty, nor ever completely sway their free will, yet, by leading them into so many and grievous sins, he obtains such an influence

over it, that he is enabled to use it as an instrument of the evil he proposes. In spite of witnessing so many and such terrible examples, men remain callous to the fearful danger, to which they expose themselves by their sins in imitation of Herod and his adulterous concubine. In order to cast souls into this abyss of wickedness, Lucifer meets them with the vain pride and honor of this world and with its base pleasures, representing them as alone important and desirable. Thus the ignorant children of perdition loosen the bonds of reason in order to follow the degrading pleasures of their flesh and to be enslaved by their mortal enemy. —

V.

1079. One of the great miracles of divine Omnipotence and a wonder of wonders was the conduct of the most holy Mary toward the Apostles and disciples of her Son and Savior, Christ. — —

1081. Especially signalized for the reception of these sacramental favors were saint Peter and saint John; the former, because he was destined to be the Vicar of Christ and head of the militant church and therefore deserving of the special reverence and love of the holy Mother; the latter, because he was to take the place of the Lord after his Passion in attending upon and conversing with the heavenly Lady upon earth. — —

1083. Saint John also distinguished himself by the reverence with which he spoke to Mary, for in her presence he always called Her “Lady,” or “my Mistress;” and in Her absence he entitled Her “Mother of our Master Jesus.” After the Ascension of our Lord when speaking of Her, he was the first to call Her “Mother of God and of the Redeemer of the world;” and when speaking to Her, he addressed Her “Mother” and “Mistress.” — — —

1086. Judas was attracted to the school of Christ our Teacher by his forceful doctrines and was filled with the same good intentions, which moved the others. — In the beginning Judas merited special favors, and forged ahead of some of the other disciples, deserving to be numbered among the twelve Apostles. —

1087. But as Judas found little support in his natural disposition and as the disciples, not being as yet confirmed in virtue and, at that time, not even in grace, were guilty of some human failings, the imprudent man began to compliment himself on his perfection and to take more notice of the faults of his brethren than of his own. — He had freely entertained a certain vain complacency in himself; this at once called into existence a certain degree of envy, which brought on a calumnious spirit and harshness in judging of the faults of his brethren. These sins opened the way for greater sins; for immediately the fervor of his devotion decreased, his charity toward God and men grew cold, and his interior light was lost and extinguished; he began to look upon the Apostles and upon the most holy Mother with a certain disgust and to find little pleasure in their intercourse and their heavenly activity.

1088. The most prudent Lady perceived the growth of this defection in Judas. Eagerly seeking his recovery and salvation before he should cast himself entirely into the death of sin, She spoke to him and exhorted him as her beloved child and with extreme sweetness and force of reasoning. —

1090. It was indeed an admirable example of patience and charity which Christ, our Savior, and his most blessed Mother gave us in their conduct toward Judas after his fall into sin; for as long as he remained in their company, They never showed any change or irritation in their behavior toward him, nor did They cease to treat him with the same kindness and gentleness as all the rest. — — — —

1095. — The wicked disciple imagined that, on account of the great miracles of his Master, and the multitudes which followed and gathered around Him, the alms and offerings would increase and that he would have at his disposal large amounts. Seeing that his expectations were not realized, he was much disappointed, as he plainly showed on the occasion of the anointing of the Lord by Mary Magdalen. —

1096. But let us return to the answer given to Judas by the Master, when he asked to make him purser. — “Dost thou know, Judas, what thou seekest and what thou askest? Be not so cruel toward thy own self as to solicit and seek to obtain the poison and the arms, which may cause thy death.” Judas re-

plied: "Master I desire to serve Thee by employing my strength in the service of thy faithful followers and in this way I can do it better than in any other; for I offer to fulfill all the duties of this office without fail." This daring presumption of Judas in seeking and coveting danger, justified the cause of God in allowing him to enter and perish in the danger thus sought and coveted. He resisted the light, and hardened himself against it; water and fire was shown him, life and death: he stretched forth his hand and chose perdition. —

INSTRUCTION GIVEN TO ME BY THE MOST HOLY QUEEN OF HEAVEN.

1097. — I wish to remind thee once more, that among the secrets revealed to the beloved John at the last Supper, was also this, that he had become the beloved disciple of Christ on account of his love toward me, and that Judas fell, because he despised the mercy and kindness, which I had shown him.* —

VI.

1100. — I was given to understand, that at the same time in which some of the holy angels were commissioned to bring the souls of Moses and Elias from their hiding-place, others of her own guard carried the heavenly Lady to Mount Tabor to witness the Transfiguration of her divine Son, and that without a doubt She really witnessed it. —

1101. Moreover, during this Transfiguration the blessed Mary saw not only the humanity of Christ our Lord transformed in glory, but She was favored by an intuitive and clear vision of the Divinity itself; for the Lord wished Her to partake of the privilege implied in being present at this event in a more abundant and distinguished manner than the Apostles. — — —

1107. — Until that day, after having celebrated the feast or the pasch of the Tabernacles, the Savior traveled about and labored in Judea, awaiting the appointed time, when, according to his will, He was to offer Himself in sacrifice.

1108. During these journeyings his most holy Mother accompanied Him, except on a few occasions, when They sepa-

*See remarkable account of Judas, in complete edition.

rated in order to attend to the welfare of souls in different localities. —

1109. Our Savior continued to perform his miracles in Judea. Among them was also the resurrection of Lazarus in Bethany, whither He had been called by the two sisters, Martha and Mary. As this miracle took place so near to Jerusalem, the report of it was soon spread throughout the city. The priests and pharisees, being irritated by this miracle, held a council, in which they resolved upon the death of the Redeemer and commanded all those that had any knowledge of his whereabouts, to make it known. — — —

1112. All the thoughts of Judas lay open not only to his divine Master, but also to his most blessed Mother. The Lord said nothing to Judas in regard to this matter, but continued to deal with him as a kind Father and to enlighten his obstinate heart. His Mother however redoubled her admonitions and gentle endeavors to withdraw Judas from the precipice; and on this night of the banquet, which was that preceding Palm Sunday, She called him aside to speak to him alone, representing to him amid a flood of tears and with most sweet and persuasive words, what terrible danger threatened him if he should persist in his intentions. — In order to satisfy the avarice of this insatiable heart, She offered him some presents, which She had received for this purpose from Magdalen. But none of her efforts were of any avail with this hardened soul, nor did any of her sweet and loving words soften this more than adamant heart. On the contrary, as he did not find an answer and the exhortations of the most prudent Queen were so urgent, he lashed himself into greater fury, showing his wrath by a sullen silence. He was however not ashamed to take what She offered to him; for his avarice was equal to his perfidy. — —

INSTRUCTION WHICH THE QUEEN OF HEAVEN, MOST HOLY
MARY, GAVE ME. —

1114. — If all bodily suffering merits its crown, a much greater crown is merited by the patient endurance and pardoning of injuries, and by returning good for them, as We acted in regard to Judas; for the Lord did not only not take away from

Judas his apostolate, or show Himself in any way irritated against him, but He patiently bore with him to the very end, when Judas had already made himself altogether unfit for any graces by giving himself up to the devil. During our mortal life the Lord is very slow in visiting his vengeance upon us; but He will make up for his slowness in the severity of his punishments after death. If then God suffers and bears with us so much, how much must one poor worm of the earth bear with another; since both are of the same nature and condition? —

VII.

1115. — The intention of the Lord in commanding me to write this history (as I have often said and yet oftener understood), was to manifest many of these hidden mysteries without admixture of mere human opinion and conjecture; many of them I have therefore recorded, just as they have been made known to me, while I am aware at the same time, that many other wonderful and venerable sacraments will still remain hidden. Toward these mysteries I wish to direct the pious faith of Catholics. To believe what is accessory should not be hard for those, who believe the principal mysteries of the Catholic faith. For upon these principal mysteries of the faith rests all that I have written and all that I shall yet write, especially in regard to the passion of our Redeemer. — — — — —

1121. In the morning of the next day, which corresponds to our Palm Sunday, the Lord proceeded with his disciples toward Jerusalem. — The disciples, and with them all the people, the infants as well as the grown persons, hailed Jesus as the true Messias, the Son of David, the Savior of the world and as their legitimate King. Some of them exclaimed: "Peace be in heaven and glory in the highest: blessed be He that cometh as the King in the name of the Lord," others: "Hosanna to the Son of David, blessed be the kingdom, which now has arrived, the kingdom of our forefather David." Some others cut branches from palms and other trees in sign of triumph and joy, and spread their garments upon the ground to prepare a way for the triumphant Conqueror, Christ our Lord. —

1123. — In order that the triumph of our Savior over death

might be more glorious, the Most High ordained, that on that day death should have no power over any of the mortals, so that, although in the natural course many would have died, not one of the human race died within those twenty-four hours. — —

INSTRUCTION WHICH MARY THE MOST BLESSED MOTHER GAVE ME.

1126. — The world ordinarily and fraudulently misjudges true merit, lavishing its honors upon those, who least deserve it, or upon those who know how to solicit and strive after it most cunningly and inconsiderately.

1127. Fly from this deceit, my daughter, and let the praise of men make no impression upon thee; repel its flatteries and compliments. Give to each the importance and consideration due to it; for the children of the world are very much blinded in their judgments. — I knew that this triumph, (aside from its not being desired by me), was ordained by the Lord, for the manifestation of his infinite power and Divinity, and therefore in no wise pertained to me; nor would the honor, which they would have extended to me, augment that, which was due to Him as the Savior of the human race. —

VIII.

1131. Then the princes of darkness, — deeply deplored their having been probably led into great error, by plotting his death with so much cunning and malice. They concluded henceforth to make use of redoubled astuteness and cunning to repair the damage done and hinder his death; for they were by this time confirmed in their suspicion, that He was the Messiah, although they did not reach altogether definite conclusions in this matter. —

1132. With this intention Lucifer and all his ministers betook themselves to the city and neighborhood of Jerusalem, and there as is referred in the Gospels, exerted their influence with Pilate and his wife to prevent the death of the Lord, and to place other hindrances, which certainly arose, but are not recorded in the Gospels. For before all others they beset Judas with new suggestions, dissuading him from his intended treach-

ery toward his divine Master. — Lucifer was now much more earnest in trying to hinder Judas than he was formerly in urging him to betray his most meek and divine Master.

1133. But, O woe and misery of human aberration! Judas had given himself up to the leading of satan's malice, but would not follow his guidance away from it! For the enemy could not call to aid the force of divine grace, and vain are all other motives and influences to prevent man from falling into sin and to make him follow his true good. —

1135. — As Judas was now entirely in the clutches of his avarice and hate and altogether deprived of any saving grace, he came to the meeting of the priests in great disturbance and terror of mind and began to treat with them concerning the betrayal of his Master. He closed the deal by accepting thirty pieces of silver, contenting himself with such a price for Him, who contained within Himself all the treasures of heaven. —

INSTRUCTION GIVEN ME BY THE QUEEN OF HEAVEN.

1137. — Although the devil can by his natural powers inform himself of all the doings of each soul, God will not permit it and hides much from him for reasons of his own Providence. Afterwards he allows him to find them out for his greater humiliation. Thus after the work of the Redemption He permitted the demon for his greater torment and confusion to become aware of so many unheeded mysteries. The infernal dragon is continually lurking about to search into the doings of souls, not only into the exterior, but into the interior activities of each soul. But my most holy Son exerts a most loving care over them ever since He was born and died for them.

1138. This blessed care would be much more general and continual with many, if they themselves did not make themselves unworthy by delivering themselves over to the enemy and by listening to his deceit and his malicious and cunning advice. Just as the virtuous and the friends of God gradually become instruments in the hands of the Lord and resign themselves entirely to his divine disposition, so that He alone governs and directs them and does not allow them to be moved by other agencies; so, in like manner, many of the reprobate and of

those, who are forgetful of their Creator and Redeemer and who deliver themselves over to the devil by repeated sins, are moved and drawn into all kinds of wickedness and are mere tools of his depraved malice. An example of this we have in the perfidious disciple and in the murderous pharisees persecuting their Redeemer. —

1139. — There is no created power, which can prevent a soul, that has once yielded to sin, from casting itself from abyss to abyss. Since the sin of Adam, the weight of human nature, burdened with the concupiscible and irascible passions, is drawn toward sin as the stone toward its centre. Joined to this tendency are the bad habits and customs, the power of satan over those who have sinned, and his unceasing tyranny. Who is there that is so much an enemy of his own welfare as to despise these dangers? The Almighty alone can free him and to his right hand is reserved the remedy. — — — —

IX.

1143. Thursday, the eve of the Passion and Death of the Savior, had arrived; at earliest dawn the Lord called to Him his most beloved Mother and She, hastening to prostrate Herself at his feet, responded: "Speak, my Lord and Master, for thy servant heareth." Raising Her up from the ground, He spoke to Her in words of soothing and tenderest love: "My Mother, the hour has now arrived, which the eternal wisdom of my Father decreed for accomplishing the salvation and restoration of the human race as imposed upon Me by his most holy and acceptable will. Just as thou, of thy own free will, didst consent to my Incarnation, so I now desire thee to give a like consent also to my Passion and Death of the Cross. —

1144. These and other words of the Savior, spoken on that occasion, pierced the most loving heart of Mary and cast Her into the throes of a sorrow greater than She had ever endured before. For now had arrived that dreadful hour, whence there was no issue for her pains, neither in an appeal to the swift-fleeting time nor to any other tribunal against the inevitable decree of the eternal Father, that had fixed the term of her beloved Son's death.* — — — —

*Read the entire account in complete edition.

1149. Our Savior, having thus parted with his most beloved Mother and sorrowful Spouse, and taking along with Him all his Apostles, a little before midday of the Thursday of the Last Supper, departed on his last journey from Bethany to Jerusalem. — — — — —

INSTRUCTION GIVEN ME BY THE QUEEN OF HEAVEN,
MOST HOLY MARY. — —

1155. I wish thee to ponder, what a horrible crime it is in the eyes of the Lord, in mine, and in those of all the saints, that men should despise and neglect the frequent reception of the holy Communion, and that they should approach it without preparation and fervent devotion. Principally in order that thou mayest understand and record this warning, I have manifested to thee, what I did on that occasion and how I prepared myself so many years for receiving my most blessed Son in the holy Sacrament and also the rest, which thou art yet to write for the instruction and confusion of men. For if I, who was innocent of any hindering sin and filled with all graces, sought to increase my fitness for this favor by such fervent acts of love, humility and gratitude, consider what efforts thou and the other children of the Church, who every day and hour incur new guilt and blame, must make in order to fit yourselves for the beauty of the Divinity and humanity of my most holy Son? —

X.

1166. Having completed the supper and fully instructed his disciples, Christ our Savior, as saint John tells us, arose from the table in order to wash their feet. He first prostrated Himself before his eternal Father and addressed to Him another prayer of the same kind as that before the supper. It was not uttered in words, but was conceived interiorly. — — — — —

1172. The divine Master then proceeded to wash also the feet of Judas, whose perfidious treason could not prevent the charity of Christ from secretly bestowing upon him tokens of even greater love than upon the other Apostles. Without permitting it to be noticed by the others, He manifested his special love toward Judas in two ways. On the one hand, in

the kind and caressing manner in which He approached him, knelt at his feet, washed them, kissed them and pressed them to his bosom. On the other hand, by seeking to move his soul with inspirations proportionate to the dire depravity of his conscience; for the assistance offered to Judas was in itself much greater than that offered to the other Apostles. — As the bodily presence of Christ and the interior urgency of his inspirations both bestormed his sense of justice, there arose within his darkened soul a dreadful hurricane of conflicting thoughts, filling him with dismay and bitterness, and fiercest anger, whirling him still farther away from his Savior and turning the divine balsam applied to his soul into deadly poison of hellish malice and total depravity.

1173. — The outward aspect of Christ our Lord was most exquisitely charming and attractive; his countenance, serenely dignified, yet sweetly expressive and beautiful, was framed in abundant streams of golden chestnut hair, freely growing after the manner of the Nazarenes; his frank and open eyes beamed forth grace and majesty; his mouth, nose and all the features of his face exhibited the most perfect proportion and his whole Person was clothed in such entrancing loveliness, that He drew upon Himself the loving veneration of all who beheld Him without malice in their hearts. Over and above all this, the mere sight of Him caused in the beholders an interior joy and enlightenment, engendering heavenly thoughts and sentiments in the soul. This divine Personage, so lovable and venerable, Judas now saw at his feet, striving to please him by new tokens of affection and seeking to gain him by new impulses of love. But so great was the perversity of Judas, that nothing could move or soften his hardened heart. — — —

INSTRUCTION WHICH THE GREAT MISTRESS OF THE WORLD,
MOST HOLY MARY, GAVE ME. —

1177. — For to love those who do thee good, is a duty; but if thou art heedless, thou canst not know, whether in that case thou lovest them for God's sake. He who loves his neighbors for other than God's sake, or for the sake of the benefit they confer, which would be loving his own advantages or himself rather than

his neighbor for God's sake, or for vain complaisance merely, has not yet learned true charity; since he is yet taken up with the blind love of his own ease. But if thou love those, who do not satisfy any of these cravings, thou art led on to love them for the Lord's sake as the principal motive and object of thy love, loving Him in his creatures, whoever they be. — — — —

XI.

1189. — Although the dragon felt his forces much diminished and altogether unavailing against the Redeemer, he nevertheless sought with implacable fury and pride to spy out these mysteries for the concoction of future malicious plans. The great Lady perceived these intentions of Lucifer and knew that the foiling of them was to be left in her hands. Therefore, inflamed by zeal and love for the Most High, She, as sovereign Queen, commanded the dragon and all his squadrons to leave the hall and descend to the depths of hell. — —

1192. All the Apostles and disciples, who, with the exception of the traitor, believed in this holy Sacrament, adored it with great humility and reverence according to each one's disposition. The great highpriest Christ raised up his own consecrated body and blood in order that all who were present at this first Mass might adore it in a special manner, as they also did. — — — —

1196. — The effects of holy Communion in the body of Christ were altogether miraculous and divine; for during a short space of time the gifts of glory flowed over in his body just as on Mount Tabor, though the effects of this Transfiguration were manifest only to his blessed Mother, and partly also to saint John, Enoch and Elias. This was the last consolation He permitted his humanity to enjoy as to its inferior part during his earthly life, and from that moment until his Death He rejected all such alleviation. —

1197. — In abundant tears of consolation the great Queen awaited holy Communion. When saint Gabriel with innumerable other angels approached, She received it, the first after her Son, imitating his self-abasement, reverence and holy fear. The most blessed Sacrament was deposited in the breast and

above the heart of the most holy Virgin Mother, as in the most legitimate shrine and tabernacle of the Most High. There the ineffable sacrament of the holy Eucharist remained deposited from that hour until after the Resurrection, when saint Peter said the first Mass and consecrated anew, as I shall relate in its place. —

1198. — Then saint Peter, at the command of Christ the Lord, administered two of the particles of holy Communion to the two patriarchs, Enoch and Elias. This holy Communion so rejoiced these two holy men, that they were encouraged anew in their hope of the beatific vision, which for them was to be deferred for so many ages; and they were strengthened to live on in this hope until the end of the world. Having given most fervent and humble thanks to the Almighty for this blessing, they were brought back to their abiding-place by the hands of the holy angels.

1199. — The perfidious and treacherous Judas, hearing the command of his Master to partake of holy Communion, resolved in his unbelief not to comply, but if he could do so without being observed, determined to secrete the sacred body and bring it to the priests and pharisees in order to afford them a chance of incriminating Jesus by showing them what He had called his own body; or if he should not succeed therein, to consummate some other vile act of malice with the divine Sacrament. The Mistress and Queen of heaven — commanded the holy angels to extract from the mouth of Judas the consecrated particles as well of the bread as of the wine and replace them from whence they had been taken. —

INSTRUCTION GIVEN TO ME BY THE QUEEN OF HEAVEN.

1200. — I tell thee truly, my dearest, that Lucifer and his demons have such a fear of the most holy Eucharist, that to approach it, causes them more torments than to remain in hell itself. Although they do enter churches in order to tempt souls, they enter them with aversion, forcing themselves to endure cruel pains in the hope of destroying a soul and drawing it into sin, especially in the holy places and in the presence of the holy Eucharist. Nothing except their furious hatred of the

Lord and against the souls could ever induce them to expose themselves to the torment of his real sacramental presence.

1201. Whenever He is carried through the streets they usually fly and disperse in all haste; and they would not dare to approach those that accompany Him, if by their long experience they did not know, that they will induce some to forget the reverence due to their Lord. —

1202. Though all the children of the Church largely incur this fault, yet more to be blamed are the unworthy and wicked priests; for by the irreverence with which they treat the blessed Sacrament, the other Catholics have been drawn to undervalue it. If the people see that their priests approach the divine mysteries with holy fear and trembling, they learn to treat and receive their God in like manner. Those that so honor Him shall shine in heaven like the sun among the stars. — The devout will bear on their breast, where they have so often harbored the holy Eucharist, most beautiful and resplendent inscriptions, showing that they were most worthy tabernacles of the holy Sacrament. — Moreover the essential glory of those, who have worthily and devoutly received the holy Eucharist, will in several respects exceed the glory of many martyrs, who have not received the body and blood of the Lord. —

XII.

1205. Our Redeemer and Master left the house of the Cenacle with all the men, who had been present at the celebration of the mysterious Supper; and soon many of them dispersed in the different streets in order to attend to their own affairs. — Judas, alert in his treacherous solicitude for the betrayal of his divine Master, conjectured that Jesus intended to pass the night in prayer as was his custom. — Unnoticed by the rest he lost them from view and departed in all haste to his own ruin and destruction. Within him was the turmoil of sudden fear and anxiety, interior witnesses of the wicked deed he was about to commit. Driven on in the stormy hurricane of thoughts raised by his bad conscience, he arrived breathless at the house of the highpriests. On the way it happened, that Lucifer, perceiving the haste of Judas in procuring the death of

Jesus Christ, and (as I have related in chapter the tenth), fearing that after all Jesus might be the true Messias, came toward him assuming the shape of a very wicked man, a friend of Judas acquainted with the intended betrayal. In this shape Lucifer could speak to Judas without being recognized, trying to persuade him: that this project of selling his Master did at first seem advisable on account of the wicked deeds attributed to Jesus; but that, having more maturely considered the matter, he did not now deem it advisable to deliver Him over to the priests and pharisees; for Jesus was not so bad as Judas might imagine; nor did He deserve death; and besides He might free Himself by some miracles and involve his betrayer in great difficulties.

1206. — The priests, having heard that the Author of life was in Jerusalem, had gathered to consult about the promised betrayal. Judas entered and told them, that he had left his Master with the other disciples on their way to mount Olivet; that this seemed to be the most favorable occasion for his arrest.* — — — — —

1212. — The Lord separated Himself a short distance from the three Apostles. He threw Himself with his divine face upon the ground and prayed to the eternal Father: "Father if it be possible let this chalice pass from Me." —

1213. — To die for his friends and for the predestined was pleasing to Him and longingly desired by our Savior; yet to die for the reprobate was indeed bitter and painful; for with regard to them the impelling motive for accepting the pains of death was wanting. This sorrow was what the Lord called a chalice, for the Hebrews were accustomed to use this word for signifying anything that implied great labor and pain. —

1215. — His agony increased to such an extent, that great drops of bloody sweat were pressed from Him, which flowed to the very earth. —

1216. — Saint Michael, in the name of the eternal Father, intimated and represented to Him in audible words, what He already knew, that it was not possible for those to be saved, who were unwilling; that the complaisance of the eternal Father in the number of the just, although smaller than the number of

*See full account.

the reprobate, was great; that among the former was his most holy Mother, a worthy fruit of his Redemption. — — —

1219. Let us now return to the Cenacle.— The heavenly Queen separated Herself from the other women and went into another room. Upon leaving them She exhorted them to pray, and watch lest they enter into temptation, but She took with Her the three Marys, treating Mary Magdalen as the superior of the rest. Secluding Herself with these three as her more intimate companions, She begged the eternal Father to suspend in Her all human alleviation and comfort.—

1220.— The great Lady also suffered a bloody sweat, similar to that of Jesus in the garden, and by divine intervention She was visited by the archangel saint Gabriel, as Christ her Son was visited by the archangel Michael.— —

INSTRUCTION WHICH MARY THE QUEEN OF HEAVEN GAVE ME.—

1222. But what pretense or excuse will men advance for having forgotten their own eternal salvation, when my divine Son and I have desired and sought to procure it for them with such sacrifices and untiring watchfulness? None of the mortals will have any excuse for their foolish negligence, and much less will the children of the holy Church have an excuse, since they have received the faith of these admirable sacraments and yet show in their lives little difference from that of infidels and pagans. Do not think, my daughter, that it is written in vain: "Many are called, but few are chosen:" fear this sentence and renew in thy heart the care and zeal for thy salvation, conformable to the sense of obligation arising from the knowledge of such high mysteries.—

XIII.

1224.— At the instigation of Judas they hastily gathered together a large band of people, composed of pagan soldiers, a tribune, and many Jews. Having consigned to them Judas as a hostage, they sent this band on its way to apprehend the most innocent Lamb, who was awaiting them and who was aware of all the thoughts and schemes of the sacrilegious priests, as foretold expressly by Jeremias. All these servants of malice,

bearing arms and provided with ropes and chains, in the glaring torch and lanternlight, issued from the city in the direction of mount Olivet. — — — —

1228. — With unfathomable love for suffering and with great force and authority the Lord then spoke to the soldiers, saying: "Whom seek ye?" They answered: "Jesus of Nazareth." Jesus said to them: "I am He." —

1229. — As the Lord spoke with divine power, his enemies could not resist and when his words struck their ears, they all fell backwards to the ground. This happened not only to the soldiers, but to the dogs, which they had brought with them, and to the horses on which some of them rode: all fell to the ground and remained motionless like stones. Lucifer and his demons were hurled down with them, deprived of motion and suffering new confusion and torture. Thus they remained for some seven or eight minutes, showing no more signs of life than if they had died. —

1230. Sadly our divine Lord contemplated the picture of eternal damnation exhibited in them and listened to the prayer of his most holy Mother to let them rise, for upon her intercession his divine will had made that dependent. — — — — —

INSTRUCTION WHICH THE QUEEN OF HEAVEN, MOST
HOLY MARY, GAVE ME.

1237. — Tell me then, my daughter: if my Lord and Master has made Himself the life and the way for men through his Passion and Death, is it not evident, that in order to go that way and live up to this truth, they must follow Christ crucified, afflicted, scourged and affronted? Consider the ignorance of men who wish to come to the Father without following Christ, since they expect to reign with God without suffering or imitating his Passion, yea without even a thought of accepting any part of his suffering and Death, or of thanking Him for it. They want it to procure for them the pleasures of this life as well as of eternal life, while Christ their Creator has suffered the most bitter pains and torments in order to enter heaven and to show them by his example how they are to find the way of light.

1238. — Our love for the eternal salvation of men obliges us, who see them forgetful of this truth and so adverse to suffering, to send them labors and punishments, so that if they do not freely welcome suffering, they may at least be forced to undergo it and so be enabled to enter upon the way of salvation. —

XIV.

1240. — The Apostles, availing themselves of the pre-occupation of the soldiers and servants in binding and fettering the meek Lamb of God, betook themselves to flight unnoticed. Certainly their enemies, if they had been permitted by the Author of life, would have captured all the Apostles, especially if they had seen them fly like cowards or criminals. But it was not proper that they should be taken and made to suffer at that time. — — —

1243. — And they were seized with such timidity and cowardice, that during this night they felt nowhere safe and every shadow or noise made them tremble with fear. — Saint Peter and saint John, being more fervent in the love of their Master, made a greater show of resistance to fear and to the demon; and the two together resolved to follow their Master at a distance. —

1244. The heavenly Princess, from the Cenacle, clearly understood and saw all: not only her most holy Son in captivity and suffering, but all that happened inwardly and outwardly to the Apostles. —

1245. — During these hours the great Lady united within Herself all the faith, all the holiness, all the worship and divine cult of the Church; for in Her was preserved and enclosed as in the living and incorruptible ark and as in the temple and sanctuary, the evangelical law and sacrifice. —

1246. Leaving the twelve Apostles in the sad state above mentioned, I now proceed to relate the most unhappy end of the traitor Judas.* — With the band that had taken the Lord prisoner, the sacrilegious disciple arrived at the house of the highpriest, that of Annas first, and then that of Caiphas, who, with the scribes and pharisees were awaiting results. — All the

*See full account of Judas in complete edition.

sins he had committed piled themselves up before his interior gaze like a dark and chaotic, impenetrable mountain.

1247. — Fleeing from all human beings he essayed to throw himself from the highest roof of the priest's house without being able to execute his design. Gnawing like a wild beast at the flesh of his arms and hands, striking fearful blows at his head, tearing out his hair and raving in his talk, he rushed away and showered maledictions and execrations upon himself as the most unfortunate and miserable of men.

1248. Seeing him thus beside himself Lucifer inspired him with the thought of hunting up the priests, returning to them the money and confessing his sin. This Judas hastened to do, and he loudly shouted at them those words: "I have sinned, betraying innocent blood!" But they, not less hardened, answered that he should have seen to that before. The intention of the demons was to hinder the death of Christ if possible, for reasons already given and yet to be given. — But as Judas could be of no more use to him for his purpose, he augmented his distress and despair, persuading him that in order to avoid severer punishments he must end his life. Judas yielded to this terrible deceit and rushing forth from the city, hung himself on a dried-out figtree. Thus he that was the murderer of his Creator, became also his own murderer. This happened on Friday at twelve o'clock, three hours before our Savior died. —

1249. The demons at once took possession of the soul of Judas and brought it down to hell. His entrails burst from the body hanging upon the tree. All that saw this stupendous punishment of the perfidious and malicious disciple for his treason, were filled with awe and dread. The body remained hanging by the neck for three days, exposed to the view of the public. During that time the Jews attempted to take it down from the tree and to bury it in secret, for it was a sight apt to cause great confusion to the pharisees and priests, who could not refute such a testimony of his wickedness. But no efforts of theirs sufficed to drag or separate the body from its position on the tree until three days had passed, when according to the dispensation of divine Justice the demons themselves snatched the body from the tree and brought it to his soul, in order that both might suffer eternal punishment in.

the profoundest abyss of hell.— Among the obscure caverns of the infernal prisons was a very large one, arranged for more horrible chastisements than the others and which was still unoccupied; for the demons had been unable to cast any souls into it, although their cruelty had induced them to attempt it many times from the time of Cain unto that day. All hell had remained astonished at the failure of these attempts, being entirely ignorant of the mystery, until the arrival of the soul of Judas, which they readily succeeded in hurling and burying in this prison never before occupied by any of the damned. The secret of it was, that this cavern of greater torments and fiercer fires of hell, from the creation of the world, had been destined for those, who, after having received Baptism, would damn themselves by the neglect of the Sacraments, the doctrines, the Passion and Death of the Savior, and the intercession of his most holy Mother. — — —

INSTRUCTION WHICH THE QUEEN OF HEAVEN MARY GAVE ME. —

1254. — The mistake of not having recognized Christ as the true God causes the deepest and most tormenting regret to Lucifer and his evil spirits for all eternity. Hence, on account of this error, they are filled with special wrath against those that were redeemed, particularly against the Christians, who derive the greatest benefits from the Redemption and the blood of the Lamb. That is why the devils are so eager to cause forgetfulness and misuse of these graces in them and why afterwards in hell, they are permitted to vent so much the greater fury and wrath upon the wicked Christians. If it were not for the equitable dispositions of divine justice by which the pains are proportioned to the guilt, they would wreak still fiercer vengeance upon them. But the goodness of the Lord extends even to this place and restrains the malice of the demons by his infinite power and wisdom.—

XV.

1257. Having been taken prisoner and firmly bound, the most meek Lamb Jesus was dragged from the garden to the house of the highpriests, first to the house of Annas. The tur-

bulent band of soldiers and servants, having been advised by the traitorous disciple that his Master was a sorcerer and could easily escape their hands, if they did not carefully bind and chain Him securely before starting on their way, took all precautions inspired by such a mistrust. Lucifer and his compeers of darkness secretly irritated and provoked them to increase the impious and sacrilegious ill-treatment of the Lord beyond all bounds of humanity and decency. As they were willing accomplices of Lucifer's malice, they omitted no outrage against the person of the Creator within the limits set them by the Almighty. They bound Him with a heavy iron chain with such ingenuity, that it encircled as well the waist as the neck. The two ends of the chain which remained free, were attached to large rings or handcuffs, with which they manacled the hands of the Lord, who created the heavens, the angels and the whole universe. The hands thus secured and bound, they fastened not in front, but behind. This chain they had brought from the house of Annas the highpriest, where it had served to raise the portcullis of a dungeon. They had wrenched it from its place and provided it with padlock handcuffs. But they were not satisfied with this unheard-of way of securing a prisoner; for in their distrust they added two pieces of strong rope: the one they wound around the throat of Jesus and, crossing it at the breast, bound it in heavy knots all about the body, leaving two long ends free in front, in order that the servants and soldiers might jerk Him in different directions along the way. The second rope served to tie his arms, being bound likewise around his waist. The two ends of the rope were left hanging free to be used by two other executioners for jerking Him from behind.

1258. — They left the garden of Olives in great tumult and uproar, guarding the Savior in their midst. Some of them dragged Him along by the rope in front and others retarded his steps by the ropes hanging from the handcuffs behind. In this manner, with a violence unheard of, they sometimes forced Him to run forward in haste, frequently causing Him to fall; at others they jerked Him backwards; and then again they pulled Him from one side to the other, according to their diabolical whims. Many times they violently threw Him to the

ground and as his hands were tied behind He fell upon it with his divine countenance and was severely wounded and lacerated. In his falls they pounced upon Him, inflicting blows and kicks, trampling upon his body and upon his head and face.—

1261.—Imperiously and haughtily the highpriest asked Him about his disciples, and what doctrine He was preaching and teaching. This question was put merely for the purpose of misinterpreting his answer, if Jesus should utter any word that afforded such an opportunity.— — —

1264.—The great Lady witnessed all that passed from her oratory, as I have said.— She bitterly wept over the denial of saint Peter, and ceased not, until She perceived that the Lord would not refuse him the necessary helps for effectually rising from this fall. The purest Mother also felt all the wounds and torments of her Son in the same portions of her virginal body as the Savior. When the Lord was bound with the chains and ropes, She felt on her wrists such pains, that the blood oozed from her fingernails, as if they had been really bound and crushed: in the same manner also the other wounds affected her body.—

INSTRUCTION WHICH THE GREAT QUEEN AND LADY GAVE ME.— —

1267.—Atone for thy ordinary faults and weaknesses by thy patience in adversities, accept them with a joyous mien and without disturbance, no matter what they may be, whether they be sickness or the molestations coming from creatures, or whether they arise from the opposition of the flesh to the spirit, or from the conflicts with visible or invisible enemies. In all these things canst thou suffer and must thou bear up in faith, hope and magnanimous sentiment. I remind thee, that there is no exercise more profitable and useful for the soul than to suffer: for suffering gives light, undeceives, detaches the heart from visible things and raises it up to the Lord.—

XVI.

1268. After Jesus had been thus insulted and struck in the house of Annas, He was sent, bound and fettered as He was,

to the priest Caiphas, the father-in-law of Annas, who in that year officiated as the prince and highpriest. —

1270. The highpriest Caiphas, filled with a deadly envy and hatred against the Master of life, was seated in his chair of state or throne. With him were Lucifer and all his demons, who had come from the house of Annas. —

1271. Our Savior Jesus answered not a word to all the calumnies and lies brought forward against his innocence. Caiphas, provoked by the patient silence of the Lord, rose up in his seat and said to Him: “Why dost Thou not answer to what so many witnesses testify against Thee?” But even to this the Lord made no response; because Caiphas and the rest were not only indisposed to believe Him; but they treacherously wished to make use of his answer in order to calumniate Him and satisfy the people in their proceedings. — But the intention of the dragon was different from that of the highpriest. He merely wanted to irritate the Lord, or to hear some word, by which he could ascertain whether he was true God.

1272. — Christ our Savior, hearing Himself conjured by the living God, inwardly adored and revered the Divinity, though appealed to by such sacrilegious lips. Out of reverence for the name of God he therefore answered: “Thou hast said: I am He. Nevertheless I say to you, hereafter you shall see the Son of man (who I am) sitting on the right hand of the power of God, and coming in the clouds of heaven.” At this divine answer the demons and the men were affected in different ways. Lucifer and his devils could not bear it; but immediately felt a superior force, which hurled them down into the abyss and oppressed them by the truth it contained. And they would not have dared to come again into the presence of Christ our Savior, if the divine Providence had not allowed them to fall again into doubts, whether this Man Christ had really spoken the truth or had merely sought this means of freeing Himself from the hands of the Jews. —

1273. But the highpriest, furious at the answer of the Lord, instead of looking upon it as a solution of his doubt, rose once more in his seat, and rending his garments as an outward manifestation of his zeal for the honor of God, loudly cried out: “He hath blasphemed; what further need have we of witnesses? Be-

hold, now you have heard the blasphemy: what think you?" The real blasphemy however consisted rather in these words of Caiphas, since he denied that Christ was the Son of God. — — —

1279. The infernal dragon was very anxious to destroy saint Peter. It was Lucifer that incited the two maids, whom he could more easily influence, and afterwards, the soldiers, to molest the Apostle by their attention and inquiries. —

INSTRUCTION WHICH THE GREAT QUEEN AND LADY GAVE ME. —

1281. All abhor poverty and thirst after riches, none being willing to recognize their emptiness. Infinite is the number of those, who are carried away by their anger and vengeance, despising meekness. Few deplore their real miseries and struggle merely for terrestrial consolations; scarcely any love justice, or loyally pursue it in their dealings with the neighbors. Mercy is almost extinct, purity of heart is sullied and infringed upon, peace is constrained. None grant pardon, none wish to suffer for justice's sake, yea not even the least of the many torments and pains, which they have so justly merited. Thus, my dearest, there are few who attain the blessings promised by the divine Son and by me. — They live almost like infidels, many of them being even more abominable in their lives; for such are really they who despise the fruits of the Redemption, which they have come to know and confess. —

XVII.

1284. — As it was already past midnight, the whole council of these wicked men resolved to take good care, that the Savior be securely watched and confined until the morning, lest He should escape while they were asleep. For this purpose they ordered Him to be locked, bound as He was, in one of the subterranean dungeons, a prison cell set apart for the most audacious robbers and criminals of the state. Scarcely any light penetrated into this prison to dispel its darkness. It was filled with such uncleanness and stench, that it would have infected the whole house, if it had not been so remote and so well enclosed; for it had not been cleaned for many years, both because it was so deep down and because of the degradation of the criminals that were confined in it; for none thought it worth while making

it more habitable than for mere wild beasts, unworthy of all human kindness.

1285. — From the floor in one corner of the subterranean cavern protruded part of a rock or block, which on account of its hardness had not been cut out. To this block, which had the appearance of a piece of column, they now bound and fettered the Lord Jesus with the ends of the ropes, but in a most merciless manner—so that he could neither seat Himself nor stand upright for relief.* — — — —

1289. — Going up to Him they began to defile Him with their loathsome spittle and rain blows and cuffs upon Him with unmentionable and insulting mockery. The Lord opened not his mouth or made any answer; He raised not his divine eyes and lost not the humble serenity of his countenance. The sacrilegious buffoons wished to drive Him to some ridiculous or extraordinary saying or action, so that they might make a laughing-stock of Him as a sorcerer; and when they were compelled to witness his unchanging meekness, they allowed themselves to be incited still more by the demons. They untied the divine Master from the stone block and placed Him in the middle of the dungeon, at the same time blindfolding Him with a cloth; there they began to come up one after the other and strike Him with their fists, or slap or kick Him, each one trying to outdo the other in vehemence of their blasphemous cruelty, and asking Him to prophesy who had struck Him. This kind of sacrilegious treatment these servants repeated even more often and continued longer than before the tribunal of Annas, to which saint Matthew, saint Mark and saint Luke refer, tacitly including all that followed. —

1291. — In their diabolical infatuation they continued to practice their insulting mockery and tortures upon the person of Christ, until they noticed that the night had already far advanced; then they again tied Him to the column and leaving Him thus bound, they departed with all the demons. — — — —

INSTRUCTION GIVEN BY THE QUEEN OF HEAVEN,
MOST HOLY MARY. —

1296. — Write into thy heart, what my most holy Son and

*More abuse detailed in complete edition.

thy Spouse suffered at the hands of those vile and depraved men and the invincible patience, meekness and silence with which He submitted to their wicked whims. With this example, labor from now on, that no anger, nor any other passion of a daughter of Adam have any sway over thee. Let an interior and ever active horror of pride, and a dread of injuring thy neighbor, be engendered in thy bosom. Solicitously ask the Lord for patience, meekness, and peacefulness and for a love of sufferings and Christ's Cross. Embrace this Cross with a pious affection and follow Christ thy Spouse, in order that thou mayest at last possess Him.

XVIII.

1297. At the dawn of Friday morning, say the Evangelists, the ancients, the chief priests and scribes, who according to the law were looked upon with greatest respect by the people, gathered together in order to come to a common decision concerning the death of Christ. — They freed the Lord from the rock and dragged Him up to the council. The Lord did not open his lips; but the tortures, the blows and the spittle, with which they had covered Him and which He could not wipe off on account of his bonds, had so disfigured Him, that He now filled the members of the council with a sort of dreadful surprise, but not with compassion. —

1298. They again asked Him to tell them, whether He was the Christ, that is, the Anointed. Just as all their previous questions, so this was put with the malicious determination not to listen or to admit the truth, but to calumniate and fabricate a charge against Him. But the Lord, being perfectly willing to die for the truth, denied it not. —

1300. The executioners therefore brought our Savior Jesus Christ to the house of Pilate, in order to present Him, still bound with the same chains and ropes as they had taken Him from the garden, before his tribunal. The city of Jerusalem was full of strangers, who had come from all Palestine to celebrate the great Pasch of the Lamb and of the unleavened bread —

1301. The sun had already arisen while these things hap-

pened and the most holy Mother, who saw all from afar, now resolved to leave Her retreat and follow her divine Son to the house of Pilate and to his death on the Cross. When the great Queen and Lady set forth from the Cenacle, saint John arrived, in order to give an account of all that was happening; for the beloved disciple at that time did not know of the visions, by which all the doings and sufferings of her most holy Son were manifest to the blessed Mother. After the denial of saint Peter, saint John had retired and had observed more from afar what was going on. Recognizing also the wickedness of his flight in the garden, he confessed it to the Mother of God and asked her pardon as soon as he came into her presence. —

1302. The Queen of heaven set forth through the streets of Jerusalem accompanied by saint John and by some holy women. — — —

1305. — Christ our Lord arrived at the house of Pilate, followed by many of the council and a countless multitude of the people. —

1306. — Considering it but just, that amid all the false accusations of the Jews the innocence of the Savior and the injustice of the sentence should become known, the most prudent Lady fervently prayed, that the judge be not deceived. — —

1308. — By the light and grace, which Pilate received, he became fully convinced, that Jesus was truly innocent, although he never pierced the mystery of his Divinity, and the greatness of this innocence. The living words of Christ created an exalted idea of Him in his mind and pointed to some great mystery in connection with Him. — — —

INSTRUCTION WHICH THE GREAT QUEEN OF HEAVEN GAVE US. — —

1313. In order to crush the head of Lucifer and overcome pride and arrogance, my Son observed this patient silence in his Passion, permitting Himself to be treated as an ignorant and foolish criminal. As the Teacher of this philosophy and as the Physician of the sickness of sin, He would not deny the charges nor defend or justify Himself, nor refute those who accused Him, showing us by his own living example, how to oppose and counteract the intention of the serpent. In the

Lord was that teaching of the wise man put into practice: More precious is a little foolishness in its time, than wisdom and glory. For it is better that human frailty at times be considered ignorant and wicked, than that it exhibit a vain show of virtue and wisdom. Infinite is the number of those, who are entangled in this dangerous error, who, desiring to appear wise, speak much and multiply words like the foolish. They only lose what they strive so much to attain, since they become known as foolish. All these vices arise from the pride rooted in human nature. But do thou, my daughter, preserve the doctrine of my divine Son and that which comes from me. Abhor human ostentation, suffer in silence and let the world consider thee ignorant; for it does not know where true wisdom dwells.

XIX.

1314. — Herod was at that time in Jerusalem, celebrating the Pasch of the Jews. He was the son of the first Herod, who had murdered the Innocents to procure the death of Jesus soon after his birth. This murderer had become a proselyte of the Jews at the time of his marriage with a Jewish woman. —

1315. Christ our Lord therefore went forth from the house of Pilate to the palace of Herod, being still bound and chained as before and accompanied by the scribes and priests as his accusers. There was also a large number of soldiers and servants, who dragged Him along by the ropes and cleared the streets, which had been filled with multitudes of the people to see the novel sight. — Mary also set forth from the house of Pilate with her company in order to follow her sweetest Son Jesus and accompany Him on the ways, which He was still to go until his death on the Cross. It would not have been possible for the Lady to follow her Beloved closely enough to be in his sight, if She had not ordered her holy angels to open a way for Her. —

1316. — The Author of life therefore came into the presence of the murderer Herod, against whom the blood of the Baptist was calling more loudly to this same Lord for vengeance, than in its time the blood of Abel. But the unhappy adulterer, ignorant of the terrible judgment of the Almighty, received Him with loud laughter as an enchanter and conjurer. In this

dreadful misconception he commenced to examine and question Him, persuaded that he could thereby induce Him to work some miracle to satisfy his curiosity. —

1317. — But the unjust judge tried to hide his confusion by mocking and ridiculing the innocent Master with his whole cohort of soldiers and ordering Him to be sent back to Pilate. — —

1319. — On this way from Herod to Pilate it happened, that on account of the crush of the people and on account of the haste, they tripped Him up and threw Him on the ground several times. By their cruel pulling at the ropes with which He was bound, they caused the blood to flow from his sacred veins. His hands being tied, He could not easily help Himself to rise from his falls. Therefore the multitudes of the people, who followed, and who were neither able, nor cared to stop in their onward rush, stepped upon the divine Lord, treading Him under foot and kicking Him. — — —

1322. — The proposal to choose between freeing either Barabbas or Jesus was made to the Jews not only once but two or three times. The first time before sending Him to Herod and the second time after his return. This the Evangelists relate with some variation, though without essential contradiction. — —

1324. — Despairing of success the demons betook themselves to the wife of Pilate and spoke to her in dreams, representing to her, that this Man was just and without guilt, that if her husband should sentence Him, he would be deprived of his rank and she herself would meet with great adversity. —

1325. Procula was filled with great fear and terror at these visions, and as soon as she heard what was passing between the Jews and her husband, she sent him the message mentioned by saint Matthew, not to meddle with this Man or condemn One to death, whom she held to be just. The demon also injected similar misgivings into the mind of Pilate and these warnings of his wife only increased them.* — — — — —

INSTRUCTION WHICH THE GREAT MISTRESS OF HEAVEN,
MOST BLESSED MARY, GAVE ME.

1331. — Know then, my dearest, that a fall from the highest

*Pilot's conduct vividly described in full account.

position is extremely dangerous and the damage done is either irreparable, or very difficult of redress. Lucifer held an eminent position in heaven, as regards both natural gifts and gifts of grace; for in beauty he excelled all the creatures and by his sin he fell to the deepest abyss of loathsomeness and misery and into a more hardened obstinacy than all his followers. The first parents of the human race, Adam and Eve, were exalted to the highest dignity and raised to exquisite favor, as coming from the hand of the Almighty; their fall caused perdition to themselves and to all their posterity, and faith teaches what was the cost of their salvation. To restore them and their posterity, was the work of an infinite mercy.

1332. Many other souls have reached the heights of perfection and have thence fallen most unfortunately, arriving at a state in which they almost despaired or found themselves incapable of rising. This sad state in the creature originates from many causes. The first is the dismay and boundless confusion of one who feels, that he has fallen from an exalted state of virtue; for he knows, that he has not only lost great blessings, but he does not expect to obtain greater ones than those of the past and those he has lost; nor does he promise himself more firmness in keeping those he can obtain through renewed efforts, than he has shown in those acquired and now lost through his ingratitude.— Another obstacle there is, not less formidable, namely: the souls accustomed to the blessings of God, either through their office, as the priests and religious, or by the exercise of virtues and the abundance of divine favors, as spiritual-minded persons, usually aggravate their sins by a certain contempt of these very blessings and a certain abuse of the divine things. For by the abundance of the divine favors they fall into a dangerous dullness of mind. They begin to think little of the divine favors, and become irreverent. Thus failing to co-operate with God's grace, they hinder its effects. They lose the grace of holy fear of the Lord, which arouses and stimulates the will to obey the divine commandments and to be alert in the avoidance of sin and pursuit of eternal life in the friendship of God. This is an evident danger for lukewarm priests, who frequent the holy Eucharist and other Sacraments without fear and reverence; also for the learned and wise, and

the powerful of this world, who so reluctantly correct and amend their lives. They have lost the appreciation and veneration of the remedial helps of the Church, namely the Sacraments, preaching and instruction. Thus these medicines, which for other sinners are so salutary and counteract ignorance, weaken those who are the physicians of the spiritual life.

1333.—The priests and teachers, the powerful and the dignitaries, and those who, on account of their station or by reputation, are supposed to be advanced in a holy life, cause great scandal by their fall or by any sins they commit. There is much more of bold disrespect in their presumption and temerity against God, whom they know better and to whom they owe much more, whom they offend with more deliberation and knowledge than the ignorant. Hence, as is evident from the tenor of all the holy Scriptures, the sins of Catholics, and especially of those that are instructed and enlightened, are so displeasing to God. As the term of each man's life is preordained for each one as the time, in which he is to gain the eternal reward, so the measure or number of sins to be borne by the patience or forbearance of the Lord is likewise preordained. This measure of divine justice is determined not only by the number and quantity of the sins, but also by their quality and weight. Thus it may happen, that in the souls favored by greater enlightenment and graces of heaven, the grievousness supplies what is wanting in the number of the sins, and that, with fewer sins, they are forsaken sooner and chastised more severely than others with many more sins. Nor can all expect for themselves the same issue as David and saint Peter; because not all of them have to their credit so many good actions to be remembered by the Lord. Besides the special privileges of some cannot be set up as a rule for all others; because, according to the secret judgments of the Lord, not all are destined for a special office. —

XX.

1336.—Pilate, placed between the known truth and his human and terrestrial considerations, chose to follow the erroneous leading of the latter, and ordered Jesus to be severely

scourged, though he had declared Him free from guilt. Thereupon those ministers of satan, with many others, brought Jesus our Savior to the place of punishment, which was a courtyard or enclosure attached to the house and set apart for the torture of criminals in order to force them to confess their crimes. —

1337. — In loosening the ropes and chains, which He had borne since his capture in the garden, they cruelly widened the wounds, which the bonds had made in his arms and wrists. Having freed his hands, they commanded Him with infamous blasphemies to despoil Himself of the seamless tunic which He wore. — With the exception of a strip of cloth for a cincture, which He wore beneath the tunic and with which his Mother likewise had clothed him in Egypt, the Lord stood now naked. — —

1339. Thus the Lord stood uncovered in the presence of a great multitude and the six torturers bound Him brutally to one of the columns in order to chastise Him so much the more at their ease.* —

1340. As the veins of the sacred body had now been opened and his whole Person seemed but one continued wound, the third pair found no more room for new wounds. Their ceaseless blows inhumanly tore the immaculate and virginal flesh of Christ our Redeemer and scattered many pieces of it about the pavement; so much so, that a large portion of the shoulder-bones were exposed and showed red through the flowing blood; in other places also the bones were laid bare larger than the palm of the hand. In order to wipe out entirely that beauty, which exceeded that of all other men, they beat Him in the face and in the feet and hands, thus leaving unwounded not a single spot, in which they could exert their fury and wrath against the most innocent Lamb. The divine blood flowed to the ground, gathering here and there in great abundance. The scourging in the face, and in the hands and feet, was unspeakably painful, because those parts are so full of sensitive and delicate nerves. His venerable countenance became so swollen and wounded, that the blood and the swellings blinded Him. In addition to their blows the executioners spirted upon his Person their disgusting spittle and loaded

*See complete edition.

Him with insulting epithets. The exact number of blows dealt out to the Savior from head to foot, was 5,115. —

1341. — Human thoughts cannot comprehend how great and how diverse were the afflictions and sorrows of the great Queen and Mistress of the angels: together with many other mysteries of the Divinity they shall become manifest in the next life, for the glory of the Son and Mother. — — —

1344. Thereupon they took Jesus to the pretorium, where, with the same cruelty and contempt, they again despoiled him of his garments and in order to deride Him before all the people as a counterfeit king, clothed Him in a much torn and soiled mantle of purple color. They placed also upon his sacred head a cap made of plaited thorns, to serve Him as a crown. This cap was woven of thorn branches and in such a manner that many of the hard and sharp thorns would penetrate into the skull, some of them to the ears and others to the eyes. Hence one of the greatest tortures suffered by the Lord was that of the crown of thorns. — — — —

1348. On account of these prayers of the most blessed Mother, Pilate was made to feel great compassion at seeing Jesus so horribly scourged and illtreated and regret at having punished Him so severely. — This same light moved the unjust judge after the crowning of thorns to prolong his parley with the Jews for the release of Christ, as is recorded in the nineteenth chapter of the Gospel of saint John. When they again asked him to crucify the Lord, he answered: "Take Him yourselves and crucify Him, for I do not find any cause for doing it." They replied: "According to our law He is guilty of death, for He claims to be the Son of God." — —

1350. Pilate permitted himself to be overcome by the obstinacy and malice of the Jews. On the day of Parasceve then, seated in his tribunal, which in Greek was called "lithostratos," and in Hebrew "gabatha," he pronounced the sentence of death against the Author of life — —

INSTRUCTION WHICH THE GREAT QUEEN AND LADY
OF HEAVEN GAVE ME. —

1352. This same, which happened in the Head, Christ the Lord and Son of God, must happen to all the members of his

mystical body, that is, to the just and predestined to the end of the world. For it would be monstrous to see the members incongruous with the Head, the children show no relation with the Father, or the disciples unlike their Master. Although sinners must always exist, since in this world the just shall always be mingled with the unjust, the predestined with the reprobate, the persecutors with the persecuted, the murderers with the murdered, the afflicting with the afflicted; yet their lots are decided by the malice and the goodness of men. Unhappy shall he be, through whom scandal comes into the world and who thus makes of himself an instrument of the demon. This kind of activity was begun in the new Church by the priests and pharisees, and by Pilate, who all persecuted the Head of this mystic body and, in the further course of the world, by all those who persecute its members, the saints and the predestined, imitating and following the Jews and the devil in their evil work. —

XXI.

1356. Of the eleven Apostles saint John alone was present. He with the sorrowful Mother and the three Marys stood within sight of the Lord, though in a retired corner. When the holy Apostle saw his divine Master, the thought of whose love toward himself now shot through his mind, brought forth, he was so filled with grief, that his blood congealed in his veins and his face took on the appearance of death. The three Marys fell away into a prolonged swoon. But the Queen of virtues remained unconquered and her magnanimous heart, though overwhelmed by a grief beyond all conception of man, never fainted or swooned; She did not share the imperfections or weakness of the others. — —

1359. According to the previous reckoning the creation of the world happened in March. From the day on which Adam was created until the Incarnation of the Word passed 5,199 years. The nine months during which He remained in the virginal womb of his most holy Mother, and the thirty-three years of his life, complete the 5,233 years and the three months, which according to the reckoning of the Romans intervened between the anniversary of his birth and the 25th of March, the day of his death. According to the reckoning of the

Roman Church there are not more than nine months and seven days to the first year, since it begins its count of years with the first of January of the second year of the world. Of all the opinions of the teachers of the Church, I have understood the one which corresponds to the reckoning of the Roman Church in the Roman martyrology to be the correct one. — — —

1362. — When She heard the voice of the herald publishing and rehearsing the sentence through the streets, the heavenly Mother in the form of protest against the accusations contained in the sentence and in the form of comments on the glory and honor of the Lord, composed a canticle of praise and worship of the innocence and sinlessness of her all-holy Son and God. —

1366. — As the Jews and all of that blind multitude avoided the touch of the Cross of Him, who was so innocently sentenced to die upon it, He readily opened with it a passage and cleared for Himself a way. —

1367. The executioners, bare of all human compassion and kindness, dragged our Savior Jesus along with incredible cruelty and insults. Some of them jerked Him forward by the ropes in order to accelerate his passage, while others pulled from behind to retard it. On account of this jerking and the weight of the Cross they caused Him to sway to and fro and often to fall to the ground. By the hard knocks He thus received on the rough stones great wounds were opened, especially on the two knees and they were widened at each repeated fall. The heavy Cross also inflicted a wound on the shoulder on which it was carried. The unsteadiness caused the Cross sometimes to knock against his sacred head, and sometimes the head against the Cross; thus the thorns of his crown penetrated deeper and deeper and wounded the parts, which they had not yet reached. To these torments of the body the ministers of evil added many insulting words and execrable affronts, ejecting their impure spittle and throwing the dirt of the pavement into his face so mercilessly, that they blinded the eyes that looked upon them with such divine mercy. — — — — —

INSTRUCTION WHICH THE GREAT QUEEN AND LADY GAVE ME. — —

1374. — Let this be to thee a general rule: that all human consolation is an imperfection and a danger, and that thou

shouldst welcome only that, which the Most High sends to thee Himself or through his holy angels. And even these favors of the divine right hand thou must accept only in so far as they strengthen thee to suffer more constantly and to withdraw thee from all that ministers to the senses.

XXII.

1378. It was already the sixth hour, which corresponds to our noontime, and the executioners, intending to crucify the Savior naked, despoiled Him of the seamless tunic and of his garments. As the tunic was large and without opening in front, they pulled it over the head of Jesus, without taking off the crown of thorns; but on account of the rudeness with which they proceeded, they inhumanly tore off the crown with the tunic. Thus they opened anew all the wounds of his head, and in some of them remained the thorns, which in spite of their being so hard and sharp, were wrenched off by the violence with which the executioners despoiled Him of his tunic and, with it, of the crown. With heartless cruelty they again forced it down upon his sacred head opening up wounds upon wounds. —

1379. To all these sufferings was added the confusion of being bereft of his garments in the presence of his most blessed Mother, of her pious companions, and in full sight of the multitudes gathered around. By his divine power He however reserved for Himself the nether garment, which his Mother had wound around his loins in Egypt; for neither at the scourging, nor at the crucifixion could the executioners remove it, and He was laid in the sepulchre still covered with this cloth. That this really happened, has been revealed to me many times. —

1382. In order to find the places for the augerholes on the Cross, the executioners haughtily commanded the Creator of the universe, (O dreadful temerity!), to stretch Himself out upon it. The Teacher of humility obeyed without hesitation. But they, following their inhuman instinct of cruelty, marked the places for the holes, not according to the size of his body, but larger, having in mind a new torture for their Victim. This inhuman intent was known to the Mother of light, and the knowledge of it was one of the greatest afflictions of her chastest heart during the whole Passion. —

1383. Having bored the three holes into the Cross, the executioners again commanded Christ the Lord to stretch Himself out upon it in order to be nailed to it. The supreme and almighty King, as the Author of patience, obeyed, and at the will of the hangmen, placed Himself with outstretched arms upon the blessed wood. The Lord was so weakened, disfigured and exhausted, that, if the ferocious cruelty of those men had left the least room for natural reason and kindness, they could not have brought themselves to inflict further torments upon the innocent and meek Lamb, humbly suffering such nameless sorrows and pains. —

1384. Presently one of the executioners seized the hand of Jesus our Savior and placed it upon the augerhole, while another hammered a large and rough nail through the palm. The veins and sinews were torn, and the bones of the sacred hand, which made the heavens and all that exists, were forced apart. When they stretched out the other hand, they found that it did not reach up to the augerhole; for the sinews of the other arm had been shortened and the executioners had maliciously set the holes too far apart, as I have mentioned above. In order to overcome the difficulty, they took the chain, with which the Savior had been bound in the garden, and looping one end through a ring around his wrist, they, with unheard of cruelty pulled the hand over the hole and fastened it with another nail. Thereupon they seized his feet, and placing them one above the other, they tied the same chain around both and stretched them with barbarous ferocity down to the third hole. Then they drove through both feet a large nail into the Cross. —

1387. Thereupon they dragged the lower end of the Cross with the crucified God near to the hole where it was to be planted. Some of them getting under the upper part of the Cross with their shoulders, others pushing upward with their halberds and lances, they raised the Savior on his Cross and fastened its foot in the hole they had drilled into the ground. Thus our true Life and Salvation now hung in the air upon the sacred wood in full view of the innumerable multitudes of different nations and countries. I must not omit mentioning another barbarity inflicted upon the Lord as they raised Him: for some of them placed the sharp points of their lances and halberds to his

body and fearfully lacerated Him under the armpits in helping to push the Cross into position. At this spectacle new shouts of protest arose with still more vehemence and confusion from the multitude of people. The Jews blasphemed, the kind-hearted lamented, the strangers were astounded, some of them called the attention of the bystanders to the proceedings, others turned away their head in horror and pity; others took to themselves a warning from this spectacle of suffering, and still others proclaimed Him a just Man. —

1389. When the great Queen of the angels, most holy Mary, perceived that the Jews in their perfidy and obstinate envy vied in dishonoring Him, in blaspheming Him as the most wicked of men — She besought the eternal Father to see to the honor of his Onlybegotten and manifest it by such evident signs, that the perfidy of the Jews might be confounded and their malice frustrated of its intent. —

1390. In virtue of this prayer and of the commands of Mary, the Mother of the Crucified, the Omnipotence of God had provided for all that was to happen at the death of his Onlybegotten.* — — —

1393. In this happiest of thieves, in the centurion, and in the others who confessed Jesus Christ on the Cross, began to appear the results of the Redemption. But the one most favored was this Dismas, who merited to hear the second word of the Savior on the Cross: “Amen I say to thee, this day shalt thou be with Me in Paradise.” O fortunate thief, who, of all others, heard these words so much desired by all the saints and just of the earth! — Thou hast now ceased to rob earthly possessions of thy neighbor, and immediately snatchest heaven from the hands of thy Master. — — — — —

1398. — Therefore Christ our Savior added the last words uttered by Him: “Father, into thy hands I commend my spirit.” The Lord spoke these words in a loud and strong voice, so that the bystanders heard them. In pronouncing them He raised his eyes to heaven, as one speaking with the eternal Father, and with the last accent He gave up his spirit and inclined his head. — The invincible Queen and Mistress of all virtues understood these mysteries beyond the understanding of

*Namely, the great portends in nature. See full edition.

all creatures, as She was the Mother of the Savior and the Coadjutrix of his Passion. In order that She might participate in it to the end, just as She had felt in her own body the other torments of her Son, She now, though remaining alive, felt and suffered the pangs and agony of his death. She did not die in reality; but this was because God miraculously preserved her life. — — —

INSTRUCTION WHICH THE QUEEN OF HEAVEN MARY GAVE ME. —

1410. — This is the deception into which the children of Babylon and of Adam fell, that each one according to his state seeks to find ease in the work commanded by the law of God. They set aside the salvation of their soul in their efforts to buy heaven very cheaply, or risk losing it by dreading the restrictions and entire subjection necessary to observe rigorously the divine law and its precepts. Hence arises the desire to find explanations and opinions, which smooth the paths and highways of eternal life, without heeding the doctrine of my divine Son, that the path of life is very narrow. —

1411. — Thy right hand, my daughter, must be nailed to the Cross by obedience, and reserve not for thyself the least movement, the least activity, or word, or thought not controlled by this virtue. — Thy left hand thou hast nailed to the Cross by the vow of poverty, depriving thee of all right to follow any inclination toward the objects usually coveted by the eyes; for both in the use and in the desire for such creatures thou must rigorously imitate Christ impoverished and despoiled upon the Cross. By the third vow, that of chastity, thy feet are nailed to the Cross, in order that all thy steps and movements may be pure, chaste and beautiful. — The fourth vow, of perpetual enclosure, thou wilt maintain in the bosom of my divine Son, to which I consign thee. In order that this doctrine may appear to thee sweet, and this path less narrow, contemplate and consider in thy heart the image of my Son and Lord full of blood, torments, sorrows, and at last nailed to the Cross, no part of his sacred body being exempt from wounds and excruciating pains. —

XXIII.

1414. In the preceding chapter I have said that Lucifer and his demons, as soon as they saw the Lord taking the Cross upon his sacred shoulders, wished to fly and cast themselves into hell; for at that moment they began to feel with greater force the operations of his divine power. By Divine intervention this new torment made them aware, that the Death of this innocent Man, whose destruction they had plotted and who could not be a mere man, threatened great ruin to themselves. They therefore desired to withdraw and they ceased to incite the Jews and the executioners, as they had done hitherto. But the command of the most blessed Mary, enforced by the divine power, detained them, and, enchained like fiercest dragons, compelled them to accompany Christ to Calvary. The ends of the mysterious chain that bound them, were placed into the hands of Mary, the great Queen, who, by the power of her divine Son, held them all in subjection and bondage. — — — — —

1421. In the sixth word of the Lord: "It is consummated!" Lucifer and his hordes were informed, that the mystery of the Incarnation and Redemption was now accomplished and entirely perfected according to the decree of divine wisdom. For they were made to feel, that Christ our Redeemer had obediently fulfilled the will of the eternal Father; — that in this very hour He should exercise his office and power of Judge over angels and men, such as had been conceded to Him by the eternal Father. He now applied this power by hurling this sentence at Lucifer and all his followers, that, being condemned to eternal fire, they instantly depart into the deepest dungeons of hell. This very sentence was included in the pronouncing of the seventh word: "Father into thy hands I commend my spirit!" The mighty Queen and Mother concurred with the will of her Son Jesus and united with his her command, that Lucifer and all demons depart to the infernal depths. In virtue of these decrees of the supreme King and of the Queen, the evil spirits were routed from Calvary and precipitated to deepest hell more violently and suddenly than a flash of light through the riven clouds. — — —

1425. As soon as Lucifer was permitted to proceed in these

matters and arise from the consternation, in which he remained for some time, he set about proposing to his fellow-demons new plans of his pride. For this purpose he called them all together and placing himself in an elevated position, he spoke to them: "To you, who have for so many ages followed and still follow my standards for the vengeance of my wrongs, is known the injury which I have now sustained at the hands of this Mangod."* — — — — —

1432. It is not possible to rehearse all the schemes of this dragon and his allies concocted at that time against the holy Church and her children, in order that these waters of Jordan might be swallowed up in his throat. It is enough to state that they spent nearly a full year after the Death of Christ in conferring and considering among themselves the state of the world up to that time and the changes wrought by Christ our God and Master through his Death and after having manifested the light of his faith by so many miracles, blessings and examples of holy men. — Our enemy is astute, cruel and watchful: we sleepy, lukewarm and careless! What wonder that Lucifer has intrenched himself so firmly in the world, when so many listen to him, accept and follow his deceits, so few resist him, and entirely forget the eternal death, which he so furiously and maliciously seeks to draw upon them? I beseech those, who read this, not to forget this dreadful danger. — —

INSTRUCTION WHICH THE QUEEN OF HEAVEN GAVE ME. —

1434. — It is certain, that when hell came to the full knowledge of the sacrament of the Incarnation and Redemption, of the poverty, humility and lowliness of the birth of Jesus, of his life and miracles, ending in the mysterious Passion and Death, and of all the rest of his labors to draw men to Him, Lucifer and his demons were weakened and disabled and they could not tempt the faithful in the same way as the rest of men and as they ceaselessly desire to do. In the primitive Church this terror and fear of the baptized, and of the followers of Christ our Lord, continued many years. —

1435. — The same would happen in the present times, if all

*See more of this hellish council in full edition.

the Catholics would accept grace and work with it instead of permitting it to go to waste, and if they would seek the way of the Cross; for Lucifer fears it just as much now, as in the times thou hast been writing of. But soon the charity, zeal and devotion in many of the faithful began to grow cold and they forgot the blessings of the Redemption. — This foul ingratitude has thrown the world into the present state and has encouraged the demons again to rise up in their pride against God, audaciously presuming to possess themselves of all the children of Adam on account of this forgetfulness and carelessness of Catholics. — In these evil times dost thou live, my dearest; and in order that thou mayest not be included in the perdition of so many souls, do thou bewail it in the bitterness of thy heart, never forgetting the mysteries of the Incarnation, Passion and Death of my divine Son. —

XXIV.

1438. — But a soldier, by the name of Longinus, approaching the Cross of Christ thrust his lance through the side of the Savior. Immediately water and blood flowed from the wound, as saint John, who saw it and who gives testimony of the truth, assures us.

1439. This wounding of the lance, which could not be felt by the sacred and dead body of the Lord, was felt by the most blessed Mother in his stead and in the same manner as if her own chaste bosom had been pierced. But even this pain was exceeded by the affliction of her most holy soul, in witnessing the cruel laceration of the breast of her dead Son. At the same time, moved by compassion and love and in forgetfulness of her own sorrow, She said to Longinus: “The Almighty look upon thee with eyes of mercy for the pain thou hast caused to my soul.” So far and no farther went her indignation, (or more properly, her most merciful meekness), for the instruction of all of us who are ever injured. — — — — —

1445. — Thereupon they began to arrange for the taking down of the body. First they detached the crown from the head, laying bare the lacerations and deep wounds it had caused. They handed it down with great reverence and amid abundant tears, placing it in the hands of the sweetest Mother. She

received it prostrate on her knees, in deepest adoration bathed it with her tears, permitting the sharp thorns to wound her virginal countenance in pressing it to her face. She asked the eternal Father to inspire due veneration toward the sacred thorns in those Christians, who should obtain possession of them in future times. —

1448. Some time passed during which the sorrowful Mother held at her breast the dead Jesus, and as evening was far advancing, saint John and Joseph besought Her to allow the burial of her Son and God to proceed. The most prudent Mother yielded, and they now embalmed the sacred body using all the hundred pounds of the spices and aromatic ointments brought by Nikodemus. —

1449. At the same time the graves, which had opened at the death of Christ, were again closed; for among other mysteries of their opening up, was this, that these graves as it were unsealed themselves in order to receive Him, whom the Jews had repudiated, when He was alive and their Benefactor. At the command of the Queen many angels remained to guard the sepulchre, where She had left her heart. — Having brought Her to the Cenacle, saint John, the Marys and the others took leave of Her with many tears and sighs and asked for her benediction. The most humble and prudent Lady thanked them for their service to her divine Son and the consolation afforded Her —

INSTRUCTION WHICH THE QUEEN OF HEAVEN GAVE ME. — —

1453. Consider also the equity maintained by this Providence in compensating the injuries received in patient suffering. For after my divine Son had suffered death amid the contempt, dishonor and blasphemies of men, the Most High at once provided for an honorable burial and moved many to confess Him as the true God and Redeemer, to proclaim Him as holy, innocent and just, and, at the very time when they had finished their frightful crucifixion, to adore Him as the Son of God. Even his enemies were made to feel within themselves the horror and confusion of their sin in persecuting Him. Although these benefits availed not all men, yet all of them

were effects of the innocent Death of the Lord. I also concurred in my prayers, in order that the Lord might be acknowledged and honored by those known to me.

XXV.

1456. — Then, remaining alone in her retreat, She let loose the impetuous floods of her afflicted love and permitted Herself to be possessed interiorly and exteriorly by the bitterness of her soul. —

1457. — On the following Sabbath morning, after four o'clock, saint John entered to console the sorrowful Mother. Falling on her knees before him, She asked him for his blessing, as from her superior and a priest. Her new son on his part asked it of Her with tears in his eyes, and thus they gave their blessing one to the other. The heavenly Queen begged saint John to meet saint Peter, who was looking for him on the way to the city. She ordered saint John to receive and console him kindly, and bring him to her presence. The same he was to do with the other Apostles, giving them hope of pardon and offering them her friendship. Saint John issued from the Cenacle and shortly met saint Peter, who, full of shame and in tears, was timidly seeking the presence of the great Queen. He had just come from the cave, where he had bewept his denials; but he was now consoled by saint John and encouraged by the message from the heavenly Mother. Then these two went in search of the other Apostles. Having found some they together betook themselves to the Cenacle, hoping for pardon. Saint Peter entered first and alone to the presence of the Mother of grace, and falling at her feet, he said with great sorrow: "I have sinned, Lady, I have sinned before my God, and have offended my Master and Thee!" He could not speak another word, further speech being stifled in tearful sobs and sighs, which came from the depths of his oppressed heart. —

1459. These were the occupations of the heavenly Queen during a part of the Sabbath. At the approach of evening She again retired, leaving the Apostles now renewed in spirit and full of consolation and joy in the Lord, yet also full of grief for the Passion of their Master. During the retirement

of this evening the great Lady contemplated the doings of the most holy soul of her Son after it left the sacred body. For from the first the blessed Mother knew that the soul of Christ, united to the Divinity, descended to limbo in order to release the holy Fathers from the subterranean prison. — I say then, that the diameter of the earth's sphere, passing through the centre from one surface to the other, measures two thousand-five hundred and two leagues; and from the surface to the centre, one thousand-two-hundred and fifty-one leagues; and according to the diameter is to be calculated the circumference of this globe.* In the centre is the hell of the damned, as in the heart of the earth. This hell is a chaotic cavern, which contains many darksome dwellings for diverse punishments, all of them dreadful and terrible. All of these together form a vast globe like a huge round jar, with an opening or mouth of vast expansion. In this horrible dungeon filled with confusion and torments were the demons and all the damned, and shall be there for all eternity, as long as God is God; for in hell there is no Redemption.

1460. To one side of hell is purgatory, where the souls of the just are purged and where they cleanse themselves, if they have not satisfied for their faults in this life, or have not departed from this earthly life entirely free from the defects incapacitating them for the beatific vision. — To the other side is limbo with two different divisions. The one contains the children, who die without Baptism and tainted only with original sin, without either good or bad works of their own election. The other served as a retreat for the just, who had already satisfied for their sins; for they could not enter heaven, nor enjoy the vision of God until the Redemption of man was accomplished. —

1461. To this cavern of limbo then the most holy soul of Christ our Lord betook itself in the company of innumerable angels, who gave glory, fortitude and divinity to their victorious and triumphant King. In accordance with his greatness and majesty they commanded the portals of this ancient prison to be opened, in order that the King of glory, powerful in battles and Lord of virtues, might find them unlocked and open at

*Shows that Mary of Agreda knew by revelation what long after was established by exact science.

his entrance. At their command some of the rocks of the passage were rent and shattered; although this was not really necessary, since the King and his army were immaterial spirits. By the presence of the most holy Soul this obscure cavern was converted into a heaven and was filled with a wonderful splendor; and to the souls therein contained was imparted the clear vision of the Divinity. In one instant they passed from the state of long-deferred hope to the possession of glory, and from darkness to the inaccessible light, which they now began to enjoy. All of them recognized their true God and Redeemer, and gave Him thanks and glory, breaking forth in canticles of praise. —

1462. For the damned in hell this was a terrible day; because by the disposition of the Most High all of them were made to perceive and to feel the descent of the Redeemer into limbo, and also the holy Fathers and the just were made witnesses of the terror caused by this mystery to the demons and the damned. The demons were yet terrorized and oppressed by the ruin, which they had undergone on mount Calvary as related above; and when they heard (according to their manner of hearing and speaking) the voices of the angels advancing before their King to limbo, they were confounded and terrified anew. Like serpents pursued, they hid themselves and clung to the most remote caverns of hell. The damned were seized with confusion upon confusion, becoming still more deeply conscious of their aberration and of the loss of salvation, now secured to the just. As Judas and the impenitent thief had so recently and signally shared this misfortune, their torments were greater; and the demons were the more highly incensed against them. —

**INSTRUCTION WHICH THE QUEEN OF HEAVEN, MOST HOLY
MARY, GAVE ME.**

1464. — My divine Son seeks, in the secrets of thy heart, such ways as are hidden to the demon and to which thy passions have no access; for they lead to the sanctuary, whither the High-priest alone can enter and where the soul enjoys the hidden embraces of its King and Spouse as soon as it prepares for Him

his chamber of rest with a single and eager mind. There shalt thou find thy Lord propitious, the Most High liberal, thy Creator merciful, thy sweet Spouse and Redeemer loving; then wilt thou not fear the powers of darkness, nor the effects of sin, which are unknown in that region of light and truth. But the soul disordered by anxiety for the visible things, or careless in the observance of the divine law will close up these ways; it will be embarrassed by the disorderly attachments of the passions; it will be hindered by useless cares, and much more by restlessness of mind and by the want of serenity and interior peace; for the heart must be untrammelled, pure and detached from all that is not truth and light. —

XXVI.

1466. The divine soul of Christ our Redeemer remained in limbo from half past three of Friday afternoon, until after three of the Sunday morning following. — In the sepulchre were many angels as its guard, venerating the sacred body united to the Divinity. Some of them, obeying the command of their Queen and Mistress, had gathered the relics of the sacred blood shed by her divine Son, the particles of flesh scattered about, the hair torn from his divine face and head, and all else that belonged to the perfection and integrity of his most sacred humanity. —

1467. Then, in the presence of all those saints, through the ministry of the angels, were united to the sacred body all the relics, which they had gathered, restoring it to its natural perfection and integrity. In the same moment the most holy soul reunited with the body, giving it immortal life and glory. Instead of the winding-sheets and the ointments, in which it had been buried, it was clothed with the four gifts of glory, namely: with clearness, impassibility, agility and subtlety. These gifts overflowed from the immense glory of the soul of Christ into the sacred body. — —

1469. — In one instant all these saints gathered around their Savior, more refulgent and brilliant than the sun, pure, transparent, beauteous and agile, fit to follow Him everywhere, and by their own good fortune they now confirmed the prophecy of

Job, that, in our own flesh and with our own eyes, and not with those of others, we shall see our Redeemer for our consolation. Of all these mysteries the great Queen of heaven was aware and She participated in them from her retreat in the Cenacle. —

1471. The blessed Mary being thus prepared, Christ our Savior, arisen and glorious, in the company of all the saints and patriarchs, made his appearance. The ever humble Queen prostrated Herself upon the ground and adored her divine Son; and the Lord raised Her up and drew Her to Himself. In this contact, which was more intimate than the contact with the humanity and the wounds of the Savior sought by Magdalen, the Virgin Mother participated in an extraordinary favor, which She alone, as exempt from sin, could merit. Although it was not the greatest of the favors She attained on this occasion, yet She could not have received it without failing of her faculties, had She not been previously strengthened by the angels and by the Lord himself. This favor was, that the glorious body of the Son so closely united itself to that of his purest Mother, that He penetrated into it or She into His, as when, for instance, a crystal globe takes up within itself the light of the sun and is saturated with the splendor and beauty of its light. — — —

INSTRUCTION WHICH THE GREAT LADY, MOST HOLY
MARY, GAVE ME.

1474. — Thou already knowest that the gifts of the soul are vision, comprehension and fruition, while those of the body thou hast already mentioned as being: clearness, impassibility, subtilty and agility.

1475. Each of these gifts is correspondingly augmented in him who in the state of grace performs the least meritorious work, even if it be no more than removing a straw or giving a cup of water for the love of God. For each of the most insignificant works the creature gains an increase of these gifts: an increase of clearness exceeding many times the sunlight and added to its state of blessedness; an increase of impassibility, by which, man recedes from human and earthly corruption farther than what all created efforts and strength could ever

effect in resisting or separating itself from such infirmity or changefulness; an increase of subtilty, by which he moves irrespective of bodily obstacles, and gains new power of penetration; an increase of agility, surpassing all the activity of birds, of winds, and all other active creatures, such as fire and the elements tending to their centre. From this increase of the gifts of the body merited by good works, thou wilt understand the augmentation of the gifts of the soul; for the former are derived from those of the soul and correspond with them. In the beatific vision each merit secures greater clearness and insight into the divine attributes and perfections than that acquired by all the doctors and enlightened members of the Church. Likewise the gift of apprehension, or possession of the divine Object, is augmented; for the security of the possession of the highest and infinite Good makes the tranquility and rest of its enjoyment more estimable than if the soul possessed all that is precious and rich, desirable and worthy of attainment in all creation, even though possessed all at one time. Fruition, the third gift of the soul, on account of the love with which man performs the smallest acts, so exalts the degrees of fruitional love, that the greatest love of men here on earth can never be compared thereto; nor can the delight resulting therefrom ever be compared to all the delights of this mortal life.

1476. Elevate therefore now thy thoughts, my daughter, and from these wonderful rewards, gained by one little deed done for God, consider what shall be the lot of the saints, who for the love of God have performed such heroic and magnificent works, and have suffered such cruel torments and martyrdom as are known in the Church of Christ. —

XXVII.

1477. After Jesus our Savior, arisen and glorified, had visited and filled with glory his most blessed Mother, He resolved, as the loving Father and Pastor, to gather the sheep of his flock, which the scandal of his sufferings had disturbed and scattered. The holy Patriarchs and all whom He had rescued from limbo continually remained in his company, although

they did not manifest themselves and remained invisible during the apparitions; only our great Queen was privileged to see them, know them and speak to them all during the time intervening between the Resurrection and the Ascension of her divine Son. Whenever the Lord did not appear to others, He remained with his beloved Mother in the Cenacle; nor did She ever leave this place during all the forty days. —

1478. The Evangelist Mark mentions the special notice, which Mary Magdalen and Mary Cleophas took of the place where they had seen the body of Jesus deposited. Accordingly, they, with other holy women, went forth on the evening of the Sabbath from the Cenacle to the city and bought additional ointments and spices in order to return, early the following morning, to the sepulchre and show their veneration by visiting and anointing the holy body once more. On the Sunday they arose before dawn in order to execute their pious design. — When they came forth from the house of the Cenacle, it was yet dark, but before they arrived at the sepulchre the sun had already dawned and risen; for on that day the three hours of darkness, which had intervened at the Death of the Savior, were compensated for by an earlier sunrise. This miracle will harmonize the statements of saint Mark and of saint John, of whom the one says, that the Marys came after sunrise, and the other that it was yet dark; for both speak truly: that they went forth very early and before dawn, and that the sun, by its more sudden and accelerated flight, had already risen at their arrival at the grave, though they tarried not on the short way. * — —

1480. Being thus reminded by the angels, the Marys remembered what their divine Master had said. Assured of his Resurrection they hastened away from the sepulchre and gave an account to the eleven Apostles and other followers of the Lord. —

1481. Although the disciples and Apostles considered the tale of the Marys mere preposterous talk, saint Peter and saint John, desirous of convincing themselves with their own eyes, departed in all haste to the sepulchre, closely followed by the holy women. — The two Apostles returned to give an account of the wonder they had seen in the sepulchre. The Marys re-

*See full account.

mained in a place apart from the sepulchre and wonderingly commented on the events. Mary Magdalen, in great excitement and tears, re-entered the sepulchre to reconnoitre. Although the Apostles had not seen the angels, she saw them and they asked her: "Woman, why dost thou weep?" She answered: "Because they have taken away my Lord; and I know not where they have laid Him." With this answer she left the garden, where the sepulchre was, and met the Lord. —

1482. As soon as Magdalen recognized Jesus She was aflame with joyous love and answered saying: "Rabboni, my Master!" Throwing herself at his feet, she was about to touch and kiss them, as being used to that favor. But the Lord prevented her and said: "Do not touch Me, for I am not yet ascended to my Father whence I came; but return and tell my brethren, the Apostles, that I am going to my Father and theirs." Then Magdalen left, filled with consolation and jubilee. Shortly she met the other Marys. Scarcely had they heard what had happened to her and how she had seen Jesus arisen from the grave, and while they were yet standing together conferring with each other in wonder and tears of joy, He appeared to them and said: "God save you." They all recognized Him and, as saint Matthew tells us, they worshipped his sacred feet. —

1483. The Evangelists do not state when the Lord appeared to saint Peter, although saint Luke supposes it; but it was after He had appeared to the women. He appeared to him in private as the head of the Church and before He appeared to all of the Apostles assembled in a body or to any of them separately. This happened on that same day, after the holy women had informed him of his apparition to them. Soon after also happened the apparition of the Lord to the two disciples going that afternoon to Emmaus, which is related minutely by saint Luke. — — — —

1489. The Apostles were at this time not yet able to comprehend the great wisdom of the Queen of heaven and earth, and much less to understand the knowledge She had of all that happened to them and of all the works of her divine Son; She therefore listened to them with highest prudence and with the loving sweetness of a Mother and Queen. After the first apparition some of the Apostles told Her of the obstinacy of Thomas, and that he would not believe their unanimous testimony con-

cerning the Resurrection of the Master. — She spoke to those most indignant and quieted them by arguing, that the judgments of the Lord were deeply hidden and that the incredulity of Thomas would occasion great benefit to others and glory to God; that they should wait and hope and be not disturbed so easily. The heavenly Mother offered up most fervent prayers and petitions for Thomas and on that account the Lord hastened the cure of the incredulous Apostle. When He yielded and all of them brought the news to Mary, their Mistress and Lady, She confirmed them in their faith, at the same time admonishing and correcting them. She told them to give thanks to the Most High for this blessing, and to be constant in temptation, since all were subject to the danger of falling. Many other sweet words of correction, instruction and warning did She add, preparing them for what was yet to be done in the establishment of the new church. — — —

INSTRUCTION WHICH THE QUEEN, MOST HOLY MARY, GAVE ME.

1493. — The little faults in souls favored and chosen for the friendship and familiar intercourse with God weigh more in the scales of his righteous equity, than some great ones in other souls not selected for these privileges. Hence, although the Apostles and the Marys were friends of the Savior, yet, on account of their faults and weaknesses, their lukewarm and faltering love, they were not prepared for the immediate effects of the full knowledge and presence of their Master. In this paternal love He therefore created in them the proper dispositions by enlightening them and enkindling them with words of eternal life before He manifested Himself to them. When their hearts had been thus prepared by faith and love, He made known and communicated to them the abundance of his Divinity together with other admirable gifts and graces by which they were renewed and raised above themselves. When they had enjoyed his favors. He again disappeared, in order that they might desire so much the more earnestly the sweetness of his communications and intercourse. This was the secret of his appearing in disguise to Magdalen, to the Apostles, and to the disciples at Emmaus. The same course He pursues respectively,

with many other souls, whom He chooses for intimate converse and communication. —

XXVIII.

1498. — In mortal flesh no state can be imagined, which approaches so closely to the beatific fruition as the one enjoyed at that time by the great Lady and Queen. Another wonder happened during those days, which was: that all the souls of the just who died in grace within these forty days, gathered in the Cenacle, and those who had no debt to pay, were there beatified. But those who were subject to purgatory were obliged to wait in the same place without seeing the Lord, some three, some five days, others again for a shorter or longer period. For the Mother of mercy satisfied for their defects by genuflections, prostrations or some work of satisfaction, but much more by the ardent charity with which She wrought for them and applied to them the infinite merits of her divine Son. Thus She helped to abbreviate their punishment and the pain of not seeing their Lord (for they suffered no sensible pains) and soon they were beatified and admitted to the choir of the saints. —

1499. Amidst all these delights and jubilations the kindest Mother, with ineffable generosity, did not forget the misery and poverty of the children of Eve deprived of this glory; but like a true Mother of mercy, turning her eyes upon the condition of mortals, She offered for all of them her most fervent prayers. She besought the eternal Father for the spreading of the new Law through all the world; the multiplication of the children of the Church; for its defense and protection and for the extension of the fruits of the Redemption to all men. — —

1502. — When the pre-ordained time for the return of the eternal Wisdom to his Father had arrived, after having proved his Resurrection by many apparitions and by many arguments, He resolved to appear and manifest Himself once more to that whole gathering of Apostles and disciples, numbering one hundred and twenty persons. This apparition took place in the Cenacle on the very day of the Ascension and in addition to the one mentioned by saint Mark in the last chapter, for all this happened on one and the same day. — —

1505. “My sweetest children, I am about to ascend to my

Father, from whose bosom I descended in order to rescue and save men. I leave with you in my stead my own Mother as your Protectress, Consoler and Advocate, and as your Mother, whom you are to hear and obey in all things. — She shall answer your doubts, solve your difficulties; in Her, those who seek Me shall always find Me; for I shall remain in Her until the end of the world, and I am in Her now, although you do not understand how.” This the Lord said, because He was sacramentally present in the bosom of his Mother; for the sacred species, which She had received at the last Supper, were preserved until consecration of the first Mass, as I shall relate further on. —

1506. — Some of them broke their silence and exclaimed: “O most loving Lord and Father! O joy and life of our souls! Now, that we know Thee as our Redeemer, Thou departest and leavest us? Take us along with Thee, O Lord; banish us not from thy sight.” — To these and other pleadings the Lord answered by bidding them not to leave Jerusalem and to persevere in prayer until He should send the Holy Spirit, the Consoler, promised by the Father and already foretold to the Apostles at the last Supper. —

INSTRUCTION GIVEN TO ME BY THE QUEEN OF HEAVEN,
MOST HOLY MARY. —

1508. As thou art now again astonished, that the Evangelists should not have made any mention of these wonderful favors of the Lord toward me, I will repeat what I have already told thee; for I wish that all mortals should remember the reason for the reticence of the Gospels. I myself commanded the Evangelists not to write anything about my privileges except what is contained in the articles of faith and in the commandments of the divine law and what was necessary for the establishment of the Church. For, as the Teacher of the Church, I knew by the infused science of the Most High, what would then be proper for the beginning of the Church. The manifestation of my prerogatives, being included in the dignity of Mother of God and in my being full of grace, was reserved by the divine Providence for a more opportune and convenient time; namely, when the faith should be better known and established. In the

course of the centuries some mysteries pertaining to me have been made plain; but the plenitude of light has been given to thee, who art a poor and insignificant creature; and this has been done on account of the necessities and unhappy state of the world. God in his kindness wishes to offer this opportune remedy to men, in order that all of them may seek help and eternal salvation through my intercession. -

XXIX.

1510. - All, except the one hundred and twenty just, who were chosen by the Lord to witness his Ascension into heaven, were justly punished by being prevented from noticing this wonderful mystery, and the Chieftain and Head of this procession remained invisible to them.

1511. The Lord having thus secured them this privacy, they all ascended mount Olivet to its highest point. There they formed three choirs, one of the angels, another of the saints, and a third of the Apostles and faithful, which again divided into two bands, while Christ the Savior presided. Then the most prudent Mother prostrated Herself at the feet of her Son and, worshipping Him with admirable humility, She adored Him as the true God and as the Redeemer of the world, asking his last blessing. All the faithful there present imitated Her and did the same. -

1512. Jesus, having taken leave of this holy and fortunate gathering of the faithful, his countenance beaming forth peace and majesty, joined his hands and, by his own power, began to raise Himself from the earth, leaving thereon the impression of his sacred feet. In gentlest motion He was wafted toward the aerial regions, drawing after Him the eyes and the hearts of those first-born children, who, amid sighs and tears vented their affection. And as, at the moving of the first Cause of all motion, it is proper that also the nether spheres should be set in motion, so the Savior Jesus drew after Him the celestial choirs of the angels, the holy Patriarchs and the rest of the glorified saints, some of them with body and soul, others only as to their soul. All of them in heavenly order were raised up together from the earth, accompanying and following their King, their Chief

and Head. The new and mysterious sacrament, which the right hand of the Most High wrought on this occasion for his most holy Mother, was that He raised Her up with Him in order to put Her in possession of the glory, which He had assigned to Her as his true Mother and which She had by her merits prepared and earned for Herself. — — — — —

1518. — It was also very appropriate, that the Apostles and the other faithful, for the time being, should be ignorant of this mystery; for if they had seen their Mother and Mistress ascend with Christ, their affliction would have been beyond all bounds and without recourse or relief. For nothing could ever console them for the departure of Christ more fully than to feel, that they had still with them their most blessed Lady and kindest Mother. Even so their sighs and sobbing, and their tears welled up from their inmost hearts, when they saw their beloved Master and Redeemer disappearing through the aerial regions. And when they had almost lost sight of Him, a most resplendent cloud interposed itself between Him and those He had left upon earth, intercepting Him altogether from their view. — —

1520. — Then the eternal Father placed upon the throne of his Divinity at his right hand, the incarnate Word, and in such glory and majesty, that He filled with new admiration and reverential fear all the inhabitants of heaven. —

1521. On this occasion the humility and wisdom of our most prudent Queen reached their highest point; for, overwhelmed by such divine and admirable favors, She hovered at the footstool of the royal throne, annihilated in the consciousness of being a mere earthly creature. Prostrate She adored the Father and broke out in new canticles of praise for the glory communicated to his Son and for elevating in Him the deified humanity to such greatness and splendor. Again the angels and saints were filled with admiration and joy to see the most prudent humility of their Queen, whose living example of virtue, as exhibited on that occasion, they emulated among themselves in copying. Then the voice of the eternal Father was heard saying: "My Daughter, ascend higher!" Her divine Son also spoke to Her, saying: "My Mother, rise up and take possession of the place, which I owe Thee for having followed and

imitated Me." The Holy Ghost said: "My Spouse and Beloved, come to my eternal embraces!" Immediately was proclaimed to all the blessed the decree of the most holy Trinity, by which the most blessed Mother, for having furnished her own life-blood toward the Incarnation and for having nourished, served, imitated and followed her Son with all the perfection possible to a creature, was exalted and placed at his right hand for all eternity. —

1522. In fulfillment of this decree, the most blessed Mary was raised to the throne of the holy Trinity at the right hand of her Son. At the same time She, with all the saints, was informed, that She was given possession of this throne not only for all the ages of eternity, but that it was left to her choice to remain there even now and without returning to the earth. For it was the conditional will of the divine Persons, that as far as They were concerned, She should now remain in that state. In order that She might make her own choice, She was shown anew the state of the Church upon earth, the orphaned and necessitous condition of the faithful, whom She was left free to assist. — The great Lady therefore, having clearly before Her eyes all the sacrifices included in this proposition, left the throne and prostrating Herself at the feet of the three Persons said: "Eternal and almighty God, my Lord, to accept at once this reward, which thy condescending kindness offers me, would be to secure my rest; but to return to the world and continue to labor in mortal life for the good of the children of Adam and the faithful of the holy Church, would be to the glory and according to the pleasure of thy Majesty and would benefit my sojourning and banished children on earth. I accept this labor and renounce for the present the peace and joy of thy presence." —

1523. Such was the sacrifice made by the most loving Mother and Queen, one greater than ever was conceived by creature; and it was so pleasing to the Lord, that He immediately rewarded it by operating in Her those purifications and enlightenments, which I have at other times mentioned as necessary to the intuitive vision of the Divinity; for so far She had on this occasion seen It only by abstractive vision. Thus elevated She partook of the beatific vision and was filled with the splendor

of celestial gifts, altogether beyond the power of man to describe or conceive in mortal life. — — — — —

INSTRUCTION WHICH THE MOST HOLY MARY, THE QUEEN
OF HEAVEN, GAVE ME.

1529. My daughter thou wilt appropriately close this second part of my life by remembering the lesson concerning the most efficacious sweetness of the divine love and the immense liberality of God with those souls, that do not hinder its flow. It is in conformity with the inclinations of his holy and perfect will to regale rather than afflict creatures, to console them rather than cause them sorrow, to reward rather than to chastise them, to rejoice rather than to grieve them. But mortals ignore this divine science, because they desire from the hands of the Most High such consolations, delights and rewards, as are earthly and dangerous, and they prefer them to the true and more secure blessings. The divine Love then corrects this fault by the lessons conveyed in tribulations and punishments. Human nature is slow, coarse and uneducated; and if it is not cultivated and softened, it gives no fruit in season, and on account of its evil inclinations, will never become fit for the most loving and sweet intercourse with the highest Good. Therefore it must be shaped and reduced by the hammer of adversities, refined in the crucible of tribulation, in order that it may become fit and capable of the divine gifts and favors and may learn to despise terrestrial and fallacious goods, wherein death is concealed. — —



“INSTRUCTION VOUCHSAFED ME BY THE QUEEN OF HEAVEN.”

Part the Third

**Most Holy Mary, Consoling, Guiding
and Propagating the Church
after the Ascension**

INTRODUCTION TO THE THIRD PART

3.—I presented to the Lord the second part, which I had written, in the same manner as I had presented the first. Under strict obedience I was compelled to begin this third part, and, by the strength which this virtue gives to all that practice it, I allayed the fear and faintness of my heart in executing what had been assigned to me. —————

25. In the midst of these solitudes it happened to me one night, that my holy guardian angel showed himself to me as being particularly pleased and said: “The Most High wishes to condescend to thy desires and has appointed me to serve thee as a guide to spur thee on. I shall be thy faithful friend and companion in order to advise thee and rouse thy attention; and thou shalt find me present, just as now, whenever thou shalt turn thy eyes toward me in the desire of pleasing and faithfully serving thy Lord and Spouse.” — — —

28.—Finally, the heavenly Mother and Instructress, that I might begin to write this third part of her history, in sweetest kindness, said to me: “My eternal blessing, and that of my most holy Son, come over thee, in order that thou mayest write the rest of my life and in order that thou mayest labor and strive after the perfection We desire of thee.”*

*See full introduction in complete edition.

BOOK SEVEN

MOST HOLY MARY AFTER THE ASCENSION DURING HER FIRST STAY IN JERUSALEM

I.

3. After most holy Mary had remained in heaven for three entire days and had enjoyed in body and soul the glory of the right hand of her Son and true God, She departed from the highest empyrean with the benediction of the blessed Trinity and returned, according to her desire, to this nether world of the earth. —

5. — The heavenly Mother, during the first three days after her descent from heaven, remained much withdrawn from earthly things, still lingering in the overflow of the joy and admirable influences of her triduum of glory in the heavens. Of all mortals the Evangelist saint John alone had cognizance of this mystery; for in a vision he had seen the great Queen of heaven ascend with her divine Son and had also seen Her descend in her glory and graces for the enrichment of the Church. Two days he remained as it were entranced and suspended in admiration at this extraordinary mystery. Knowing that his most holy Mother had descended from on high, he desired to speak to Her, but dared not presume.

6. — Conquered by his filial love, he at last resolved to seek the presence of his heavenly Mother in the Cenacle. — For the splendors which He now saw in the countenance of the most blessed Mary were very like to those seen on our Savior Jesus at that time. —

INSTRUCTION WHICH THE GREAT QUEEN AND MISTRESS OF THE ANGELS GAVE ME. —

9. From now on thy life is to be like that of one newly called from the grave. Just as such a one is apt to turn to a new life, as if estranged and foreign to all that he loved in his former life, changed in all his desires, reformed and alienated from all his former inclinations; so I desire, that thou, my

daughter, be renewed. For thou must live as if thou wert re-endowed with the highest possible gift of the soul by the divine power within thee. —

II.

11. — Before his death,* at the time when God commanded him to enrich the Church with the hidden treasures of these sacraments, he was instructed by the Holy Ghost to reveal them in deeply metaphorical and enigmatic language, which, as the Church itself confesses, is difficult to understand. —

13. If even the Hebrews were subject to the danger of idolatry because of the intercourse and vicinity of heathenism and because of their blind inclination to attribute Divinity to men or to whatever seemed great, powerful or in any way superior; then the gentiles would have been in still greater danger of this error. —

14. The mystery — with many others concerning our great Queen, was recorded by the Evangelist in the metaphors of the twenty-first chapter of the Apocalypse; especially introducing the most holy Mary under the type of the holy Jerusalem and describing Her under cover of all the circumstances mentioned in that chapter. —

16. “And I saw a new heaven and a new earth. For the first heaven and the first earth was gone, and the sea is now no more.” He calls the most sacred humanity of the incarnate Word and that of his heavenly Mother, a new heaven and a new earth: a heaven, on account of the inhabitation of the Divinity in humanity, and a new one, on account of the renovation of mankind. † — — — — —

24. “And there came one of the seven angels, who had the vials full of the seven last plagues, and spoke with me, saying: Come and I will show thee the Bride, the Wife of the Lamb.” I saw that this angel and the others were of the highest and the closest to the throne of the blessed Trinity; and that they were endowed with special powers to chastise the presumption of men who should commit the above-mentioned sins, after the mystery of the Redemption, the life, teaching and death of the

*Referring to saint John and the Apocalypse.

†The full explanation of Apoc. Ch. XXI is very clear and convincing.

Savior had been proclaimed, and the excellence and power of his most blessed Mother in assisting the sinners had become known. —

III.

26. This holy city of Jerusalem, Mary our Mistress, according to the Evangelist, "Having the glory of God, and the light thereof, was like to a precious stone, as to the jasper stone, even as crystal." From her very beginning, the soul of most holy Mary was filled and, as it were, bathed in new participations of the Divinity, such as was never seen or known of any other creature. — — — — —

32. "And the city hath no need of the sun, nor of the moon, to shine in it. For the glory of the Lord hath enlightened it, and the Lamb is the lamp thereof." After our Queen had returned to the world from the right hand of her divine Son, her spirit was enlightened not only in the manner common to the saints, nor only in the manner She had been enlightened before her Assumption, but, in recompense for the clear vision and fruition of which She deprived Herself in order to return to the militant church, another kind of vision, an abstractive and continual vision of the Divinity, was conferred upon Her. And with it was joined another kind of fruition proportionate to it. Hence, in a manner peculiar to Her, She participated in the state of the comprehensors, though She was yet a pilgrim. Besides this privilege She enjoyed also another: that her divine Son in the sacramental species of bread remained continually within her bosom, as in his proper tabernacle. — — — —

36. — "And the gates thereof shall not be shut by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it." Let no one, even though he has been neglectful and a sinner, an infidel or a pagan, approach the Mother of mercy with diffidence. She who deprived Herself of the glory of the right hand of her Son in order to assist us, cannot shut the portals of kindness to any one that seeks relief with an humble heart. Whether he arrives in the night of sinfulness or in the day of grace, at any hour of his life, he shall be admitted and assisted. —

INSTRUCTION GIVEN TO ME BY THE GREAT QUEEN AND
MISTRESS OF THE ANGELS.

37. — Saint John, my servant, has concealed many other sacraments in the twenty-first and the twelfth chapter of the Apocalypse concerning the favors shown me by the Almighty. In the course of this history thou hast revealed those which the faithful can profitably know at present, and thou shalt reveal still more.

38. But thou must without delay gather for thyself the fruits of all thou hast understood and written. First of all thou must advance in heartfelt love and devotion toward me, and be convinced that I shall be thy help in all tribulations, thy constant assistance in all thy works; that the portals of my mercy are opened up for thee and for all whom thou recommendest to me. —

IV.

40. Mary remained three days in heaven enjoying the beatific vision (as I said in the first chapter) and She came back from her heavenly seat on the day which corresponds to the Sunday after the day of the Ascension, called in the holy Church the Sunday within the octave of that feast. She remained in the Cenacle three succeeding days, filled with the after-effects of the beatific vision. During this time the heavenly splendors, which still clothed Her, were tempered and only the Evangelist saint John had full knowledge of the mystery; for it was not opportune, that it should become known to the rest of the Apostles at that time, because they were scarcely as yet capable of such sacraments. — — — — —

45. — Christ our Savior would not permit Himself a longer delay than these few days before He again descended personally to visit and fill Her with new gifts and ineffable consolation. The purest Dove was fainting with love and with those pangs, which She says, cause well ordered charity in the wine-cellar of the King. The Lord then coming to Her permitted Her to recline upon his breast in the left arm of his humanity, and with the right arm of his Divinity He illumined Her and enriched

Her, filled Her anew with vivifying and strengthening influences. —

46. — She spent five hours with the Word enjoying his presence; and none of the Apostles at that time knew of the favor, although they knew, from what they noticed in the countenance and in the bearing of their blessed Lady, that something wonderful was transpiring. None of them, however, on account of their fear and reverence, presumed to inquire further into the cause. — — — —

50. Every morning and evening She approached the Apostles to receive their benediction, first that of saint Peter, as their chief, then of saint John and of the rest according to their age. At first they all shrank from performing this ceremony, beholding in Her their Queen and the Mother of their Master Jesus. But the most prudent Lady insisted that all should bless Her as ministers and priests of the Most High, explaining to them how the highest reverence and respect was due to them on account of their supreme dignity and office. — — — —

INSTRUCTION, WHICH THE QUEEN OF HEAVEN, MOST
HOLY MARY, GAVE ME. —

56. — I warn thee again of the cunning vigilance of the serpent, who seeks to induce mortals to neglect the veneration and worship due to God and presumptuously to despise this virtue and what it implies. Into the minds of the worldly and of the vicious he instills a most foolish forgetfulness of the Catholic truths, in order that divine faith may not keep alive in them the fear and veneration of the Most High; and thus He succeeds in making them like to the heathens, who do not know the true God. Others, who strive after virtue and perform some good works, the enemy leads into a dangerous lukewarmness and negligence, wherein they overlook what they are losing on account of their want of fervor. Those that concern themselves more earnestly about perfection, the dragon deceives with a certain coarse over-confidence, so that on account of the favors they receive and on account of the divine mercy, which they experience, they begin to consider themselves as special favorites of the Lord, forgetting the humble fear and veneration,

which they ought to experience in the presence of Him, before whom, according to the teaching of the holy Church, the powers of heaven tremble. But since I have on other occasions reminded and admonished thee concerning this danger, let my mentioning it here suffice. —

V.

59. — When the days of Pentecost were about to be fulfilled, (which happened fifty days after the Resurrection of the Lord our Redeemer), the most blessed Mother saw, how in heaven the humanity of the Word conferred with the eternal Father concerning the promised sending of the divine Paraclete to the Apostles, and that the time predetermined by his infinite wisdom for planting the faith and all his gifts in the holy Church, was at hand. —

61. On Pentecost morning the blessed Virgin Mary exhorted the Apostles, the disciples and the pious women, numbering about one hundred and twenty, to pray more fervently and renew their hopes, since the hour was at hand in which they were to be visited by the divine Spirit from on high. At the third hour (nine o'clock), when all of them were gathered around their heavenly Mistress and engaged in fervent prayer, the air resounded with a tremendous thunder and the blowing of a violent wind mixed with the brightness of fire or lightning, all centering upon the house of the Cenacle. The house was enveloped in light and the divine fire was poured out over all of that holy gathering. —

62. — The purest Lady was transformed and exalted in God; for She saw intuitively and clearly the Holy Ghost, and for a short time enjoyed the beatific vision of the Divinity. Of his gifts and divine influences She by Herself received more than all the rest of the saints. —

63. The Apostles, as saint Luke says, were also replenished and filled with the Holy Ghost; for they received a wonderful increase of justifying grace of a most exalted degree. The twelve Apostles were confirmed in this sanctifying grace and were never to lose it. In all of them, according to each one's

condition, were infused the habits of the seven gifts; Wisdom, Understanding, Science, Piety, Counsel, Fortitude and Fear. —

64. In all the rest of the disciples and the faithful, who received the Holy Ghost in the Cenacle, the Most High wrought proportionately and respectively the same effects, except that they were not confirmed in grace like the Apostles. —

65. Not less wonderful, although more hidden, were some contrary effects produced on that day by the Holy Ghost in Jerusalem. By the dreadful thunders and violent commotion of the atmosphere and the lightnings accompanying his advent, He disturbed and terrified the enemies of the Lord in that city, each one according to his own malice and perfidy. This chastisement was particularly evident in those who had actively concurred in procuring the death of Christ, and who had signalized themselves in their rabid fury against Him. All these fell to the ground on their faces and remained thus for three hours. Those that had scourged the Lord were suddenly choked in their own blood, which shot forth from their veins in punishment for shedding that of the Master. The audacious servant, who had buffeted the Lord, not only suddenly died, but was hurled into hell body and soul. Others of the Jews, although they did not die, were chastised with intense pains and abominable sicknesses. These disorders, consequent upon shedding the blood of Christ, descended to their posterity and even to this day continue to afflict their children with most horrible impurities. This chastisement became notorious in Jerusalem, although the priests and pharisees diligently sought to cover it up, just as they had tried to conceal the Resurrection of the Savior. As these events however, were not so important, neither the Apostles nor the Evangelists wrote about them, and in the confusion of the city the multitude soon forgot them.

66. The chastisement and terror extended also to the depths of hell. Just as the Jews lay on the earth for three hours, so for three days, the demons felt themselves seized with new confusion and oppression. During these three days Lucifer and his demons broke forth in fearful howlings, communicating new terror and confusion of torments to all the damned. —

INSTRUCTION WHICH THE GREAT QUEEN OF HEAVEN AND
OUR LADY GAVE ME. — —

70. — Thou must efficaciously resolve to imitate me in the works shown to thee in my life and thou must never hinder the effects and the operations of the gifts of the Holy Spirit. In order that thou mayest understand better this my doctrine, I will explain to thee the effects of all his seven gifts.

71. The first one, which is the gift of Wisdom, fills the mind with the knowledge and the delight of divine things and moves the heart to a sincere love toward the practice and exercise of all that is good, all that is best, most perfect and agreeable in the eyes of the Lord. — Wisdom is aided by the second gift, that of Intellect, which gives special light to penetrate profoundly into the object presented to the understanding. — When the whole attention of the soul has thus been riveted on understanding the good, Fortitude, the third gift, promotes the resolute execution of all that the understanding has perceived as being most holy, perfect and agreeable before the Lord. —

72. But it often happens, that natural ignorance and doubt, added to temptation, withhold the creature from following out the conclusions and consequences of the divine truth, and thus create hindrances in the execution of what is more perfect. Hence, against the false prudence of the flesh, God furnishes the fourth gift, that of Science, which gives light to distinguish between different kinds of good, teaches the most certain and secure way, and decides upon it when necessary. To this is joined the gift of Piety, the fifth, which inclines the soul with sweet urgency to all that is truly pleasing and acceptable to the Lord and to what is of real spiritual benefit to the one executing it. It inclines the creatures to these things not through the natural passions, but by holy, perfect and virtuous motives. Then in order that man may be guided by high prudence, the sixth gift, that of Counsel, supports his understanding, so that thus he may act with precision and without temerity; weighing the means and taking counsel with himself and with others discreetly for gaining honest and holy ends by the selection of the proper means. To all these is added Fear, the last, which guards and sets the seal upon all of them. This gift inclines

the heart to fly and avoid all that is imperfect, dangerous or alien to the virtues and perfections of the soul, thus serving as a wall of defense. It is necessary to understand the object and the manner of this holy Fear, lest it grow excessive and cause the creature to fear, where there is no occasion. — Nor does this Fear hinder a proper estimate of these gifts. It induces the soul to give thanks with all its powers and to humiliate itself to the dust. In understanding these truths without error and in suppressing the cowardly fear of slaves, thou shalt be filled with filial Fear, which, as thy guiding star, will help thee to navigate securely in this ocean of tears.

VI.

73. — When the news of the astounding events at the house of the Cenacle spread about, the multitude of the people gathered about it to know more of the happenings. —

74. — They* all left the house of the Cenacle and, placing themselves before the multitudes, began to preach the mysteries of the faith and of eternal life. Though until then they had been so shy and seclusive, they now stepped forth with unhesitating boldness and poured forth burning words, that like a flashing fire penetrated to the souls of their hearers. —

75. — On that occasion they all spoke the language of the Jews of Palestine. Using only this idiom they were understood by all the different nationalities there present, as if they had spoken in the several idioms. This miracle the Lord wrought at that time in order that they might be understood and believed by those different nations, and in order that saint Peter might not be obliged to repeat in the different languages of those present, what he preached to them concerning the mysteries of faith. —

76. — Many of the Jews, more impious in their perfidy and envy, inveighed against the Apostles, saying they were drunk and insane. Among these were some of those, who had again come to their senses after having fallen to the ground at the thunder caused by the coming of the Holy Ghost.

77. In order to refute their blasphemies saint Peter, as the head of the Church, stepped forth and speaking in a louder voice,

*The Apostles and disciples See complete edition.

said: "Ye men of Judea, and all ye that dwell in Jerusalem, be this known to you and with your ears receive my words. For these are not drunk as you suppose, seeing it is but the third hour of the day." —

79. The three thousand who were converted by the first sermon of saint Peter, were from all the nations then gathered in Jerusalem, so that forthwith all nations, without excluding any, might partake of the fruits of the Redemption, all might be gathered to the Church, and all might experience the grace of the Holy Spirit; for the holy Church was to be composed of all nations and tribes. — — — — —

87. — Among the hidden mysteries, which were made known to me concerning the power of the blessed Mary, was also this, that in those first ages, during which She lived in the holy Church, the number of the damned was proportionately very small; and that, comparatively, in those few years a greater number were saved than in many succeeding ages. — — — — —

INSTRUCTION WHICH THE GREAT QUEEN OF THE ANGELS
GAVE ME. —

94. — The reprobate will have none but themselves to blame, if afterwards, when there is no more time, they shall be uselessly dismayed with what in opportune time they could and should have known. If in the short and transient life, which is given to them in order to merit the eternal, they close their eyes and ears to the truth and to the light, and if they listen to the demon giving themselves up to all the promptings of his malice; and if they thus abuse the goodness and clemency of the Lord, what can they then allege as their excuse? If they do not know how to pardon an injury and for the slightest offense meditate the direst vengeance; if, for the sake of increasing their property, they pervert the entire order of reason and of natural brotherhood; if for a passing delight they forget the eternal pains, and if, in addition to all this, they despise the warnings, helps and admonitions sent to them by God to inspire them with the fear of perdition and induce them to avoid it, how shall they afterwards find fault with the divine clemency? Let then mortals, who have sinned against God, undeceive themselves; without

penance there shall be no grace, without reform no pardon, without pardon no glory. But just as these are not conceded to those that are unworthy, so they are also never denied to those that are worthy; nor is the mercy of God ever withheld from any one who seeks to obtain it. —

VII.

97. As the Apostles continued their preaching and wonders in Jerusalem, the number of the faithful increased and, according to saint Luke in the fourth chapter of the Acts, after seven days reached five thousand. — On this seventh day the Queen of angels, being in the retirement of her oratory and considering how the little flock of her divine Son was increasing, asked the Lord to give light to the Apostles in order that they might begin to institute a new government for the better direction of those new children of the faith. — —

99. The Church therefore owes thanks to the most holy Mary for this special blessing: that by her most discreet attention and intercession the body and blood of her divine Son was consecrated for the first time after the Ascension and after the coming of the Holy Ghost. It was natural, that through her efforts the bread of life should begin to be distributed among her children, since She was the richly laden and prosperous vessel, which brought it from heaven. — — — —

103. All the Apostles and disciples conformed to the wish of the blessed Mary, and they thanked Her for her solicitude and her instruction. It was resolved, that on the following day, after the Baptism of the catechumens, the body and blood of Christ should be consecrated, and that saint Peter should be the celebrant, since he was the head of the Church. The holy Apostle consented. — — — — —

112. — Saint Peter took in his hands the unleavened bread, and after raising up his eyes to heaven with admirable devotion, he pronounced over the bread the words of consecration of the most holy body of Christ, as had been done before by the Lord Jesus. Immediately the Cenacle was filled with the visible splendor of innumerable angels; and this light converged in a most singular manner on the Queen of heaven and earth and was

seen by all those present. Then saint Peter consecrated the chalice and performed all the ceremonies, which Christ had observed with the consecrated body and blood, raising them up for the adoration of all the faithful. The Apostle participated himself of the Sacrament and communicated it to the eleven Apostles as most holy Mary had instructed him. Thereupon, at the hands of saint Peter, the heavenly Mother partook of it, while the celestial spirits there present attended with ineffable reverence. —

113. — The Apostles continued to distribute holy Communion, first to the disciples and then to the others who had been believers before the Ascension. But of the five thousand newly baptized only one thousand received Communion on that day; because not all were entirely prepared or furnished with the insight and attention required for receiving the Lord in this great sacrament and mystery of the Altar. With regard to the manner of Communion on that day, the Apostles observed the distinction of giving to the most holy Mother and the one hundred and twenty, upon whom the Holy Ghost had come, both species, of bread and of wine; but to the recently baptized they gave only the species of bread. This difference was not made because the new faithful were less worthy of the one species than of the other; but because the Apostles knew, that in either one of the species they received the same Object in its entirety, namely the sacramental God; and that there was no precept, and likewise no necessity that each one receive both species. —

INSTRUCTION WHICH THE GREAT QUEEN OF THE ANGELS,
THE BLESSED MARY, GAVE ME. —

116. — I will tell thee a secret concerning what happened when I received holy Communion for the first time from the hands of saint Peter. On this occasion the Most High gave such sway to the violence of my love, that my heart opened up in fact and, as was my desire, permitted the sacramental Lord to enter and take his rest there as in his legitimate throne and tabernacle. From this thou wilt understand, that, if in the glory which I now enjoy I could be sorrowful, one of the reasons for being so would be the dreadful carelessness and pre-

sumption with which mortals approach to receive the sacred body and blood of my divine Son; some of them unclean and abominable, others without veneration and respect, and nearly all of them without attention, without appreciation or consideration for the value of that food, which is nothing less than God himself for eternal life or eternal death.

117. Fear then, my daughter, this dreadful languor; weep to see it in so many children of the Church and ask the intervention of the Lord. — Weep then over this misfortune; weep, because there are few who weep over it, and weep, because the evident designs of the love of my divine Son are thus frustrated. And in order that thou mayest weep more bitterly, I tell thee, that, just as in the primitive Church there were so many, who were saved by it, now there are countless souls, who damn themselves through it. I do not tell thee what happens in this regard every day; lest, if thou know it, and have within thee any love, thou shouldst die of grief. —

VIII.

124. — At the Communion of the most blessed Mary, the sacramental species instead of entering the portion of the stomach where the natural food is commingled and rarified, and instead of being mixed up or digested with even the little nourishment sometimes taken by the great Lady, receded from this place and lodged within the heart of Mary, as if in repayment of the blood, which it had given up at the Incarnation of the Word and from which was formed the sacred humanity for hypostatical union with the Word, as has been explained in the second part. —

125. — This favor began at the first Communion and through the preservation of the species continued until the second Communion received at the hands of saint Peter on the octave of Pentecost. Then, as the new species took their place in her heart, the former ones were consumed. By this miraculous exchange, the previous sacramental species continued to yield their place to those She received in her Communion until the end of her life, so that She was never deprived of the presence of her Son and God in sacramental form. — — — —

130. At certain times the body of her Son manifested itself to Her openly within Her; at other times with all the beauty of his most holy humanity; at other times, and almost continually, were made known to Her all the miracles contained in the most august Sacrament. — —

INSTRUCTION WHICH THE QUEEN OF THE ANGELS, MOST
HOLY MARY, GAVE ME. — —

134. Consider attentively the common deception of mortals and the woeful damage they suffer. For in the decisions of their wills they ordinarily are moved solely by what they perceive through the senses, and they immediately proceed to act upon their choice without further consideration or counsel. Since the sensible impressions immediately move the animal passions and inclinations, it is evident that men do not act according to right reason, but according to the impulse of action, excited by the senses and their objects. Hence, he that considers only the injury and pain caused, is straightway moved to vengeance; he that follows only his hankering after strange property, as soon as he lays his eyes upon it, is impelled to injustice. In the same manner act so many unfortunates, who follow the concupiscence of the eyes, the movements of the flesh, and the pride of life, because they are the only things offered by the world and the devil. In their blind deception they follow darknesses as their light, taste the bitter as sweet, take deadly poison for medicine of their souls, and hold that for wisdom which is nothing but diabolical and earthly ignorance. Do thou guard thyself against these pernicious errors, and never resolve on anything, or govern thyself by anything that is merely sensible or arising from sensible impressions, nor pursue the advantages held out through them. —

IX.

135. — For some days the little ship of the Church, governed by this heavenly Commandress, proceeded prosperously onward; being assisted as well by her counsels, her teachings and warnings, as by her incessant prayers and petitions. — — — — —

141. — Lucifer was struck with great fear, and for the time being he dared not approach any of the congregation of the faithful. Yet his fury was not allayed on that account, but he plotted to enlist the scribes and pharisees, and all of the Jews, whom he perceived still clinging to their obstinate perfidy. He betook himself to them and by many suggestions filled them with envy and hatred against the Apostles and the faithful of the Church; thus, through the unbelievers, he roused the persecution, which he could not begin himself. He filled them with dread, lest by the preaching of the Apostles and disciples a like or greater damage should arise, than from the preaching of Jesus the Nazarene. — — — — —

146. — On searching the dispositions and natural inclinations of each one, through which unfortunately they always carry on their fierce war against us, the demons found that Ananias and Saphira were attached to money and had always sought after it with a certain amount of avarice. Of this weakness they availed themselves for their attack and they suggested to their imagination the expediency of reserving a part of the price of a heritage, which they had sold in order to give its proceeds to the Apostles in thankful acknowledgment of the faith and Baptism received at their hands. They permitted themselves to be entrapped by this low deceit, because they found it harmonizing with their base inclination, and they sought to deceive saint Peter. — — — — —

INSTRUCTION WHICH THE GREAT QUEEN OF THE ANGELS,
MOST BLESSED MARY, GAVE ME.

152. — I assure thee, my daughter, that all those, who damn themselves after the death of my Son and in spite of the benefits and favors procured by my intercession, will suffer greater torments in hell than those who were lost before his coming and before I was in the world. Thus those who from now on understand these mysteries and despise them to their loss, shall be subject to new and greater punishments.

153. — How unreasonable and how damnable is the conduct of a man, who for a momentary sensible pleasure, which at most must end with life and generally lasts only for a short time,

labors so much and still claims to have the faith, while at the same time he takes no account of his immortal soul, and forgets it, as if it ended and were consumed with the visible things? He considers not that when all comes to an end, the soul begins to suffer or enjoy the eternal and everlasting things. As thou knowest this truth and the perversity of mortals, thou wilt not be astonished at the power of the dragon in our days; for where there is continual combat, he that comes out victorious will gain the strength, which the vanquished loses. —

X.

159. — So great was the humility, the charity and solicitude of the great Queen of the world, that She refused no service or lowest ministry to the faithful, no matter how humble and insignificant the condition of those applying for her assistance. —

160. In an especial manner her maternal kindness exhibited itself toward those who were in the agony of death; for She attended many of the dying and would not leave them, until they had secured their eternal salvation. For those who went to purgatory She offered up most fervent prayers and performed some works of penance, such as prostrations in the form of a cross, genuflections and other exercises, by which She satisfied for their faults. Then She sent one of her angels in order to draw them from purgatory and present them to her Son in heaven as his own and as the fruits of his blood and Redemption. This happiness the Queen of heaven procured to many souls during her stay upon earth. And, as far as was made known to me, this favor is not denied in our days to those, who during their earthly life dispose themselves properly for meriting her presence.* — — — — —

169. — Among the faithful saint John found two, who were beset with evil inclinations and habits before their conversion and who sought favor and alliance with some of the Jewish princes in the hope of worldly gain and honor. Infected by this covetousness (which always was the root of all evils), they temporized with the powerful and flattered them in order to retain their friendship. — — — — —

*See full edition for more particulars.

175. The secret of the reprobation of these first apostates the most prudent Queen reserved to Herself without manifesting it to the Apostles. But while She was thus retired in her affliction, saint John the evangelist entered to visit Her and to inquire as to her wishes and how to serve Her. —

176. — “O John,” answered the Queen, “if God himself wished the perdition of some souls, I should be able to restrain my sorrow. — That not all should be predestined to gain the fruit of the blood shed for them, has cost my Son the sweating of blood. And if even now He could be aggrieved for a soul that damns itself, He would doubtlessly be more aggrieved than if He had again to suffer for it. Hence I, who know this truth and am still living in the flesh, rightfully feel what my Son desires to feel if it were possible.” By these and other words of the Mother of mercy saint John was moved to tears and lamentations, in which He joined with Her for a considerable time.

INSTRUCTION WHICH THE QUEEN OF HEAVEN, MOST
BLESSED MARY, GAVE ME. —

178. If I desire that thou labor with such fervor of charity for the salvation of thy brethren, consider what thou must do to save thyself, and in what estimation thou must hold thy own soul, for which an infinite price was offered. I wish to admonish thee as a Mother, that when temptations and passions incline thee toward the commission of any sin, no matter how small, remember the sorrows and the tears which the knowledge of the sins of men and the desire to prevent them has caused me. —

XI.

184. Among the saints who were especially fortunate in meriting the greater love of the Queen of heaven, there was one by the name of Stephen, who belonged to the seventy-two disciples; for from the very beginning of his following Christ our Savior, She looked upon him with an especial love, placing him first, or among the first, in her estimation. She immediately saw, that this saint was chosen by the Master of life for the defense of his honor and his holy name, and that he was to give up his life for Him. Moreover this courageous saint was

of a sweet and peaceful disposition ; and he was rendered much more amiable and docile to all holiness by the workings of grace. — —

187. — The great Mistress of the world, who knew the cunning and malicious attempts of Lucifer and of the Jews, protected the saint from all their assaults, until the proper time for his being stoned to death should have arrived. Three times the Queen sent one of her angels to lead him from a house, in which his enemies had made arrangements to choke him to death. The holy angel, while remaining invisible to the assassins, was seen by saint Stephen, when he was delivered from their hands and carried to the Cenacle into the presence of his Queen. At other times She warned him by the same angel not to go to a certain street or house, where his enemies were lying in ambush ; and sometimes She detained him in the Cenacle, because She knew they were waylaying to kill him. They not only surrounded the Cenacle to murder him on his way to his lodging, but they made the same attempts at other houses. — —

192. The Queen of heaven knew of the seizure of saint Stephen ; and, in order to animate him in her name for the approaching conflict, She immediately sent him one of her angels, even before He entered into dispute with the priests. Through the holy angel saint Stephen sent Her answer, that he went with joy to confess his Master and with unflinching heart to give his life for Him, as he had always desired. —

193. — The angels placed Her upon a refulgent cloud and bore Her to the tribunal, where the highpriest was examining into the charges against saint Stephen. The vision of the Queen of heaven was hidden from all except the saint. He however saw Her before him, supported in the air by the holy angels in a cloud of heavenly splendor and glory. This extraordinary favor inflamed anew the divine love and the ardent zeal of this champion of the honor of God. In addition to the joy of seeing Mary, the splendors of the Queen shone from the countenance of saint Stephen, so that it gleamed with wonderful beauty and light. —

195. At the end of this discourse, through the intercession of the Queen and as a reward of the unconquered zeal of saint Stephen, the heavens opened and the Savior appeared to him

standing at the right hand of the Father in the act of assisting him in the conflict. Saint Stephen raised his eyes and said: "Behold I see the heavens opened and its glory, and in it I see Jesus at the right hand of God himself." —

197. Covered with wounds from the shower of stones thrown by the Jews, saint Stephen expired; while they became still more hardened in their perfidy. Immediately the angels of the Queen bore his pure soul to the presence of God in order to be crowned with eternal honor and glory.* —

INSTRUCTION WHICH THE GREAT QUEEN OF THE ANGELS GAVE ME.

199. — The human faculties, which, besides being of limited capacity, are embarrassed by their attention and affection to what is apparent, draw away from the truth, and, being accustomed to obscurity, are dazzled by the light. On this account the earthly and animal men conceive such distorted and low ideas of the wonderful works of the Most High, and also of the works which I do for them day after day. They tread under foot the gems, and they do not distinguish the bread of the children from the gross food of irrational brutes. All that is heavenly and divine seems to them insipid, because it is not perceived by the senses; thus they become incapable of attending to the high things and of profiting from the science of life and the understanding contained in them. — —

XII.

202. Saint Luke says, that on the same day on which saint Stephen was stoned to death, a great persecution arose against the Church in Jerusalem. —

203. This secret cause was the dismay of Lucifer and his demons, who were much disturbed by the death of saint Stephen and began to stir up and excite themselves to diabolical wrath against the faithful, especially against the Queen and Mistress of the church, the most holy Mary. For their greater confusion the Lord had permitted them to see, how the angels had carried Her to saint Stephen. — — — — —

*Reader, please do not forget that all dashes mean omissions of text, and that this is merely an abridgment.

211. The most prudent Mother bore in mind, that the disciples, having dispersed to preach the name and faith of Christ the Savior, had as yet no formula or express creed to guide themselves uniformly and without differences, so that all the faithful might believe one and the same express truths. Moreover She knew, that the Apostles would soon have to go forth over the whole world in order to spread and establish the Church through their preaching, and that it was proper that all should be united in their doctrine, upon which was to be founded all the perfection of a Christian life. Therefore the most prudent Mother of wisdom wished to see all the divine mysteries, which the Apostles were to preach and the faithful to believe, reduced to a short formula. — — —

214. In answer to her prayer for the Apostles, besides promising to assist them in preparing the symbol of the faith, the Lord informed his Mother of the very wording of the propositions or articles, of which the Creed was to be composed. — —

218. This symbol, which we ordinarily call the Creed, the Apostles established after the martyrdom of saint Stephen and before the end of the first year after the death of the Savior. Afterwards, in order to refute the Arian and other heresies, the Church in the councils held on their account, explained more fully the mysteries contained in the Apostles' Creed and composed the one now chanted in the Mass. — As soon as the Apostles had finished pronouncing this Creed, the Holy Ghost approved of it by permitting a voice to be heard in their midst saying: "You have decided well." —

INSTRUCTION WHICH THE GREAT QUEEN OF THE ANGELS,
MOST HOLY MARY, GAVE ME.

219. My daughter, besides the mysteries thou hast recorded in this chapter for thy better information and consolation, I wish to manifest to thee other secrets of my activity. After the Apostles had formulated the Creed thou must know, that I repeated it many times during the day on my knees and with the profoundest reverence. And whenever the words "born of the Virgin Mary" occurred, I prostrated Myself upon the earth with such humility, gratitude and praise of the Most High, as no

creature can comprehend. In these acts of devotion I had present in my mind all the mortals in order to make up for the irreverence, with which they pronounce these sacred words. Through my intercession the Lord was induced to inspire the Church to repeat so many times the Credo, the Ave Maria, and Pater Noster in the divine office; to accustom the religious to humiliate themselves in reciting them, and to genuflect in the Credo of the Mass at the words: "Et incarnatus est." — — —

XIII.

224. The written copies of the Creed of the Apostles were distributed in a very few days among the faithful to their incredible benefit and consolation; for in their fervor they received them with highest reverence and devotion. The Holy Ghost, who had ordained this Creed for the security of the Church, immediately began to confirm it by new miracles and prodigies, wrought not only through the hands of the Apostles and disciples, but also through many of the believers. Many who received it with special veneration and love, were suddenly enveloped in divine splendor, filled with heavenly science and heavenly manifestation of the Holy Ghost. — — — — —

229. At the ending of this prayer a wonderful light descended upon the Cenacle surrounding them all and a voice was heard saying: "My vicar Peter shall point out the province, which falls to each one. I shall govern and direct him by my light and spirit." The appointments themselves the Holy Ghost left to saint Peter in order to confirm anew his power as head and universal pastor of the Church. — Saint Peter hearing this voice, proceeded to partition out the provinces. He began with himself, and said: "I, my Lord, offer myself to suffer and die in imitation of my Lord and Redeemer, preaching the faith at present in Jerusalem, and afterwards in Pontus, Galatia, Bythnia and Cappadocia, provinces of Asia; and I shall take up my residence at first in Antioch and afterwards in Rome, where I will establish my seat and found the Cathedra of Christ, our Redeemer and Master, and where the head of his Church shall have his residence." These words of saint Peter were spoken in obedience to a positive command of the Lord, pointing out the

Roman Church as the centre and capital of the universal Church. Without such a command of the Lord, saint Peter would not have decided this difficult and important matter. —

231. These were the words of saint Peter.* When he ceased speaking a loud thunder was heard and the Cenacle was filled with splendor and refulgence in witness of the presence of the Holy Ghost. From the midst of this splendor was heard a sweet and soft voice saying: "Let each one accept his allotment." They prostrated themselves upon the ground and with one voice said: "Most High Lord, thy word and the word of thy vicar we obey with a prompt and joyous heart, and our souls rejoice and are filled with thy sweetness in the abundance of thy wonderful works." — — — — —

236. A few days after the partition of the earth among the Apostles, they began to leave Jerusalem, especially those to whom had been allotted the provinces of Palestine, and first among them was saint James the greater. — — —

239. I was given to understand, that the Apostles preached not only in the countries assigned to them by saint Peter, but in many other neighboring and more remote regions. This is not difficult to understand; because many times they were carried from one country to another by the angels, not only in order to preach, but in order to consult with each other, especially with the vicar of Christ saint Peter, and still much more frequently were they brought to the presence of their Queen, whose sympathy and counsel they needed in the arduous enterprise of planting the faith in so many different and barbarous nations. —

INSTRUCTION GIVEN TO ME BY THE QUEEN OF THE
ANGELS. — — — — —

245. — The Church in our times is richer in temporal goods, rents and possessions; it abounds with learned men, great prelacies, and multiplied dignities. As all these advantages are due to the blood of Christ, they ought all to be used in his honor and service, promoting the conversion of souls, supporting his poor and enhancing the worship and veneration of his holy name.

*Partitioning off the world to the Apostles.

246. Is this the use made of the temporal riches of the Church? Let the captives answer, whether they are ransomed by the rents of the Church; let the infidels testify, whether they are converted, whether heresies are extirpated at the expense of the ecclesiastical treasures. But the public voice will loudly proclaim, that from these same treasures palaces were built, primogenitures established, the airy nothingness of noble titles bought; and, what is most deplorable, it is known to what profane and vile uses those that succeed in the ecclesiastical office put the treasures of the Church, how they dishonor the High-priest Christ and in their lives depart just as far from the imitation of Christ and the Apostles, as the most profane men of the world. If the preaching of the divine word by these ministers is so dead and without power of vivifying the hearers, it is not the fault of truth or of the holy Scriptures; but it is because of the abuse and of the distorted intentions of those that preach it. They seek to compromise the glory of Christ with their own selfish honor and vain esteem; the spiritual goods, with base acquisition of stipends, and if those two selfish ends are reached, they care not for other results of their preaching. Therefore they wander away from the pure and sincere doctrine, and sometimes even from the truth, which the sacred authors have recorded in the Scriptures and according to which the holy teachers have explained it to them; they slime it over with their own ingenious subtleties, seeking to cause rather the pleasure and admiration of their hearers than their advancement. As the divine truths reach the ears of the sinners so adulterated, they impress upon the mind rather the ingenious sophistry of the preacher, than the charity of Christ; they bring with it no force or efficacy for penetrating the hearts, although full of ingenious artifice to delight the ears.

247. Let not the chastisement of these vanities and abuses, and of others unknown to the world, astonish thee, my dearest, and be not surprised, that divine justice has so much forsaken the prelates, ministers and preachers of his word, that the Catholic Church, having such an exalted position in its beginnings, should now be brought to such low estate. And if there are some priests and ministers, who are not infected with these lamentable vices, the Church owes so much the more to my

divine Son in these times, when He is so deeply offended and outraged. With those that are zealous, He is most liberal; but they are few in number, as is evident from the ruin of the Christian people and from the contempt into which the priests and preachers of the Gospel have fallen. For if the number of the perfect and the zealous workers were great, without a doubt sinners would reform and amend their lives; many infidels would be converted; all would look upon and hear with reverence and fear such preachers, priests and prelates, they would respect them for their dignity and holiness, and not for their usurped authority and outward show, which induces a reverence too much like worldly applause and altogether without fruit. Be not afraid or abashed for having written all this, for they themselves know that it is the truth and thou dost not write of thy own choice, but at my command. Hence bewail such a sad state, and invite heaven and earth to help thee in thy weeping; for there are few who sorrow on account of it, and this is the greatest of all the injuries committed against the Lord by the children of the Church.*

XIV.

249. Saint Paul was distinguished in Judaism for two reasons. The one was his own character, and the other was the diligence of the demon in availing himself of his natural good qualities. Saint Paul was of a disposition generous, magnanimous, most noble, kind, active, courageous and constant. He had acquired many of the moral virtues. He gloried in being a staunch professor of the law of Moses, and in being studious and learned in it. —

250. This indiscreet zeal and vehemency was fanned by the malice of Lucifer and his ministers, who irritated and roused him to even greater hatred against the law of our Savior Jesus Christ. — —

252. In his impious presumption Lucifer tried to induce

*Reader please notice how different are these pleadings from the criticisms of proud heresiarchs, conceited modernists and stormy reformers.

Saul to attempt single-handed the life of all the Apostles, and, with still greater presumption, even the life of the most blessed Mary. To such a point of insanity rose the pride of this most bloodthirsty dragon. But he deceived himself. The disposition of Saul was most noble and generous, and therefore it appeared to him beneath his dignity and honor to stoop to such crimes and act the part of an assassin, when he could, as it seemed to him, destroy the law of Christ by the power of reasoning and open justice. He felt a still greater horror at the thought of killing the most blessed Mother, on account of the regard due to Her as a woman; and because he had seen Her so composed and constant in the labors and in the Passion of Christ. On this account She seemed to him a magnanimous Woman and worthy of veneration. —————

263. During the time in which Paul lay prostrate upon the earth, he was entirely renewed by sanctifying grace and other infused gifts, restored and illumined proportionately in all his interior faculties, and thus he was prepared to be elevated to the empyrean heaven, which is called the third heaven. He himself confesses, that he did not know whether he was thus elevated in body or only in spirit. But there, by more than ordinary vision, though in a transient manner, he saw the Divinity clearly and intuitively. Besides the being of God and his attributes of infinite perfection, he recognized the mystery of the Incarnation and Redemption, and all the secrets of the law of grace and of the state of the Church. He saw the peerless blessing of his justification and of the prayer of saint Stephen for him; and still more clearly was he made aware of the prayers of the most holy Mary and how his conversion had been hastened through Her. ———

267. Saint Paul grew stronger each day and with increasing force continued his preaching to the gathering of the Jews and gentiles. Accordingly they schemed to take away his life and then happened, what we shall touch upon later. The miraculous conversion of saint Paul took place one year and one month after the martyrdom of saint Stephen, on the twenty-fifth of January, the same day on which the Church celebrates that feast; and it was in the year thirty-six of the birth of our Lord; because saint Stephen, as is said in chapter the twelfth,

died completing his thirty-fourth year and one day of his thirty-fifth; whereas the conversion of saint Paul took place after he had completed one month of the thirty-sixth; and then saint James departed on his missionary journey, as I will say in its place. — — — — —

INSTRUCTION GIVEN TO ME BY THE QUEEN OF THE
ANGELS, MOST HOLY MARY. — —

275. Conformably to these truths, my daughter, I desire thee to execute fully my oft-repeated commands and exhortations, that thou forget the visible, the apparent and deceitful. Repeat very often, and more with the heart than the lips those words of saint Paul: "Lord, what dost Thou wish to do with me!" For as soon as thou beginnest to do anything of thy own choice, it will not be true, that thou seekest solely the will of the Lord. The instrument has no motion or action except that imparted to it by the artisan; and if it had its own will, it would be able to resist and act contrary to the will of the one using it. The same holds true between God and the soul: for, if it entertains any desire of its own independently of God, it will militate against the pleasures of the Lord. As He keeps inviolate the liberty of action conceded to man, He will permit it to lead all those astray, who decide for themselves without reference to the wishes of their Maker. —

XV.

281. — As soon as the demon suspects that the conception of a human body is to take place, he first notes the intention of the parents, and whether they are in the state of grace or not, or whether they have committed any excess in the act of generation; he studies also the complexion of the humors of their bodies, for ordinarily these humors influence also those of the body generated. —

282. — For the demons, in the scheme of the universe, hold the places merely of vile executioners; and even in this office they can do no more than what is commanded or permitted them. If depraved men would not join hands with these enemies, entertaining their deceits and by their sins meriting pun-

ishment, all nature would preserve the common order of cause and effect both in general and in particular; and there would be no occasion for such great misfortunes and losses among the faithful, in the diminution of crops, in contagious diseases, in sudden deaths, and in other devastations invented by the devil. All these and many other evils, happening even at the birth of children through vices and disorders, we draw upon ourselves by uniting with the demons for our own chastisement and by delivering ourselves over to their malice. — — —

286. The persecutions of the demons and the defense of the angels continue at the birth of the child. At that hour the mortal hatred of the serpent exceeds itself, especially with those children, who might receive Baptism; because he strives to hinder it by every means in his power. Hence the innocence of the infant cries loudly to the Lord in the words of Ezechias: "Lord, I suffer violence, answer Thou for me." For it seems, that the angels, after the child has left the shelter of its mother's womb and is unable either to protect itself or to secure from its elders sufficient protection against so many perils, are filled with great anxiety and thus begin to solicit for it direct interference of God. Hence the care of the elders is very often supplemented by that of the holy angels, shielding the child in its sleep, when alone, and in other situations, in which many children would perish, if they were not protected by their angels. — — —

289. As soon as man enters into the use of his reason the battle between the demons and the angels becomes still more bitter; for whenever we commit some sin, the dragon exerts all his powers to deprive us of our lives before we have time to do penance and thus to seal our eternal damnation. — — —

292. There are other souls so unhappy and depraved, that during their whole life after their Baptism they have not performed one good work; or if they have ever risen from sin, they have returned to it with such eagerness, that they seemed to have renounced their God, living and acting as if they had no hope of another life, no fear of hell, no repentance for any of their sins. In these souls there is no vitality of grace, no attempt at true virtue, nor have the holy angels any good or available grounds for their defense. The demons cry out: This

soul at least is altogether ours, subject to our commands, and has no part in grace. They point out to the good angels all the sins, wickedness and vices of such souls, which of their own free will serve such evil masters. What then passes between the angels and the demons is incredible and indescribable; because the demons exert all their fury to prevent such souls from receiving inspirations and helps. —

294. — The demons are fiercely tormented by their own fury whenever they perceive any sinner calling upon or remembering his Queen; since they know by experience, how kindly She receives sinners and how readily She makes their cause her own. Without hope or spirit of resistance the devils immediately give themselves up as foiled and vanquished. It often happens, when God desires to bring about some special conversion, that the great Queen herself peremptorily commands the demons to withdraw from that soul and sink into the abyss, and her commands are always obeyed. — — —

297. In the conversion of saint Paul this assistance of the Most High is openly manifest; for He had set him apart even in the womb of his mother, and chosen him as an Apostle and as a vase of election. Although his life before the persecution of the Church was a series of events, calculated to deceive the demons as happened in regard to many other souls; yet God watched over him from the moment of his conception, requesting his natural character and the care of the angels in his defense and protection. — — —

INSTRUCTION WHICH THE GREAT MISTRESS OF THE
ANGELS GAVE ME. — — — —

304. — Just as there is new joy in heaven at the penance and good works of sinners, so, for the same reason, there arise new confusion and misfortune in hell at the good works of the just. On such occasions, amid howls of despair, the demons inflict new accidental torments upon all that live in those dungeons of dismay and horror. Thus heaven and hell are affected at the same time in contrary ways by the conversion and justification of the sinner. Whenever the souls justify themselves through the Sacraments, especially by a truly sorrowful confession, it

often happens that the devils for a long time dare not appear before the penitent, nor for many hours even presume to look at him, if he himself does not again encourage them by losing the divine favor and returning to the dangers and occasions of sin; for then the demons quickly cast off the fear inspired by true penitence and justification. — —

XVI.

314. It would seem astounding, if in some city of this world some woman were called to the councils of the government, and still more surprising to introduce her into the select and close circles, where the more difficult and important matters of the whole government are discussed and transacted. Such a course would of right seem hazardous, since Solomon says, that in seeking truth and reason among men he found but one out of a thousand who followed it, and among women, not one. — This common law did not extend to our great Queen and Lady; for if our mother Eve, in her ignorance, began by destroying the palace of this world built by God, the most blessed Mary, who was most wise and the Mother of wisdom, rebuilt it and restored it by her peerless prudence; and therefore She was worthy to enter into the councils of the most holy Trinity where its restoration was to be planned. — Since the Father looked upon Her as his Daughter, the Son as his Mother and the Holy Ghost as his Spouse, and since all Three had entrusted to Her the Church in fullest confidence, therefore the three Persons did not wish to decree the execution of anything without consulting, as it were, the wisdom and the pleasure of the Queen of all creation. — — — —

319. Saint James the Greater was farther away than any of the others. He was the first to leave Jerusalem, and, having preached some days in Judea, he departed for Spain. For this journey he embarked at Joppe, which is now called Jaffa, in the year thirty-five, in the month of August, called Sextilis, one year and five months after the passion of the Lord, eight months after the martyrdom of saint Stephen and five months before the conversion of saint Paul, all according to what I said in the eleventh and fourteenth chapter of this third part. Sailing

from Jaffa, saint James touched at Sardinia and shortly afterwards arrived in Spain, disembarking at the port of Carthagena where he began his preaching. He tarried but a short time in Carthagena and guided by the Spirit of the Lord, he took his way to Granada, where he was made aware, that the harvest was bountiful and the occasion opportune for beginning his labors for his Master; and so it really turned out.

320. — He needed the protection of the great Queen, because he was of a generous and magnanimous heart, and of a most fervent spirit, being resistlessly drawn on to offer himself for labors and dangers. Hence he was the first one to go forth preaching the faith and the first of all the Apostles to suffer martyrdom. While on his missionary journeys he was indeed like the lightning flash, like the son of thunder, as he was called and designated by his brethren upon entering into the apostolate. — — — — —

327. — About all those and other events, I understand, writers differ very much in assigning the years or dates of their happening and in harmonizing them with the text of canonical writings. But I have no commission from the Lord to clear up these and other doubts, or decide the controversies. From the very beginning I have said, that the Lord commanded me to write this history without regard to opinions, and without mixing up my certain knowledge with opinions. If what I write follows naturally and does not contradict in any way the sacred text, and at the same time maintains the dignity corresponding to the matter, I cannot undertake to add to the authenticity of this history, and Christian piety will ask for no more. It is also possible that, by proceeding in this manner, some of the differences of historians may be made to harmonize, and to this the well-read and the learned will attend.

INSTRUCTION GIVEN TO ME BY THE QUEEN OF HEAVEN,
MOST HOLY MARY. — — — — —

332. In order that thou mayest increase the force of thy holy affections and desires as well of nature as of grace, although they may not be within the possibility of execution, I will reveal to thee another secret. It is this: when I perceived

the effects of the Redemption in the justification of souls by the operation of grace through contrition, or through Baptism and the other Sacraments, I conceived such an esteem for them, that I was filled with a holy emulation and desire to participate in their effects. As I had no sins of which I could be cleansed and justified, I could not partake of their effects in the same degree as the sinners who received them. But because I wept over their sins more than they all, and as I thanked the Lord for these blessings so liberally conferred upon them, I gained more graces than were necessary to justify all the children of Adam. So much the Most High permitted Himself to be indebted to my works and such was their merit of grace in the eyes of God. —

XVII.

338. — Lucifer also pointed out to his demons unbelieving, perfidious, evil-minded and depraved men, whom they were to excite and provoke to envious wrath against the followers of Christ. Among these were Herod and many Jews, who abhorred the Crucified and wished to blot out his very name from the land of the living. They also availed themselves of the Gentiles that were most depraved and most given to idolatry. They selected, from both the Jews and the Gentiles, the worst and most perfidious to act as helpers and instruments of their malice. In this way they began the persecution of the Church, and they continued in succeeding ages to use similar diabolical arts for the ruin of virtue, the fruits of the Redemption and the blood of Christ. — — — — —

351. The most fortunate Apostle saint James was encamped with his disciples outside of the wall running along the banks of the river Ebro. —

352. The Queen of heaven manifested Herself to saint James, seated on her throne in the cloud and surrounded by the angelic choirs. In her wonderful beauty and refulgence the great Lady far outshone all the angels. The blessed Apostle prostrated himself upon the earth and in deepest reverence venerated the Mother of his Creator and Redeemer. He was shown at the same time the image and the pillar or column in the hands of some of the angels. The loving Queen gave him

her blessing in the name of her divine Son and said: "James, servant of the Most High, be thou blest by his right hand: may He raise thee up and show thee the light of his divine countenance." All the angels answered: "Amen." The Queen of heaven continued. "My son James, this place the Most High and omnipotent God of heaven has destined to be consecrated by thee upon earth for the erection of a temple and house of prayer, where, under my patronage and name, He wishes to be glorified and magnified, where the treasures of his right hand shall be distributed, and all his ancient mercies shall be opened up for the faithful through my intercession, if they ask for them in true faith and sincere piety."—

353. The great Queen finished speaking and ordered the holy angels to set up the column, and upon it the sacred image, in the same place where they now stand; and the angels fulfilled her command in one moment. As soon as the column and the image were in place, the angels and the holy Apostle recognized that spot as a house and portal of God, as holy ground, consecrated as a temple to the glory of the Most High and the invocation of his holy Mother. As witness to this fact they immediately worshipped and revered the Divinity. — — —

357. The vision of the most blessed Mary having faded away. Saint James called his disciples, who were absorbed in the music and in wonder at the brightness, though they did not hear or see anything else. Their great teacher revealed to them what was proper, so as to animate them to help him in the building of the temple, with which he had been commissioned; and, with the assistance of the holy angels, before he left Saragossa, completed the little chapel, in which now the image and the column are still preserved. Afterwards the Catholics erected the sumptuous temple and whatever else surrounds and adorns that celebrated sanctuary. —

358. The miraculous appearance of the most blessed Mary in Saragossa took place in the beginning of the fortieth year of the birth of the Lord, during the night of the second of January. Four years, four months and ten days passed from the time when saint James left Jerusalem on his missionary tour until his return; for he had left in the year thirty-five, on the twentieth of August, as I mentioned before; and after the appa-

rition he spent, in building the temple, in returning to Jerusalem and in preaching, one year, two months and twenty-three days. — — —

INSTRUCTION WHICH THE QUEEN OF HEAVEN, MOST BLESSED
MARY, GAVE ME.

361. My daughter, thou knowest, that not without some mysterious reason I have in the course of this history so many times shown thee the secret machinations and treacherous counsels of hell for the ruin of mankind, and the furious and consuming wrath with which Lucifer seeks its destruction. In this assault hell misses no opening, no occasion, and lets no stone unturned, nor forgets any path, any state or person in laying snares for their fall and in trying to find ways so much the more dangerous and deceitful, the more they find their victims desirous of eternal life and of the friendship of God. Besides these general warnings thou hast often been shown the council-meetings and the plots laid against thee. It is important for all the children of the Church to escape the ignorance in which they live concerning the dangers besetting their eternal salvation; for they do not know or take notice, that their ignorance of these secrets is the chastisement of the sin of Adam, and how, after being enlightened, they again lose it and become more unworthy of it than before through their own sins. Many of the faithful are as oblivious and careless, as though there were no demons to persecute and deceive them; and if they sometimes think of them, they do it superficially and lightly, falling immediately back into their forgetfulness, which for many of them means no less than eternal punishment. If at all times and in all places, in all their works and on all occasions the demons set their snares, it is but just and proper that Christians on their part take not one step without asking divine light to see and avoid the danger. But as the children of Adam are so torpid in regard to this matter, they perform scarcely one work without being assailed by the infernal serpent and infected by his poison. Thus they accumulate sins upon sins, evil upon evil, irritating the divine justice and shutting out mercy. —

BOOK EIGHT

HIDDEN LIFE OF THE MOTHER OF GOD AT EPHEBUS AND AFTER HER RETURN TO JERUSALEM UP TO HER TRANSITION AND ASSUMPTION INTO HEAVEN

I.

368. — Many of the faithful of Jerusalem offered Her money, vehicles, and all things necessary for her journey to the sea and to Ephesus. The most prudent Lady humbly showed her appreciation of all, but accepted nothing. For her journey to the sea She made use of an unpretentious beast of burden, on which She was carried along as the Queen of the virtues and of the poor. — —

370. They came to the harbor and immediately embarked in the ship with other passengers. The great Queen of the world was now for the first time upon the sea. She saw and comprehended with clearness the vast Mediterranean and its communication with the great ocean. She beheld its height and depth, its length and breadth, its caverns and secret recesses, its sands and minerals, its ebb and tide, its animals, its whales and fishes of all sizes, and whatever other portentous animals it enclosed. She knew how many men had drowned and perished in navigating it. — — —

373. — The great Queen of virtues, who sought neither ostentation nor temporal commodities, chose for her dwelling the house of a few retired and poor women, who were living by themselves free from intercourse with men. By the intervention of the angels, they lovingly and generously placed their home at the disposition of the Lady. In it they selected a very retired room for the Queen and another for saint John, which these two occupied during their stay in Ephesus. — — — — —

382. — Saint James learned of the sojourn of the great Queen in Ephesus. When he had brought the chapel or small temple of the Pillar in Saragossa to a sufficient state of completion, he consigned it to the care of the bishop and the disciples appointed by him there as in other cities of Spain. Some months after the apparition of the Queen, he departed from Saragossa, continuing to preach through different provinces. —

383. Saint James happily attained his object and reached Ephesus. There he prostrated himself at the feet of the Mother of his Creator, shedding copious tears of joy and veneration. —

INSTRUCTION WHICH THE QUEEN OF HEAVEN, MOST HOLY
MARY, GAVE ME. — —

390. Seek also to guard thyself from another very common fault: namely that by which men, instead of acknowledging that all the goods of body and soul belong to the Lord, nevertheless appropriate all of them to themselves and consider them so much their own, that they not only refuse to offer them freely to their Creator; but even, if at any time they must part with them, lament and are aggrieved over their loss, as if they had been injured or as if God had treated them unjustly. With such a disorderly affection parents are wont to love their children, and children their parents, married men their wives, and wives their husbands, and all of them, their possessions, honor health and other temporal goods, while many souls thus love even the spiritual goods; and they go so far in this disorderly love, that they have no measure in their sorrow, when they lose them. Though it be impossible to recover them, they live in unrest and dejection, passing from the disorder of their sensible affection to the disorder of their reason and to unjust complaint. Hence they presume not only to condemn the rulings of divine Providence and lose the merit of sacrificing what belongs to the Lord; but they wish to have it understood, that they esteem the possession of these transitory goods as their highest aim, and that, if they were permitted, they would live many ages content with these apparent and perishing things. —

II.

392. Our great apostle saint James came to Jerusalem at a time when that whole city was very much incensed against the disciples and followers of Christ our Lord. — In the first few days he converted to the faith some of the Jews, among whom were especially Hermogenes and Philetus, both of them magicians and sorcerers, who had a pact with the devil. Hermogenes was deeply versed in magic and Philetus was his disciple; the Jews wanted to engage the services of these two in order either

to overcome saint James in open controversy, or if that was impossible, to take away his life by their magic arts. — — —

396. When the Jews, through the defeat and conversion of Philetus and Hermogenes, saw their hopes frustrated, they were filled with new anger against the apostle saint James and they determined to put an end to his life. —

397. Democritas and Lysias thereupon rushed up with their soldiers and brought the Apostle bound to Herod, Archelaus' son, whose malice had been roused interiorly through the astuteness of Lucifer and exteriorly by the evil-minded and hateful Jews. — —

399. In the meanwhile the holy angels placed their Queen and Mistress upon a most refulgent throne, as they had done on other occasions, and on it bore Her to Jerusalem and to the place of the execution of saint James. The holy Apostle fell upon his knees in order to offer his life to the Most High in sacrifice, and when he raised his eyes toward heaven, he saw in the air near him the Queen of heaven, whom he had been invoking in his heart. —

400. — Keeping his eyes fixed upon the most holy Mary, who spoke to his heart, the holy Apostle was beheaded by the executioner. The great Lady and Queen of the world, (O wonderful condescension!) received the soul of her beloved Apostle and placing it at her side on the throne, ascended with it to the empyrean heavens and presented it to her divine Son. — —

409. Saint Peter thought it best first to give an account of his liberation and consult with James the Less and others of the faithful, before seeking safety in flight. Hastening his steps he came to the house of Mary, the mother of John, who was also called Mark. This was the house of the Cenacle, where many of the disciples had gathered in their affliction. Saint Peter called to them from the street, and a servant-maid, by the name of Rhode, descended to see who was calling. As She recognized the voice of Peter, She left him standing at the door outside and fled excitedly to the disciples, telling them that it was Peter. They thought it some foolish misunderstanding of the servant; but she maintained, that it was Peter; so they, far from guessing the liberation of Peter, concluded that it might be his angel. During these questions and answers

saint Peter was in the street clamoring at the door, until they opened it and with incredible joy and gladness saw the holy Apostle and head of the Church freed from the sorrow of prison and death. He gave them an account of all that had happened to him through aid of the angel, in order that they might in strict secrecy notify saint James and all his brethren. Foreseeing that Herod would search for him with great diligence, they unanimously decided that he leave Jerusalem that very night and not return, lest he should be taken in some future search. Saint Peter therefore fled, and Herod, having instituted a search in vain, chastised the guards, and was roused to fury against the disciples. But on account of his pride and impious designs, God cut short his activity by a severe punishment, of which I shall speak in the following chapter.*

INSTRUCTION WHICH THE QUEEN OF THE ANGELS GAVE ME.

410. — When I brought to heaven the happy soul of James, the eternal Father spoke to me in the hearing of all the blessed: “My Daughter and Dove, chosen for my acceptation from all the creatures, let my courtiers, angels and saints understand that, for the exaltation of my holy name, for thy glory and for the benefit of mortals, I now give thee my royal word, that if men, in the hour of their death invoke thee and call upon thee with affection in imitation of my servant James, soliciting thy intercession with me, I will bend to them in clemency and look upon them with eyes of fatherly mercy; I will defend and guard them against the dangers of that last hour; I will ward off the cruel enemies that seek the perdition of souls in that hour; I will furnish them through thee with great helps for resisting these enemies and gaining grace, if they wish to avail themselves of this help; and thou shalt present to Me their souls to be rewarded by my liberal hands.”

411. For this privilege the whole triumphant Church, and I with it, sang hymns of thanks and praise to the Most High. Although the angels have the office of presenting the souls, when they issue from the captivity of mortal life, to the tribunal of the just Judge, yet I have this same privilege in a more exalted degree than is granted to any other creature by the Omnipotent;

*Full particulars in complete edition,

for I possess it by another title and by a particular and super-eminent right. Many times I make use of this privilege and I have done so with some of the Apostles. —

III.

419. The holy messenger ascended for the third time and the most blessed Trinity listened to his message with the plenitude of pleasure and complacency at the pitying love of his Spouse. Returning the angel thus informed the loving Mistress: "Our Queen, Mother of our Creator and my Lady, the almighty Majesty says that thy mercy is for those mortals who wish to avail themselves of thy powerful intercession, not for those who despise and abhor it like Herod; that Thou art the Mistress of the Church invested with all the divine power, and that therefore it is meet Thou use it as is opportune. Herod must die; but it shall be through thy sentence and according to thy order." The most blessed Mary answered: "Just is the Lord and equitable are his judgments. Many times would I suffer death to rescue this soul of Herod, if he himself would not by his own free will make himself unworthy of mercy and choose perdition. He is a work of the Most High, formed according to his image and likeness; he was redeemed by the blood of the Lamb, which taketh away the sins of the world. But I set aside all this and, considering only his having become an obstinate enemy of God, unworthy of his eternal friendship, by the most equitable justice of God, I condemn him to the death he has merited, in order that he may not incur greater torments by executing the evil he has planned." —

421. Making use of this power the great Lady sent the angel, as the minister of divine justice, to Cæsarea, where Herod then was, to take away his life. The angel executed the sentence without delay. The evangelist saint Luke says, that the angel of the Lord struck Herod and, eaten up by worms, the unhappy man died the temporal and eternal death. The wound of this stroke was interior and from it sprang the corruption and the worms that so miserably finished him. From the same text it appears that, after having beheaded saint James and after saint Peter had escaped, Herod descended to Cæsarea in

order to compose some differences that had arisen between him and the inhabitants of Sidon and Tyre. Within a few days, vested in the royal purple and seated upon a throne, he harangued the people with great show of words. The people, full of vain flattery, proclaimed him as a victor and as a god; and Herod, in foolish vanity, was pleased with this adulation of the people. Because he had not given honor to God, but usurped to himself divine honor in vain pride, as saint Luke says, the angel of the Lord struck him. Although this was his last crime, which filled the measure of his iniquity, he merited the chastisement not only for this, but for many other crimes committed by him in persecuting the Apostles, mocking the Lord our Savior, beheading the Baptist, committing adultery with his sister-in-law Herodias, and for many other abominations.

422. Immediately the angel returned to Ephesus and gave an account of the execution of the sentence against Herod. The merciful mother wept over the loss of this soul; but praised the judgments of the Lord and gave Him thanks for the benefit, which the Church would derive from his chastisement; for, as saint Luke says, the Church grew and increased by the word of God. — — — —

INSTRUCTION WHICH THE GREAT QUEEN OF THE ANGELS,
MOST HOLY MARY, GAVE ME.

427. — I assure thee, soul, that thou hast reached times, in which thou oughtest to shed tears of blood, because of the calamities coming over the children of Adam. Since thou canst not at one and the same time attain a full knowledge of them all, I remind thee of what from my place in heaven I see going on in the whole world among the believers of the holy faith. Turn then thy eyes upon those multitudes and behold the greater part of the children of Adam in the darkness and errors of unbelief, rushing without hope of salvation to eternal perdition. Behold also the children of the faith of the Church, how heedless and forgetful of this damage they continue to be, so that there is none who seems to deplore it. For in contempt of their own salvation, they care not about that of others and, their faith

being dead and their love extinct, they sorrow not for the loss of souls created by God and redeemed by the blood of the incarnate Word.

428. — If the pastors and the chiefs of the house of the Lord seek only a life of ease, without caring to engage in true earnest labor, they will make themselves accountable for the ruin of the flock of Christ and for the carnage brought on by the infernal wolves. O my daughter, into what a lamentable state has the Christian people been cast by the powerful, by the pastors, and by the wicked ministers, in whose charge God has left mankind according to his secret judgments! O what confusion and chastisements await them! Before the tribunal of the just Judge they will have no excuse; since the Catholic truth undeceives them, their conscience loudly protests, while they wilfully remain deaf to all warnings.

429. The cause of God remains neglected and without a champion; his possessions, which are the souls, are left without increase; all as it were look to their own interest and preservation, each one according to his own diabolical cunning and according to his state of life. Truth is obscured, flattery raises its voice, avarice is unbridled, the blood of Christ is trodden under foot, the fruits of the Redemption are held in contempt; no one wishes to risk his own comfort or interest in order to save that which cost the Savior his blood and life. —

IV.

438. In order to start these false religious orders the demons scoured through the whole earth, and it seemed to them, that among all the nations, certain women called Amazons were best suited for the execution of their devilish plans. These Amazons had come from Scythia to Asia Minor where they then lived. They were warlike, covering up by their arrogance and pride the weakness of their sex. By force of arms they had possessed themselves of extended provinces, and had constituted Ephesus as the centre of their power. For a long time they governed themselves, disdaining subjection to men and life in their company, for such a life, they in their presumptuous pride, called slavery or servitude. —

439. — Among them one signalized herself and became very celebrated for her beauty, nobility, high intellect, chastity and other allurements. She was called Diana and the fame and admiration of her became widespread. —

440. These diabolical frauds had thus been established when the neighboring kings defeated the Amazons and assumed the government of Ephesus. They preserved this temple of Ephesus as something sacred and divine, and they permitted the continuance of that gathering of foolish virgins. Although some man of the people burned this temple, the city and the government authorities rebuilt it, being especially helped by the contributions of women. This was a little more or less than thirty years before the Redemption of the human race. Hence at the time when the most blessed Mother was in Ephesus not the old temple stood, but the second one, built later.* — — —

443. — As Queen She imperiously commanded all the demons in the temple of Diana to descend immediately to the depths of hell and to leave the place which they had infested as their own for so many years. Many legions of them inhabited that temple, deceiving men by their superstitions and profaning the souls; but in the shortest twinkling of an eye, in virtue of the powerful command of the Queen, most holy Mary, all of the demons were hurled into hell. So great was the terror by which She struck them down, that as soon as She opened her lips to pronounce the first word they waited not for the second; for they were then already in hell; and the swiftness of an angel, proper to them as pure spirits, seemed to them tardy in their flight from the Mother of the Omnipotent. —

445. The angel of the Lord executed the mandate of his Queen and Mistress, and in the shortest space of time the rich and famous temple of Diana, the beginnings of which dated back many years, was shattered to the dust. So sudden was its destruction and ruin, that it roused the astonishment and fear of the inhabitants of Ephesus. He saved the nine women designated by the most holy Mary in pursuance of the command of Christ our Savior; for these alone accepted the faith, as I shall relate. All the others perished in the ruins, not leaving even a remembrance of themselves. —

*More historical particulars in full edition.

446. But it is necessary here to explain, that this event must not be connected with that mentioned in the nineteenth chapter of the Acts of the Apostles. — In order to make intelligible what I have said above, I will add, that this temple, of which saint Luke speaks, was another, a less costly and more ordinary temple, which the Ephesians began to build after the most blessed Virgin had returned to Jerusalem. When saint Paul came to preach in Ephesus this temple had already been completed. —

451. The most prudent Mary conferred within Herself for some time, in order to prepare for her conflict with the demons. While thus meditating She saw issuing upon the earth, as from the abyss, a fearful red dragon with seven heads, from each of which came forth the smoke and fire of vast wrath and fury, while many other demons followed him in similar shapes. This vision was so horrible that no other living being could have looked upon it without losing its life; and it was indeed necessary, that the most blessed Mary should be forewarned and made so invincible in order to enter into battle with these blood-thirsty beasts of hell. —

INSTRUCTION WHICH THE GREAT QUEEN AND LADY OF
HEAVEN GAVE ME. —

454. Remember, my daughter, that the byways, snares and schemes of this serpent for the fall of the just are so numerous, that without the special favor of the Most High the souls could never know them, much less overcome them or escape his treacherous plots. In order to deserve this protection of the Lord, God wishes the creature on its part never to relax in vigilance, nor trust in its own strength, nor ever be remiss in asking and desiring this help; for without it, man can do nothing and will soon perish. What especially draws down the divine clemency is fervor of the heart and promptness in divine worship, and above all, persevering obedience and humility, which give stability and fortitude against the assaults of the enemy. I wish to impress upon thy mind, not for thy discouragement, but for thy advice and warning, that the works of the just, to which this serpent does not impart some of its poison, are very rare. For usually he tries with utmost subtlety to excite some terres-

trial passion or inclinations, by which he secretly deflects or perverts the intentions, preventing man from acting purely for God and for the legitimate ends of true virtue. —

V.

457. — The Apostles and disciples of Jerusalem begged saint Peter to return to the holy city—they also asked him to request the holy Mother of Jesus to come to that city; for all the faithful longed for Her with loving hearts, expected to be consoled in the Lord and hoped for the prosperity of all the affairs of the Church through her presence. On account of these appeals saint Peter resolved to return at once to Jerusalem, and before setting out, he wrote the following letter to the most holy Queen. —

459. — A messenger brought the letter of saint Peter to the heavenly Lady, and in giving it to Her, he mentioned that it was from the Apostle. She received it on her knees, in reverence for the Vicar of Christ, and kissed it; but She would not open it, because saint John was absent preaching in the city. —

460. Having read the letter to Her, he asked Her, what She thought best to write to the Vicar of Christ. But also in this She did not wish to give any appearance of her being his equal or superior, preferring to obey; and therefore she answered: “My son and master, do thou arrange whatever shall be proper; for I, as thy servant, will obey.” The Evangelist replied, that it seemed to him best to obey saint Peter and return immediately to Jerusalem. “It is right and proper to obey the head of the Church;” answered the purest Lady. “let us prepare even now for our departure.” — — — — —

466. Our blessed Lady embarked with the saint, and the ship’s sails were set. But it had proceeded only a short distance from the port, when those dragons of hell, making use of the permission given them, stirred up the sea by a tempest such as had not been seen before that time nor again to this day; for the Almighty wished to exalt the power of his arm and the holiness of Mary and therefore He permitted such liberty to the malice and powers of the demons in this battle. The waves rose with terrific roarings, piling themselves upon the winds

and apparently even upon the very clouds, forming with them mountains of water and foam, as though they were preparing for an onset to break the bounds of the abysses that imprisoned the ocean. The ship was lashed and battered to and fro, and it seemed a miracle that it was not shattered to splinters at each shock. Sometimes it was hurled up into the clouds, then again it was sent to plow up the sand of the ocean's abysses; often its sails and masts were buried in the foaming waves. During some of the onsets of this unspeakably furious hurricane the ship was held in the air by the angels in order to save it from some of the vaster billows, which would inevitably have overwhelmed and sent it to the bottom.

467. The mariners and passengers perceived the effects of this assistance, but remained ignorant of the cause; in their distress they were beside themselves, bewailing their ruin, which they deemed inevitable. The demons added to their terror; for, assuming human shapes, they loudly called upon the mariners as if from neighboring ships sent to their aid and urged them to forsake their ship and save themselves in the others. For though all the vessels suffered in this storm, yet the wrath of the demons and their power of doing harm was confined principally to the ship on which our Lady had sailed, and the distress and peril of the other vessels was not so great. The malicious designs of the demons were known only to the most blessed Virgin and not to the sailors, and therefore they believed these voices as of true passengers and sailors. Thus deceived they at times gave up caring for their own ship and left it to the fury of the sea, expecting to save themselves on one of the other ships. But the angels supplied their place, directing and steering it when the sailors gave it up in despair to the destruction of the waves. — — — —

472. The holy angels accompanied their Queen and Lady in battle array as I have said; for also the demons were awaiting her arrival, resolved to continue the conflict as soon as She had reached the shore. With incredible fury they led on the assault by suggesting various temptations against all the virtues; but all their darts fell back upon themselves; they could make no breach in this tower of David, of which the Spouse says, that it is furnished with the thousand shields and all the

arms of the strong, and that it is fortified by towers of silver. — The Vicar of our Savior and all the disciples and faithful of Jerusalem received their Teacher and Mistress with indescribable joy, reverence and love, and they prostrated themselves at her feet, thanking Her for having come to fill them with gladness and consolation and live where they could see and serve Her.

INSTRUCTION WHICH THE QUEEN OF HEAVEN, MOST HOLY
MARY, GAVE ME. —

474. Consider then, my dearest, that, just as in the present condition of man nothing is more contrary to his nature than the subjection of his will to that of another, so nothing is more necessary than this subjection for the bending of that stiff-necked pride, which the demon seeks to stir up in all the children of Adam. Hence the enemies labor sleeplessly to induce men to follow their own judgment and will. Thereby the devils gain many triumphs and lead many souls into diverse roads of destruction; for in all states and conditions of life the demon seeks to instill this poison into mortals, secretly soliciting them to follow their own judgment and refuse to obey the laws and the will of their superiors, but rather to despise and rebel against it, perverting the order of divine Providence for the well-ordering of all things. And because men overthrow this government of the Lord, the world is filled with confusion and darkness, created things are thrown out of order, and are governed by opposite force without regard or attention to God and his laws. — — —

479. Another important lesson canst thou draw from this chapter, namely: those that do not obey willingly, when any adverse circumstance turns up in what is commanded, will immediately be cast down, afflicted and disturbed, and, in order to justify their impatience, they will blame the one that commands, and complain about him either to his superiors or to others, as if he that commands were responsible for the unto-ward accidents happening to the inferior, or as if he had it in his power to direct the government of the whole world according to the wishes of his subject. Indeed, many times God, in reward for complete submission, raises hindrances, in

order that the one who obeys may increase his merit and crown ; at other times he punishes those who show any repugnance in obeying, by withholding full success ; and all these accidents can in no wise be attributed to the superior, who commands. — Never show any grievance or sign of being displeased toward thy superiors, for this is a very ugly spirit and such liberty will destroy all the merit of thy obedience. Look upon them with reverence, as taking the place of Christ, and thy merit will be abundant ; follow my footsteps, my example and my doctrine, and thou wilt be perfect in all things.

VI.

487. Saint Paul and saint Barnabas were aware of the return of the Queen of heaven when they came to Jerusalem. In his ardent desire of seeing Her, saint Paul with saint Barnabas at once sought her presence, and they cast themselves at her feet, shedding abundant tears of joy. Not less was the joy of the heavenly Mother at meeting these Apostles, toward whom She bore an especial love in the Lord on account of their zealous labors for the exaltation of God's name and the spread of the faith. The Mistress of the humble desired them to present themselves first to saint Peter and the rest, and lastly to Her, judging Herself to be the least of all the creatures. But they, preserving the proper order in their reverence and love, thought that none should be preferred to Her who was the Mother of God, the Mistress of all creation and the beginning of all our happiness. The great Lady prostrated Herself before saint Paul and Barnabas, kissed their hands and asked for their blessing. On this occasion saint Paul was favored with a wonderful ecstatic abstraction, in which were revealed to him great mysteries and prerogatives of this mystical City of God, the blessed Mary, and he saw Her, as it were, completely invested with the Divinity. —

489. Saint Peter, as the head of the Church, had called upon the Apostles and disciples then in and around Jerusalem, and convoked them to a meeting in the presence of the Mistress of the world. — — — — —

496. On the last of the ten days saint Peter celebrated the other Mass and all received holy Communion as in the first.

Then, all being gathered in the name of the Lord, they invoked the Holy Ghost and began to consult about the solution of the difficulties that had arisen in the Church. Saint Peter, as the head and the highpriest, spoke first, then saint Paul and Barnabas, and saint James the Less, as is related by saint Luke in the fifteenth chapter of the Acts. The first decision of this council was: that the exacting law of the circumcision and the law of Moses should not be imposed upon the baptized; since eternal salvation was given through Baptism and faith in Christ. Although saint Luke particularly mentions only this decision; yet there were others, which defined certain matters concerning the government and the ceremonies of the Church, in order to stop some abuses introduced by the indiscreet piety of some of the faithful. This is held to be the first council of the Apostles, although they had also gathered in council to establish the Credo and other things, as mentioned before. However at that only the Apostles had convened, whereas now also those disciples took part, who could come. The manner also of conferring and of resolving differed, being a formal decision, as is clear from the words of saint Luke: "It has seemed good to the Holy Ghost and to us, etc." — —

INSTRUCTION, WHICH THE QUEEN OF THE ANGELS, MOST
HOLY MARY, GAVE ME. — — —

502. Since thou hast noticed the great terror caused to the demons at perceiving the sacramental Lord resting in my bosom, I wish to call thy attention to two things. First, that for the overthrow of hell and for causing fear in the demons, all the holy Sacraments of the Church are most powerful means; but above all the holy sacrament of the Eucharist. This was one of the hidden purposes of the Lord my Son, in the institution of this sovereign mystery and of the other Sacraments. If in our time men do not ordinarily feel these powerful effects, it is because in the frequency of the reception of the Sacraments much of the veneration and estimation in receiving them has been lost. But do not doubt, that souls who frequent them with devotion and piety, are formidable to the demons and that they exercise great power and dominion over them in the same way, as thou hast seen and described it of me. —

503. In further proof of what I said, I wish secondly to inform thee, that these blessings were not to have an end with me; for in proportion God has wrought the same effects in other souls. In your own times it has happened that, in order to vanquish the demon, God showed and opposed to him a soul bearing within it the sacramental species and thereby so humiliated and annihilated the dragon, that for many days he dared not approach this soul and begged the Omnipotent not to be shown any soul bearing within it holy Communion. On another occasion Lucifer, in conjunction with some heretics and other bad Christians, schemed to do severe harm to these Spanish kingdoms; and if God had not cut them short through this same person, the whole of Spain would now be lost and in the hands of the enemies. The divine clemency interfered for its defense by showing this person to the devil and his ministers after Communion. In their terrors the demons dropped their malicious designs for the immediate destruction of all Spain.* —

VII.

508.—The reader must remember, that, on account of our limited powers and capacity, we are constrained to use for the most exalted mysteries the same terms and words as we use for the more ordinary ones. Yet in what I am to speak of now, there is infinite latitude and extent of mystery, within which the Almighty can raise the creature from one state, which seems to us the highest, to one much more exalted, and from this again to a higher and more excellent state. For, such a creature as Mary, after being destined and confirmed in this world of graces, gifts and favors, and after reaching (as She really did), all that is not God's essence, must at last embrace within itself a vastness of excellence so great, that, of its own self, it constitutes a new hierarchy, greater and more exalted than all the rest of the creatures angelic and human. — — — — —

523. Thereupon, as saint John says, the great dragon, the ancient serpent, called satan and devil, was cast forth and with his demons banished from the presence of the Queen. Their chains were lengthened and they fell upon the earth, where they were permitted to remain. The voice of the arch-

*These particulars will all seem natural to one who reads full account.

angel was heard in the Cenacle, saying: "Now is come the salvation, and the strength, and the kingdom of our God, and the power of Christ; because the accuser of our brethren is cast forth, who accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of the testimony, and they loved not their lives unto death. Therefore rejoice, O heavens, and you that dwell therein. Woe to the earth and to the sea, because the devil is come down unto you, having great wrath, knowing that he hath but a short time." By these words the angel proclaimed, that in virtue of the victories and triumphs of the most blessed Mary, united to those of her Son and Savior, the reign of God, his Church, and the effects of the Redemption of man were assured to the just. All this he called the salvation, the strength and power of Christ. — — —

526. From that time on the serpent had no more power to tempt Mary in person, wherefore it is said that her solitude or desert is removed from the sight of the demon. The times and the time and half of a time are three years and a half, which contain the thousand two hundred and sixty, less a few days, as mentioned before. In this state, and in others yet to be spoken of, the most blessed Mary spent the rest of her mortal life. But since the dragon was forced to give up tempting Her, he shot forth the flood of his venomous malice after the heavenly Woman; for after her victory he sought astutely to tempt the faithful and to persecute them through aid of the Jews and gentiles; and especially after her glorious Transition into heaven did he loosen the flood of his heresies and false schisms locked up within himself. — — —

INSTRUCTION WHICH MARY, THE QUEEN OF THE ANGELS,
GAVE ME. — — —

532. — Although thou mayest be weak and wanting in what is required, I wish thee to understand, that my divine Son acts now as a king who is short in subjects and soldiers and will admit any one who wishes to serve in his army. Encourage thyself then to conquer satan in present matters, for then the Lord will afterwards arm thee for greater battles. I tell thee, that the Church would not be entangled in its present difficul-

ties, if a number of the souls belonging to it had taken it upon themselves to defend the cause and honor of God; but the Church stands very much alone and forsaken by the children, whom it nourished at its own bosom.

VIII.

537. — After Mary our Leader and Mistress had gloriously won her battles over the dragon and his demons, God raised Her to a state in which He manifested to Her the Divinity, not by an intuitive vision like that of the blessed, but by another clear vision through created species, which in this history I have always called abstractive vision. — Although it was thus not altogether new to Her, since She enjoyed abstractive vision at the moment of her Conception (as said at the time), yet it was now new in two respects. First, from this time on it was permanent and continual, enduring till her death and till She passed into the beatific vision; while before that time it had been occasional and passing. Secondly, from this time it continued to increase in intensity day by day, and thus reached a degree more exalted, more admirable and excellent than before, and beyond all created thought and measure. —

540. This her state required that all the armory of her senses and other faculties should be of another order and capable of operations proportionate to her condition. Hence the manner of her activity experienced an entire change, and in the following way: all the species or impressions of creatures, which through her senses had acted upon her understanding, were now at an end or blotted out from her mind; though, as I have said above in this third part, the great Lady had not admitted any images or species except only those that were necessary for the exercise of charity and other virtues. Now even these, in as far as they were terrestrial and as far as they partook of the sensitive in entering her understanding, the Lord abolished, purging and distilling them of all that they still contained of their origin in the senses. In place of the images and impressions, which thenceforward She could receive through the natural activity of her sensitive and intellectual faculties, the Lord infused into her mind other species, more pure and

immaterial, and by means of these her perception and understanding was raised to a more exalted level. — — — — —

547. The happiness of that age, and the manner in which the most holy Mother used her powers, will be better understood, if we adduce some practical instances of the assistance rendered by Her to the souls. One was that of a man living in Jerusalem and well known in the city, because he held a prominent position and was endowed with more than an ordinary mind and some moral virtues. As to the rest, he was a zealous upholder of the ancient law like saint Paul, and a bitter opponent of the teachings and the law of Christ the Savior. —

548. She saw that this man was to come to Her through the preaching of saint John. — The Jew did not at that time foresee any spiritual good possibly to result from this visit, because he had not the divine light for such knowledge; but without proposing to himself any such ends, he desired to visit the great Lady out of calculating curiosity, merely in order to see who this Woman, so much spoken of by others, might be. But when he came into the presence of most holy Mary and looked upon Her, while with heavenly prudence She spoke to him, he was entirely changed into a new man. He immediately prostrated himself at the feet of the great Queen, confessing Christ as the Savior of the world and asking to be baptized. He received Baptism then and there at the hands of saint John, and while the words of Baptism were pronounced, the Holy Ghost came in visible form upon him, being thenceforward distinguished for his holy life. — — — — —

INSTRUCTION WHICH THE QUEEN OF HEAVEN, MOST BLESSED
MARY, GAVE ME. — — — — —

556. Above all never lose sight of the essence of God; for the light of faith which thou hast received, is to serve especially for this purpose. Since this is to be thy last end, I wish that even in mortal life thou attain this vision as far as is possible to thee with the divine grace. It is indeed time that thou cast out those vain fears and suggestions, by which the enemy has sought to hinder and detain thee from giving constant credit to the blessings and favors of the Lord. Begin to be prudent

and strong in this confiding faith and deliver thyself entirely to the pleasure of his Majesty, in order that He may do with thee and in thee what shall be best for his service.

IX.

560. — Saint Matthew signified his willingness to obey the mandate of the Queen; and while he conferred with Her about composing the Gospel, the Holy Ghost came down upon him in visible form; and in the presence of the Lady he began to write the words as they are still extant in his Gospel. The blessed Mary then left him and saint Matthew proceeded in his history, finishing it in Judea. He wrote it in the Hebrew language in the year forty-two of our Lord.

561. The Evangelist Mark wrote his Gospel four years later, in the forty-sixth year after the birth of Christ. He likewise wrote it in Hebrew and while in Palestine. Before commencing he asked his guardian angel to notify the Queen of heaven of his intention and to implore her assistance for obtaining the divine enlightenment for what he was about to write. The kind Mother heard his prayer and immediately the Lord commanded the angels to carry Her with the usual splendor and ceremony to the Evangelist, who was still in prayer. The great Queen appeared to him seated on a most beautiful and resplendent throne. — Immediately the Holy Ghost, in visible and most refulgent shape, descended upon saint Mark, enveloping him in light and filling him with interior enlightenment; and in the presence of the Queen he began to write his Gospel. —

562. Two years afterwards, in the year forty-eight and of the Virgin the sixty-third, saint Luke wrote his Gospel in the Greek language. To him also, as to the others, Mary appeared when he was about to begin it. — The Holy Ghost descended upon him and in the presence of the great Queen he began to write his Gospel, drawing his information principally from direct inspiration of her Majesty. —

563. The last of the four Evangelists who wrote the Gospels, was the apostle saint John in the year fifty-eight of the Lord. He wrote his in the Greek language, during his stay in Asia Minor. —

564. Although the most blessed Mary was already in heaven, when the Evangelist was about to begin his Gospel, She descended in person, resplendent with ineffable glory and majesty and surrounded by thousands of angels of all choirs and hierarchies. — The Evangelist worshipped the great Queen of heaven and was filled with the divine Spirit as the others had been. Assisted by the kind Mother, he immediately set about writing his Gospel. — — —

567. — It is not possible to enumerate the cares, solitudes and diligent doings of this kindest Mother; for not a day or a night passed, in which She did not perform many miracles for the Apostles and for the Church. Besides all this She wrote to them many times, animating them with heavenly exhortations and doctrines, and filling them with consolation and strength.

568. But what is more wonderful: She not only communed with them by means of her angels and by letters, but She appeared to them Herself, whenever they called upon Her or when they were in some tribulation or necessity. — — —

INSTRUCTION WHICH THE QUEEN OF THE ANGELS GAVE ME.

572. My dearest daughter, at other times I have spoken to thee of a complaint, which I have against the children of the Church, and especially against the women, in whom the fault is greater. In my sight it is abominable, because it is so much opposed to my own conduct in life. I repeat it here, in order that thou mayest imitate me and avoid the wrong which foolish women and the daughters of Belial are guilty of: namely, treating the priests of the Most High without reverence, esteem, or respect. This fault increases day by day in the Church, and therefore I renew this warning, though already several times recorded. Tell me, my daughter, what must be thought of the fact, that priests, the anointed of the Lord, appointed to represent Christ and to consecrate his body and blood, are serving vile, impure, and earthly women? That they should stand uncovered and do reverence to a proud and miserable woman, only because she is rich and they are poor? I ask, has the poor priest less dignity than the rich? Or do riches confer a greater or equal dignity, power and excellence, than the one given to priests and

ministers by my divine Son? The angels have no regard for the rich on account of their possessions, but they respect priests for their exalted dignity. Hence, how could such an abuse and perversity creep into the Church, that the anointed of the Lord should be outraged and despised by the faithful, who know and confess them to be sanctified by Christ himself? — —

X.

576. I also stated in the second part, in writing of the Passion, that the blessed Mother felt in her body and purest soul all the pains and torments of our Savior Jesus, so that none of them were hidden to Her or without the corresponding suffering in her own self. All the images or impressions of the Passion remained imprinted in her interior just as She had received them; for She had requested this of her Lord. — — —

585. — When the hour of her Communion arrived, She first heard the Mass usually celebrated by the Evangelist. In these Masses, although the Epistles and Gospels, being not yet written, were not read, the consecration was always the same as now, and to it were added other rites and ceremonies with many psalms and orations. At the end of Mass the heavenly Mother approached, making three most profound genuflections; all inflamed with love She received Her Son in the Sacrament, welcoming in her purest bosom and heart that same God, to whom She had given the most sacred humanity in her virginal womb. Having communicated, She retired, and, unless some very urgent need of her fellow-men demanded otherwise, remained alone for three hours. During these hours the Evangelist was often privileged to see rays of light darting forth from Her as from the sun. — — — — —

INSTRUCTION WHICH MARY, THE MOST BLESSED QUEEN OF THE ANGELS, GAVE ME. —

592. — I will remind thee, my daughter, that Lucifer and his demons, seeing so many souls oblivious of the sufferings of Christ, draw the following conclusions and say of such souls: "This soul does not remember or hold in esteem the benefit of God's Redemption and we are certain of gaining it over to our side; for the soul that is so foolish as not to remember such a blessing, will certainly not detect our wiles. Let us proceed to

tempt and destroy it, since it is deprived of its strongest defense." Having in their large experience found their reasoning on this point to be almost infallible, they zealously seek to blot out the memory of the passion and death of Christ and to excite a contempt for the preaching or discoursing about it among men; and they have succeeded to a great extent, causing dreadful damage to souls. On the other hand they are wary and fearful of tempting those who have accustomed themselves to the meditation and remembrance of the sufferings of Christ; for from this source they feel issuing against them a force and an influence, which often prevents them from approaching those who piously cherish the memory of the Passion. — —

XI.

601. In accordance with the pleasure of the eternal Father, Christ our Savior decreed and as it were pledged Himself to his most blessed Mother, in the presence of all the saints, that from henceforth, as long as She should live in mortal flesh, She should, on every Sunday, after completing her exercises of the Passion, be brought by the holy angels to the empyrean heaven and there, in the presence of the Most High, celebrate in body and soul the joys of the Resurrection. The Lord also decreed, that in her daily Communion He should manifest to Her his most sacred humanity united to the Divinity in a new and wonderful manner, different from that in which She had enjoyed it until that day; so that this might serve as a pledge and foretaste of the glory, which He had reserved for his most holy Mother in eternity. — — — — —

607. At the moment when She received in her heart the sacramental species, the sacred humanity of Christ manifested itself through them in the form He had when He instituted the blessed Sacrament. Although the Divinity did not manifest Itself in any other than by the abstractive vision now habitual to Her; yet the humanity manifested Itself to Her in its glorified state, much more resplendent and wonderful than at the Transfiguration on Mount Tabor. —

INSTRUCTION WHICH THE GREAT QUEEN OF THE ANGELS GAVE ME.

608. My daughter, when mortals, having run the short course of their lives, come to the end at which God expects

them to merit eternal life, then will they also by their own experience see the finish of all their errors and deceits. Then the just will see in what consisted their real salvation and happiness, and the reprobate, wherein lay their lamentable and everlasting perdition. O how happy, my daughter, is the man, who during the short instant of his life seeks to anticipate the divine science, which he is so soon to possess by experience! This is the true wisdom, not to wait for the end in order to know that end, but to look to the end in the beginning of the course, and enter upon it, not with so many doubts whether we shall attain the end, but with some security of attaining it. Consider then, with what sentiments those must be animated, who, at the beginning of a race, see a great prize, which they can attain by pressing on their course for a time with great diligence. Certainly they will set out with all speed, without turning aside or permitting themselves to be detained by any cause whatsoever. And if they press not on, or if they cease to look to the prize at the end of their course, they will be held either as foolish or ignorant of what they are losing. —

XII.

613. — She not only invented the exercises of the Passion, of which I have spoken above, but many other customs and ceremonies, which were later on adopted in the churches, in the congregations and religious orders. For whatever She knew as pertaining to the worship of the Lord or the practice of virtue, She performed, and in her wisdom She was ignorant of nothing that ought to be known. Among these exercises and rites was the celebration of the feasts of the Lord and of Herself in order to renew the memory of the benefits conferred upon the human race as well as those conferred upon Her, striving thus to give thanks and adoration for all. — — — —

INSTRUCTION WHICH THE QUEEN OF THE ANGELS, MOST BLESSED MARY, GAVE ME.

620. My daughter, — two misgivings have disturbed thy interior: first, whether thou who knowest thyself to be such an insignificant, useless and ignorant woman, art a fit instrument for recording these mysteries. — Secondly, whether these mys-

teries, which are so extraordinary and unheard of, especially the frequent beatific and intuitive visions of the Divinity during my life, shall ever find credit among those who read of them. To thy first doubt I answer, that in truth thou art the least and most useless of all; since thou hast heard it from the mouth of the Lord and I confirm it. But remember that belief in this history and in all that it contains, does not depend on the instrument, but on its Author, who is the highest truth, and upon the contents of thy writing; and in this regard not even the highest seraph could add thereto, nor canst thou diminish or omit anything.

621. That an angel should write this history, is not befitting; and if he should, the unbelievers and the sluggish of heart will nevertheless find occasion to slander him. It is necessary that the instrument be a human person; but it was not proper that this person be the most learned or wise; for then this work might be ascribed to his knowledge and thus occasion the danger of having the divine light esteemed no higher, or even lower, than human knowledge, or of having it attributed entirely to human forethought and industry.* It is more to the glory of God, that this person should be a woman, who can rely neither on her own knowledge, nor on her own industry. — And, as thou art such, so insignificant and sinful, thou wilt not be disturbed in seeing mortals refuse to believe; since, in disbelieving what thou writest, they will not do any wrong to thee, but by their unbelief fail in proper reverence for my words. Although thy faults and shortcomings are many, they can all be neutralized by the charity and kindness of the Lord, who has not looked for any other instrument of this work. —

622. In answer to the second misgiving and anxiety, whether the greatness of these mysteries will not prevent belief in what thou writest, I have said many things in the course of this history. Those that take care to attain a worthy concept and appreciation of me, will find no difficulty in believing me; for they will understand the relation and proportion of my privileges to the dignity of Mother of God.* —

623. — The measure of the favors I received from the hands

*Valid answers to all cavils against the original complete edition of the City of God.

of my divine Son, is his Omnipotence and my capacity; for He has conceded to me all the favors which He could confer, and which I was capable of receiving. These graces were in me not barren, but always fruitful to the fullest extent in which it was possible in a mere creature. The divine Master himself was my Son, powerful to operate as far as the creature placed no obstacle; since I placed no such obstacle, how can any one dare to limit his works of love toward me, his Mother, whom He himself had made worthy of his benefits and favors above all the rest of his saints, not one of whom, deprived himself, as I have, of his fruition, even an hour, for the sake of helping his Church? And if what He did for me seem much, I desire thee and all the rest to understand, that all his favors were grounded upon and included in the one privilege of my being conceived without sin; for it was a greater favor to make me worthy of his glory, when I could not merit it, than to show me his glory when I had merited it and had placed no hindrance. —

XIII.

634. On the feast of her most chaste and holy spouse She celebrated her espousal, in which the Lord had given Her a most faithful companion to conceal the mysteries of the Incarnation of the Word and to execute with such high wisdom the secret works of the Redemption of man. — On this feast, saint Joseph came in the splendor of glory and with myriads of angels, in order to solemnize the feast with joyful music and to sing the new hymns and canticles, which the heavenly Mother composed in thanksgiving for the blessings received by her holy spouse and Herself at the hands of the Most High. —

INSTRUCTION WHICH THE QUEEN OF THE ANGELS, MOST BLESSED MARY, GAVE ME.

636. My daughter, the sin of ingratitude is one of the most heinous committed by men against God and by it they make themselves most unworthy and abominable in the sight of God and the saints. For both God and the saints have a kind of horror of this vile conduct in men. Yet in spite of its pernicious

effects, there is none which men, each one in particular, commit more frequently and thoughtlessly. It is true that in order to lessen the debt accumulating by their most ungrateful and universal forgetfulness of his benefits, God requires from his Church a certain recompense for this want of thankfulness in her children and in mankind. For in recognition of his blessings, the Church as such offers up so many prayers and sacrifices of praise and glory as we see ordained in her. But as the favors and graces of his liberal and watchful Providence are not only for the common good of the faithful, but to the advantage of each mortal in particular, the debt of gratitude is not paid by this general thanksgiving of the Church; each one of himself owes thanks for what he receives from the divine liberality.

638. — Every one who is now in a state of holiness in the Church, could have been born in other times and ages, before God came into the world; moreover he could have been born among pagans, idolaters, heretics or other infidels, where eternal damnation is more imminent. Without their merit God called such persons to his holy faith, giving them knowledge of the certain truth; justifying them in Baptism, putting at their disposal the Sacraments, the ministers, the teachings and enlightenments of eternal life. He placed them upon the sure path, granted them his assistance, pardoned them their sins, raised them from their falls, waited for their repentance, invited them to his mercy, and rewarded them with a liberal hand. He defended them through his holy angels, gave them Himself as a pledge and as a nourishment of eternal life; and thus He accumulated so many blessings upon them, that they are without measure or number, and that not a day nor an hour passes without increasing their indebtedness.

639. Tell me then, daughter, what thanks are due to his so liberal and fatherly kindness? And how many men deserve to experience it? The greatest blessing of all is that in punishment for this ingratitude the portals of his mercy have not been closed, and the fountains of his goodness have not dried up; for it is infinite. The root of this most dreadful ingratitude in men is the boundless desire and covetousness for the temporal, apparent and transitory goods. — Among men it is considered mean to ask a favor from the one they have offended; and still

more outrageous, to ask a favor for the purpose of committing a still greater offense. What must we then say of a vile earthly being, an enemy of God, when he petitions his Creator for life, health, honor, possessions and other things, for which he will never give thanks, and which he does not intend to use for any other purpose than to offend the divine Giver? —

XIV.

644. The incomprehensible and sacred mystery of the Incarnation the great Queen kept so constantly present in her memory, that She never forgot it even for one instant. —

646. She commenced the solemnity on the sixteenth of March in the evening and during the next nine days until the twenty-fifth of March She remained in retirement without eating or sleep. * — — — — —

654. All these marvels were repeated on each of the last three days of the novena; and on the last, which was the twenty-fifth of March, at the hour of the Incarnation, the Divinity manifested Itself to Her intuitively and with a greater glory than to all the blessed. The saints received an addition to their accidental joy on all those days; but the last was one of greater festivity and of extraordinary jubilee for the whole of Jerusalem triumphant. The favors received by the most blessed Mother on that day far exceed all human thought; for all her privileges, graces and gifts were on that day ratified and increased by the Almighty in an ineffable manner. —

656. The solemnity of the birth of Christ her Son She celebrated in still another manner. On the evening before, She commenced with the exercises, hymns and other devotions as for the other feasts; and at the hour of the Birth, her divine Son descended with myriads of angels and in glorious majesty as on other occasions. He was accompanied also by the patriarchs saint Joachim, saint Anne, saint Joseph and saint Elisabeth, the mother of the Baptist, as well as other saints. Then the angel at the command of the Lord raised Her from the ground and placed Her at his divine right hand amid celestial harmony, rehearsing the hymn of glory as on the day of Nativity and other canticles, which the Lady herself had composed in

*In the full edition is an account of wonderful favors.

honor of this mystery and in praise of God's infinite perfections. —

INSTRUCTION WHICH THE GREAT LADY OF THE ANGELS,
MOST HOLY MARY, GAVE ME. —

658. — I placed no obstacle, but deserved the unlimited and unrestrained liberality of the Omnipotent in all his gifts, graces and favors as far as they could be communicated to a creature. As these, notwithstanding their astounding greatness, were always finite, and the power and essence of God is always infinite and without limit, it can easily be understood, how I could accumulate grace upon grace and blessings upon blessings. And not only was I capable of receiving, but it was equitable that I should thus receive graces, in order that I might correspond with entire perfection to his marvelous work of making me the Mother of God; for none of his works remain imperfect or defective. Since this dignity of being made the Mother of God contains all graces as in their origin and fount, therefore, as soon as men know me to be the Mother of God, they implicitly also know, as in their cause, the perfections due to such excellence in dignity. It was left to the devotion, piety and good will of the faithful to earn the regard of my divine Son and my protection, by searching properly into my holiness and gifts and by recording and confessing them in evidence of their devotion and my dignity. For this purpose, special knowledge and enlightenment has been given to many saints, to authors and writers, besides special revelations to others concerning some favors and privileges conceded to me by the Almighty.

659. As nevertheless many of the mortals, even the zealous ones, have been timid in this matter, and others, in their want of piety, very often sluggish,* my divine Son has, in his fatherly condescension and at the time most opportune for his holy Church, manifested to them these hidden mysteries, without depending upon human insight and knowledge, but upon the enlightenment of his own truth, in order that they might gather new joy and hope from the knowledge of my privileges, and give to the Almighty new glory and praise for the blessings coming from me and from the works of the Redemption. —

*A proper estimate of the Mother of God is necessary for a proper estimate of Jesus Christ.

XV.

665. — For the day of the Circumcision She commenced her exercises at the same hour as at the other feasts; and the incarnate Word descended to her oratory with the same majesty and accompanied by the angels and the saints. As this mystery consisted in his beginning to shed his blood for men and in his subjecting Himself to the law of sinners as if He were one of them, the acts of his most pure Mother in commemoration of that great condescension and clemency were ineffable. —

667. To prepare for the feast of the Magi She began her devotions some days before, in order as it were to get ready some presents to offer to the incarnate Word. The principal offering of the Queen were the souls brought to a state of grace and called by Her the gold. To obtain this gift of gold She availed Herself of the services of the holy angels, ordering them to lead numerous souls to the knowledge and belief of the true God by special and powerful inspirations. — — — — —

672. Possibly there may be those, who in their human prudence, will consider as rather frequent these apparitions of the Lord, which I have described for so many occasions. But those who think so, will have to show what is the measure of the holiness of the Mistress of grace and virtue and the reciprocal love of such a Mother and Son, and they will be obliged to tell us how far these favors exceed the measure due to the circumstances. They forget, that both faith and reason convince us, that this measure goes far beyond all human estimate. — —

674. The memory of the Passion, the institution of the blessed Sacrament, and of the Resurrection She celebrated not only every week, as described above, but also on the anniversaries of their happening. Each year She observed their commemoration in the manner as is now done in the Church in the Holy Week. —

INSTRUCTION WHICH THE QUEEN OF THE ANGELS
GAVE ME. — — — — —

679. — In order that thy religious may understand how they must conduct themselves in the exercises of the retreat for their so much the greater profit and advancement, I wish that thou

write for them a special treatise, in which thou wilt assign all their occupations to certain hours and times. These should be arranged in such a way, that the one who is in retreat does not miss the community exercises; for conformity to them is an obligation superseding all the particular ones. As for the rest, those in retreat should observe perfect silence and go about veiled, in order that they may be known as not to be accosted by any of the others. Let none be deprived of this benefit on account of their office and let their duties be assigned to others in obedience. Ask enlightenment of the Lord for writing this treatise, and I shall assist thee to understand more thoroughly my practices in retirement, in order that thou mayest teach them to the others.

XVI.

682. One of these days, in addition to those already mentioned, on which the celestial wonders were renewed, was that on which She celebrated each year the Ascension of her divine Son. This day was a great festival for Her and for all heaven. She prepared for it during forty days from the day on which She solemnized the Resurrection of her Son. —

684. — Immediately that whole celestial procession traversed the regions of the air, as had happened on the day of the Ascension, and, the Virgin Mother always remaining at the right hand of her Son, reached the empyrean heavens. But on arriving at the highest place, the whole celestial company arranged themselves in choirs, and not only they and all heaven, but also the Holy of the holy Himself, were, so to say, wrapped in a new kind of silence and attention. Then the Queen asked permission of the Lord to descend from the throne and, prostrate before the footstool of the most blessed Trinity, sang an admirable song of praise, in which She included the mysteries of the Incarnation and Redemption with all the triumphs and victories of her divine Son up to his glorious Ascension to the right hand of his eternal Father. — —

687. The great Queen availed Herself of the effects and blessings of the festivity of the Ascension in order to celebrate more solemnly the coming of the Holy Ghost, and by means of them She prepared Herself for it during the nine days that

intervene. She continued without intermission her holy exercises, exciting the most ardent desires for the renewal of the gifts of the divine Spirit in Her. When the day arrived these desires were fulfilled with manifestations of an almighty power; for at the same hour in which He had descended the first time upon the apostolic college in the Cenacle, He descended each year upon the Mother of Jesus, the Spouse and the temple of the Holy Ghost; and although this coming was not less solemn than the first, for He came in the form of a visible fire of a wonderful brightness and with a mysterious noise; yet these signs were not manifest to all, as had happened at the first coming. — — — — —

INSTRUCTION WHICH THE GREAT QUEEN OF THE ANGELS
GAVE ME. —

693. Thou must not ignore, my daughter, that the demon keeps a constant close watch over the least carelessness, forgetfulness or inadvertence of souls, and that he is ceaselessly prowling around and lying in ambush to avail himself of every negligence for tempting the incautious to sin and misleading them by means of their passions before they have a chance to know the full extent of the wound he tries to inflict. When afterwards they come to know it and desire to rise from their fall, they feel still greater difficulty and need much more abundant graces and efforts to resist the evil than before they fell. In guilt, the soul weakens in virtue, the enemy acquires more influence, and the passions tend to become indomitable and invincible; hence many fall, but not so many rise from their sins. The remedy against these dangers is to live in a continual, unremitting and anxious desire of meriting the divine grace, in ceaselessly striving to do the more perfect, not giving the enemy any chance to find the soul off its guard or remiss in the exercise of virtuous works. Thereby the weight of the lower human nature will be lightened, the passions and bad inclinations will be crushed, the demon intimidated, the soul will be raised up and will gain strength against the flesh and dominion over the inferior and sensitive faculties, subjecting them to the divine will.

694. — It is not possible that either thou or any other creature arrive at the perfection and excellence of my works, nor

does the Lord bind any one to that; but with his divine grace thou canst fill thy life with works of virtue and holiness, and spend in them all thy time and all thy faculties; so that, adding exercise to exercise, prayer to prayer, petition to petition, virtue to virtue, thou let no time, no day, no hour of thy life be bare of good works learned of me. — :

XVII.

698. — As some term and end was to be placed to the earthly career of our Queen, — the Almighty — resolved to delight and console Her by definitely notifying Her of the term still remaining of her life and by revealing the day and hour of the longed for end of her earthly banishment. For this purpose the most blessed Trinity despatched the archangel Gabriel with many others of the celestial hierarchies, who should announce to the Queen when and how her mortal life should come to an end and pass over into the eternal.

699. — Gabriel saluted Her with the Ave Maria, and added thereto: “Our Empress and Lady, the Omnipotent and the Holy of the holy sends us from this heavenly court to announce to Thee in his name the most happy end of thy pilgrimage and banishment upon earth in mortal life. Soon, O Lady, is that day and hour approaching, in which, according to thy longing desires, Thou shalt pass through natural death to the possession of the eternal and immortal life, which awaits Thee in the glory and at the right hand of thy divine Son, our God. Exactly three years from today Thou shalt be taken up and received into the everlasting joy of the Lord, where all its inhabitants await Thee, longing for thy presence.” — — — — —

705. During the course of these three last years of the life of our Queen and Lady the divine power permitted a certain hidden and sweet force to throw all nature into mourning and sorrow at the prospective death of Her, who by her life beautified and perfected all creation. The holy Apostles, although they were scattered over the earth, began to feel new anxiety and misgivings regarding the time, when they should be deprived of their Mistress and her help; for already the divine light intimated to them, that this event could not be far off.

The others of the faithful living in Jerusalem and in the country around, began secretly to feel that their treasure and joy should not be theirs much longer. — — — — —

INSTRUCTION WHICH THE GREAT QUEEN OF THE ANGELS
GAVE ME. —

711. Among the absurd fallacies introduced by the demon into the world, none is greater or more pernicious than the forgetfulness of the hour of death and of what is to happen at the court of the rigorous Judge. Consider, my daughter, that through this portal sin entered into the world; for the serpent sought to convince the first woman principally, that she would not die and need not think of that matter. Thus continually deceived, there are uncountable fools, who live without a thought of death and who die forgetful of the unhappy lot that awaits them. In order that thou mayest not be seized by this human perversity, begin to convince thyself now that irrevocably thou must die; that thou hast received much and paid little; that the account shall be so much the more rigorous, as the Judge has been more liberal in the gifts and talents lavished upon thee in thy sphere. I do not ask of thee more, and also not less, than what thou owest to thy Spouse and to thy Lord, which is always to operate the best in all places, times and occasions, without permitting any forgetfulness or carelessness. —

XVIII.

713. I find myself indeed poor in words now, when I am to speak of the activity of the most blessed Mary's love during the last days of her life, of the impetuous flights of her spirit, of her desires and incomparable yearnings to reach the close embraces of the Divinity. I find no similitude in all nature; and if anything could serve for a comparison, it might perhaps be the element of fire, on account of its correspondence with love. Admirable is the activity and the force of that element above all others; none is more impatient of bounds: for it will either die in confinement, or burst its bonds in order to rise up unconstrained to its proper sphere. If it finds itself imprisoned in the earth, it will tear up the surface, break in twain the

mountains and shatter the rocks, hurling them aside with irresistible violence until its fury is spent.* — — — — —

718. Among the wonders which the Lord wrought with the most blessed Mother during these last years, there was one, which was manifest not only to the Evangelist, but to many of the faithful. This was, that when the blessed Mary received holy Communion, She shone for some hours with a clearness so wonderful, that She seemed transfigured and gifted with glory. — — — — —

726. If all we children of Adam, and especially we who are born in the law of grace, had no other obligation toward the most blessed Mary than this of having been constituted heirs of her immense merits and of all that is mentioned in this short and mysterious testament, we could never repay our debt, even if in return we should offer our lives and endure all the sufferings of the most courageous martyrs and saints.† — —

INSTRUCTION WHICH THE QUEEN OF THE ANGELS, MOST
HOLY MARY, GAVE ME. — — —

721. — The Lord has chosen thee as an instrument and as secretary of its mysteries and hidden sacraments for purposes of his greater glory. Do not conceive, that by having labored somewhat in this work, that thou hast made even a partial return, absolving thee of thy obligations; but rather feel thyself more deeply pledged and obliged to put in practice the doctrine thou hast recorded; and as long as thou refusest to do so, thou wilt remain poor, unrelieved of thy indebtedness, and subject to a rigorous account for all that thou hast received. Now is the time to work, so that thou mayest find thyself prepared, at leisure, and disengaged to receive the Spouse at the hour of death. Look upon my freedom and detachment from all earthly things: govern thyself by it, and let not the oil of light and of love fail thee, in order that thou mayest enter the nuptials of the Spouse through the open gates of his infinite mercy and clemency.

*There are no sublimer passages in all secular literature than those found scattered throughout the full edition of the City of God.

†See last will in full edition.

XIX.

732. — Three days before the most happy Transition of the great Lady, the Apostles and disciples were gathered in Jerusalem and in the Cenacle. The first one to arrive was saint Peter, who was transported from Rome by the hands of an angel. — — —

735. — They all betook themselves to the oratory of the great Queen and found Her kneeling upon a couch, on which She was wont to recline for a short rest. They saw Her full of beauty and celestial light, surrounded by the thousand angels of her guard.

736. The natural condition and appearance of her sacred and virginal body were the same as at her thirty-third year; for, as I have already stated, from that age onward it experienced no change. It was not affected by the passing years, showing no signs of age, no wrinkles in her face or body, nor giving signs of weakening or fading, as in other children of Adam, who gradually fall away and drop from the natural perfection of early man- or womanhood. — — —

739. The words of the most blessed Mary, like arrows of a divine fire, penetrated the hearts of all the Apostles and hearers, and as She ceased speaking, they were dissolved in streams of tears and, seized with irrepressible sorrow, cast themselves upon the ground with sighs and groans sufficient to move to compassion the very earth. — —

741. When the angels began their music, the most blessed Mary reclined upon her couch or bed. Her tunic was folded about her sacred body, her hands were joined and her eyes fixed upon her divine Son, and She was entirely inflamed with the fire of divine love. And as the angels intoned those verses of the second chapter of the Canticles: "Surge, propra, amica mea," that is to say: "Arise, haste, my Beloved, my dove, my beautiful one, and come, the winter has passed" etc., She pronounced those words of her Son on the Cross: "Into thy hands, O Lord, I commend my spirit." Then She closed her virginal eyes and expired. The sickness which took away her life was love, without any other weakness or accidental intervention of whatever kind. She died at the moment when the divine power

suspended the assistance, which until then had counteracted the sensible ardors of her burning love of God. As soon as this miraculous assistance was withdrawn, the fire of her love consumed the life-humors of her heart and thus caused the cessation of her earthly existence. —

743. Great wonders and prodigies happened at the precious death of the Queen; for the sun was eclipsed and its light was hidden in sorrow for some hours. Many birds of different kinds gathered around the Cenacle and by their sorrowful clamors and groans for a while caused the bystanders themselves to weep. All Jerusalem was in commotion, and many of the inhabitants collected in astonished crowds, confessing loudly the power of God and the greatness of his works. Others were astounded and as if besides themselves. The Apostles and disciples with others of the faithful broke forth in tears and sighs. Many sick persons came, who were all cured. The souls in purgatory were released. But the greatest miracle was that three persons, a man in Jerusalem and two women living in the immediate neighborhood of the Cenacle, died in sin and impenitent at the same hour as the most blessed Lady, subject to eternal damnation, but when their case came before the tribunal of Christ, his sweetest Mother interceded for them and they were restored to life. They so mended their conduct, that afterwards they died in grace and were saved. This privilege was not extended to others that died on that day in the world, but was restricted to those three who happened to die in that hour in Jerusalem.* —

INSTRUCTION WHICH THE GREAT QUEEN OF HEAVEN, MOST
HOLY MARY, GAVE ME. —

745. — My choosing to die was so pleasing to Him, and my prudent love therein obliged Him to such an extent, that in return He immediately conceded to me a singular favor for the benefit of the children of the Church and conformable to my wishes. It was this, that all those devoted to me, who should call upon me at the hour of death, constituting me as their advocate in memory of my happy Transition and of my desir-

*More wonders in complete account.

ing to imitate Him in death, shall be under my special protection in that hour, shall have me as a defense against the demons, as a help and protection, and shall be presented to me before the tribunal of his mercy and there experience my intercession. In consequence the Lord gave me a new power and commission and He promised to confer great helps of his grace for a good death and for a purer life on all those who, in veneration of this mystery of my precious death, should invoke my aid. —

XX.

750. Having thus been informed of the will of God, they* brought a bier, and, the effulgence having diminished somewhat, they approached the couch and with their own hands reverently took hold of the tunic at the two ends. Thus, without changing its posture, they raised the sacred and virginal Treasure and placed it on the bier in the same position as it had occupied on the couch. —

752. — The Apostles took upon their shoulders the sacred body and the tabernacle of God and as priests of the evangelical law, bore the propitiatory of the divine oracles and blessings in orderly procession from the Cenacle in the city to the valley of Josaphat. This was the visible accompaniment of the dwellers of Jerusalem. —

753. — Greater still were the miracles of conversions wrought among many Jews and gentiles, for on this occasion were opened up the treasures of divine mercy, so that many souls came to the knowledge of Christ our Savior and loudly confessed Him as the true God and Redeemer, demanding Baptism. Many days thereafter the Apostles and disciples labored hard in catechizing and baptizing those, who on that day had been converted to the holy faith. The Apostles in carrying the sacred body felt wonderful effects of divine light and consolation, in which the disciples shared according to their measure. The multitudes of the people were seized with astonishment at the fragrance diffused about, the sweet music and the other prodigies. They proclaimed God great and powerful in this Creature; and

*Saint Peter and saint John.

in testimony of their acknowledgment, they struck their breasts in sorrow and compunction. — —

INSTRUCTION WHICH THE QUEEN OF HEAVEN MOST HOLY
MARY GAVE ME.

756. — It is a foul offense in any Christian, if, after dying to sin and after being re-born in Christ by Baptism, knowing that the Lord died for him, he returns again to the same faults; and this will be a still greater wickedness in those souls, who are called by special grace to be the most dear friends of the Lord, as is the case with those who for that very purpose dedicate and consecrate themselves to his closer service in religion, each one according to his condition and state.

757. In these souls the vices of the world cause horror in heaven itself, because the pride, the presumption, the haughtiness, the want of mortification, the anger, the covetousness, the conscious impurities and other wickedness in such souls force the Lord and the saints to withdraw from the sight of their monstrous distortion and rouse them to greater wrath and offense than the same sins in other souls. Therefore the Lord repudiates many who unrighteously bear the name of being his spouses and leaves them to their own bad counsels. — —

XXI.

763. — The most holy soul of Mary was immediately raised to the right hand of her Son and true God, and placed on the royal throne of the most holy Trinity, which neither men, nor angels, nor the seraphim themselves, have attained, and will not attain for all eternity. This is the most exalted and supereminent privilege of our Queen and Lady, that She is seated on the throne with the three divine Persons and holds her place as Empress, while all the rest are set as servants and ministers to the highest King. — —

765. On the third day after the most pure soul of Mary had taken possession of this glory never to leave it, the Lord manifested to the saints his divine will, that She should return to the world, resuscitate her sacred body and unite Herself with it, so that She might in body and soul be again raised to the

right hand of her divine Son without waiting for the general resurrection of the dead.* — — — —

769. Amid this glory the most blessed Mary arrived body and soul at the throne of the most blessed Trinity. And the three divine Persons received Her on it with an embrace eternally indissoluble. The eternal Father said to Her: "Ascend higher, my Daughter and my Dove." The incarnate Word spoke: "My Mother, of whom I have received human being and full return of my work in thy perfect imitation, receive now from my hand the reward thou hast merited." The Holy Ghost said: "My most beloved Spouse, enter into the eternal joy, which corresponds to thy most faithful love; do thou now enjoy my love without solicitude; for past is the winter of suffering and thou hast arrived at our eternal embraces." There the most blessed Mary was absorbed in the contemplation of the three divine Persons and as it were overwhelmed in the boundless ocean and abyss of the Divinity, while the saints were filled with wonder and new accidental delight. —

INSTRUCTION WHICH THE QUEEN OF HEAVEN MOST HOLY
MARY GAVE ME.

770. My daughter, lamentable and inexcusable is the ignorance of men in so knowingly forgetting the eternal glory, which God has prepared for those who dispose themselves to merit it. I wish that thou bitterly bewail and deplore this pernicious forgetfulness; for there is no doubt, that whoever wilfully forgets the eternal glory and happiness, is in evident danger of losing it. No one is free from this guilt, not only because men do not apply much labor or effort in seeking and retaining the remembrance of this happiness; but they labor with all their powers in things that make them forget the end for which they were created. Undoubtedly this forgetfulness arises from their entangling themselves in the pride of life, the covetousness of the eyes, and the desires of the flesh; for employing therein all the forces and faculties of their soul during the whole time of their life, they have no leisure, care or attention for the thoughts of eternal felicity. Let men acknowledge and confess, whether this

*See full edition.

recollection costs them more labor than to follow their blind passions, seeking after honors, possessions or the transitory pleasures, all of which have an end with this life, and which, after much striving and labor, many men do not, and can never attain. —

772. — I assure thee, my dearest, that, if men would not make themselves so unworthy of it, my charity would urge me, in the celestial glory where thou knowest me to be, to send forth a voice through the whole world exclaiming: “Mortal and deceived men, what are you doing? For what purpose are you living? Do you realize what it is to see God face to face, and to participate in his eternal glory and share his company? Of what are you thinking? Who has thus disturbed and fascinated your judgment? What will you seek, if once you have lost this true blessing and happiness, since there is no other? The labor is short, the reward is infinite glory, and the punishment is eternal.” — —

XXII.

780. Within the glorious body of the Queen, over her heart, was visible to the saints a small globe or monstrance of singular beauty and splendor, which particularly roused and rouses their admiration and joy. It was there in testimony and reward of her having afforded to the sacramental Word an acceptable resting-place and sanctuary. —

781. — Saint Peter and saint John, who had been the most constant in their attendance, noticed that the celestial music had ceased; for they failed to hear it on the third day. Partly enlightened by the Holy Ghost, they conjectured that the most pure Mother had arisen and had entered heaven body and soul, like her divine Son. — All approved of the decision of the vicar of Christ and at his order immediately removed the stone, which closed the sepulchre. This being done, they saw the grave despoiled of the sacred body of the Queen of heaven and the tunic in the same position as when it had covered Her, showing that it must have passed through the tunic and the stone of the sepulchre without disturbing any part of them. Saint Peter took out the tunic and the mantle and, with all the others, venerated

it, as they were now certain of the Resurrection and Assumption of the blessed Mother into heaven. In mixed joy and sorrow they wept sweet tears at this prodigy and sang psalms and hymns of praise and glory to the Lord and his most blessed Mother.

782. In their affectionate wonder all of them remained looking at the sepulchre, spell-bound, until the angel of the Lord descended and manifested himself to them, saying: "Ye men of Galilee, why are you astounded and tarry here? Your and our Queen now lives body and soul in heaven and reigns in it forever with Christ."—

INSTRUCTION WHICH THE QUEEN OF HEAVEN, MOST HOLY
MARY, GAVE ME.

783. My daughter, if anything could lessen the enjoyment of the highest felicity and glory which I possess, and if, in it, I could be capable of any sorrow, without a doubt I would be grieved to see the holy Church and the rest of the world in its present state of labor, notwithstanding that men know me to be their Mother, Advocate and Protectress in heaven, ready to guide and assist them to eternal life. In this state of affairs, when the Almighty has granted me so many privileges as his Mother and when there are so many sources of help placed in my hands solely for the benefit of mortals and belonging to me as the Mother of clemency, it is a great cause of sorrow to me to see mortals compel me to remain idle, and that, for want of calling upon me, so many souls should be lost. —

784. — The world and the centuries are far advanced; all the mortals are tardy in turning toward the knowledge of God; the children of the Church are involving themselves in the snares of satan; sinners multiply and crimes increase, because charity is growing cold even after God became incarnate and has taught the world by his life and doctrine, redeemed it by his Passion and Death, established his evangelical law for the guidance of his creatures, illustrated them by so many miracles, enlightenments, blessings, favors in the Church and in its saints. —

785. — The Most High still wishes to give liberally of his infinite treasures and is resolved to favor those who know how to

gain my intercession before God. This is the secure way and the powerful means of advancing the Church, of improving the Catholic reigns, of spreading the faith, of furthering the welfare of families and of states, of bringing the souls to grace and to the friendship of God. —

XXIII.

791. This heavenly history (as I have adverted throughout the course of it) I have written in obedience to the commands of my superiors and confessors, who have had the guidance of my soul. They have assured me that I would fulfill the will of God through obedience in writing it, and that I should obey the most blessed Mother, who for so many years has commanded me to write it; and although I have always subjected all of it to the criticism and to the will of my superiors, withholding not a single word from their scrutiny: I nevertheless submit it again to their better judgment. Above all do I submit it to the amendment and correction of the holy Roman Catholic Church, to whose censure and teaching, as her daughter, I protest I will be subject, ready to believe and hold all that this same holy Church, our mother, approves and believes, and ready to reject all that she rejects; for in obedience to her I wish to live and die. Amen.

END OF ABRIDGED EDITION.

(See next page.)

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