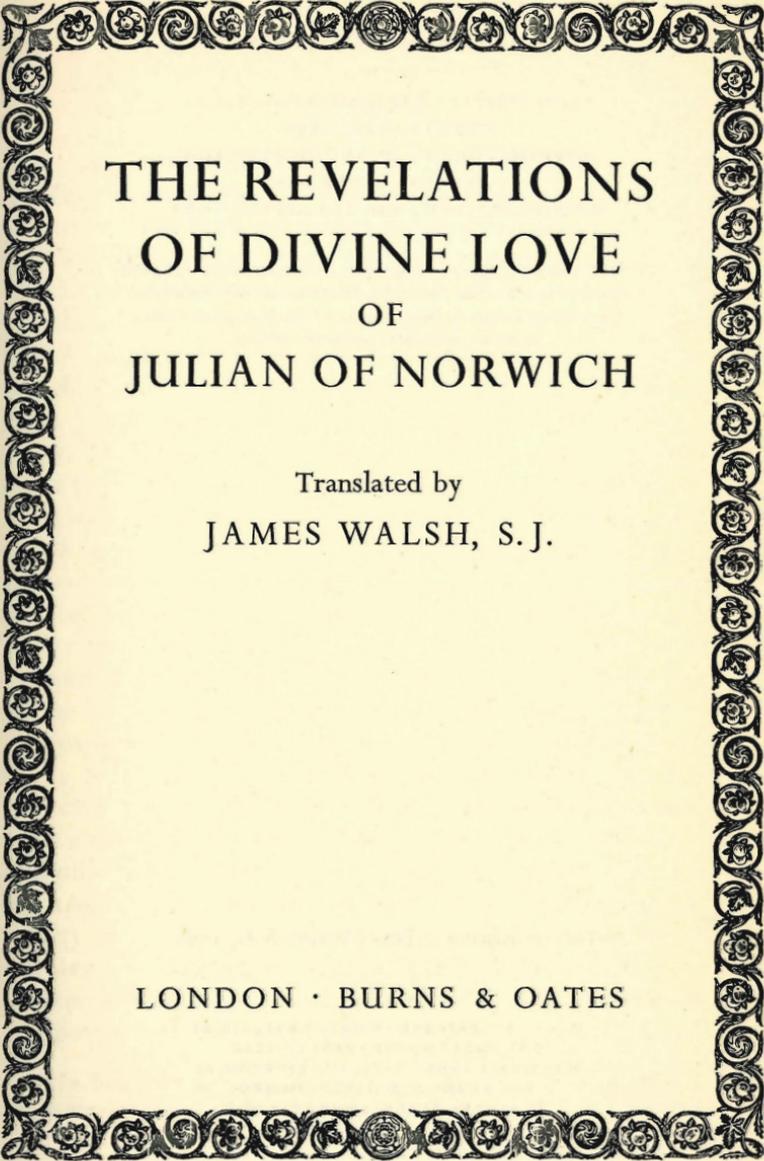




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LOUIS



THE REVELATIONS
OF DIVINE LOVE
OF
JULIAN OF NORWICH

Translated by
JAMES WALSH, S. J.

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DE LICENTIA SUPERIORUM ORDINIS

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INTRODUCTION

knowing. And he called him St John of Beverley, just as we do.

If the words "kind neighbour" and "of our knowing" are evidence of Julian's Yorkshire origin—and this is doubtful,¹ Julian's purpose in employing them is the reverse of autobiographical. Rather she accepts the introduction of a popular English saint into the procession of saintly penitents as yet another example of God's homely dealings with his creatures—his readiness to "come down to the least part of our need".

Where Julian is deliberately and formally autobiographical is at the beginning of her second chapter:

These Revelations were shewed to a simple unlearned creature living in this mortal flesh, in the year of our Lord one thousand three hundred and seventy-three on the thirteenth day of May.

The reason for this unwanted information is not far to seek. She is naturally at pains to establish the historicity of her Revelations. Though the place could be anywhere in England, and the "creature" any living Christian, what she tells is to be accepted as fact. Like the Great Revelation, the shewing of God's son at Bethlehem, it actually happened, it is an event in time, with a before and an after. She must solemnize her own moment of truth as the meeting-place of the eternal and the temporal, as the evangelist solemnizes the birth of the Saviour. The purpose of every authentic private revelation is to emphasize, develop and make more explicit certain aspects of the deposit of revealed truth, of the content of Christ's revelation to all—the faith which "Holy Church preacheth and teacheth". Julian repeatedly

¹ Cf. The Thurston-Attwater edition of Butler's *Lives of the Saints* (7 May), for the widespread cultus of John of Beverley.

ing for our help. He is our clothing that, for love, wrappeth us up and windeth us about; embraceth us, all becloseth us and hangeth about us, for tender love; so that he can never leave us. And so, in this sight, I saw that he is to us everything that is good, as I understand it.

Also in this he shewed a little thing, the size of a hazelnut, which seemed to lie in the palm of my hand; and it was as round as any ball. I looked upon it with the eye of my understanding, and thought, "What may this be?" I was answered in a general way, thus: "It is all that is made." I wondered how long it could last; for it seemed as though it might suddenly fade away to nothing, it was so small. And I was answered in my understanding: "It lasts, and ever shall last; for God loveth it. And even so hath everything being—by the love of God."

In this little thing I saw three properties. The first is that God made it: the second, that God loveth it: the third, that God keepeth it. And what beheld I in this? Truly, the Maker, the Lover and the Keeper. And until I am substantially oned to him, I can never have full rest nor true bliss; that is to say, until I am so fastened to him that there is no created thing at all between my God and me. And this little thing that is made—it seemed as though it would fade away to nothing, it was so small. We need to have knowledge of this—that we should reckon as naught everything that is made, to love and have God who is unmade. For this is the reason why we are not all in ease of heart and of soul: that we seek here rest in this thing that is so little and where no rest is in; we know not our God that is almighty, all-wise and all-good. For he is very rest. It is his will to be known and it is his pleasure that we rest us in him. All that is beneath him sufficeth not to us. And this is the reason why no soul can be in rest until it is naughted of everything that is made. When the soul is willingly naughted, for love, so as

We are, here, so blind and so unwise that we can never seek God until the time that he of his goodness sheweth himself to us. And when we see something of him, graciously, then are we moved, by this same grace, to seek with a great desire to see him more blissfully. And thus I saw him and I sought him; I had him and I wanted him. This is, and should be, our ordinary working in this life, as I see it.

And now in my understanding I was let down on to the sea-bed. And there I saw hills and dales, green, as though there were moss agrowing amongst the wrack and gravel. Then I understood that even were a man or a woman there under the broad water, if he could have sight of God, even as God is—with a man continually—he would be safe in soul and body, and take no harm. And above and beyond this, he would have more solace and comfort than all this world can or may tell. It is his will that we believe that we see him continually, though it seemeth to us that the sight is but little. And in this belief, he maketh us to get ever more grace. For he will be seen, and he will be sought; he will be waited on and he will be trusted.

Faith!

This second shewing was so low, so little and so simple that my spirits were in great travail as I beheld in mourning, full of dread and longing. I was for some time in a fear, wondering whether it was a shewing or not. And then, on different occasions our Lord gave me clearer sight whereby I understood truly that it was a shewing; that it was a figure and a likeness of our unclean mortal slough, which our fair bright blessed Lord wore for our sins. With its many changes of colour—brown and black, its pitiful and drawn look, it made me think of the holy vernicle of Rome, upon which he imprinted his own blessed face, when he was in his hard passion and going willingly to his death. Of this image many wondered how it could be so, since that he imprinted it with that blessed face which is the fairest in heaven, the

from the bone by the thorns, and broken in many pieces; which were hanging down, and would have fallen away had there still been natural moisture. (I saw not how this came about, but I understood that it was because of the sharp thorns.) The rough and grievous binding-on of the garland, unsparing and pitiless, had broken all the sweet skin and flesh—yea, and loosened it from the bone; it was torn in strips like a cloth, hanging down, and with its looseness and weight like to have fallen. This was great sorrow and fear to me; for methought I would not for my life have seen it fall.

This sight continued a while; then it began to change. I looked, and wondered—was it possible? Then I saw it was; for it began to dry and lose a part of the weight. The garland of thorns was dyed with the blood that was round about the garland—so that it was covered all round, like one garland on another. And this second garland [of blood] and the head were all one colour, the colour of clotted blood when it drieth. The skin of the flesh of his face and body that shewed was a little wrinkled, and of a tawny colour—the colour of dry board when it is old; and the face was browner than the body.

I saw four reasons for the drying. The first was the loss of blood: the second, the pain which accompanied it: the third is that he was hanging up in the air as men hang out a cloth to dry: the fourth, that his bodily kind demanded drink, and there was no manner of comfort ministered to him. Hard and grievous was that pain. But much harder and more grievous it was when the moisture failed, and all the flesh began to dry and shrink. These were two pains that shewed in the blessed head. The first (the loss of blood) worked the drying whilst the flesh was moist. The second was a drawn-out pain, with the shrinking and the drying through the blowing of the wind from without; this dried

THE TWENTY-SECOND CHAPTER

The ninth Revelation is of the liking, etc.; of three heavens and the infinite love of Christ in his desiring every day to suffer for us, if he could; although it is not needful

THEN said our good Lord, asking: "Art thou well paid that I suffered for thee?" I said: "Yea good Lord, by thy mercy: yea, good Lord, blessed mayest thou be." Then said Jesus, our good Lord: "If thou art paid, I am paid. It is a joy, a bliss and an endless liking to me that ever I suffered passion for thee. And if I could suffer more, I would suffer more."

Whilst I experienced this, my understanding was lifted up into heaven; and there I saw three heavens. At this sight I greatly marvelled, and thought: "I see three heavens, and all are of the blessed manhood of Christ; and no one of them is greater, no one is less: no one is higher, no one is lower: but all are equal in blessedness." As for the first heaven, Christ shewed me his Father—not in bodily likeness, but in his Fatherhood and in his working: that is to say, I saw in Christ what the Father is. The working of the Father is this:—that he giveth a prize to his Son, Jesus Christ. This gift, this prize is so blissful to Jesus, that his Father could not have given him a prize that would have pleased him better. The first heaven is his pleasing of the Father (it was shewed me as a heaven, for it was full of blessedness). For the Father is well pleased with all the deeds that Jesus has done concerning our salvation. Wherefore we are not only his by his buying, but also, by the courteous gift of his Father, we are his bliss, we are his prize, we are his worship, we are his crown.

This was a singular source of wonder, and a beholding full of delight—that we should be his crown. It is, as I say, so great a bliss to Jesus that he setteth at naught his travail and his passion and his cruel and shameful death.

In these words, "if I could suffer more I would suffer more", I saw truly that as often as he could die, so often he would: and love would never let him have rest until he had done it. And I looked with great diligence to see how often he would die if he could. And truly, the number so far surpassed my understanding and my wits, that my reason might not or could not comprehend it or take it in. And suppose he had thus often died or were to die, even then he would set it at naught, for love. For though the sweet manhood of Christ could suffer but once, the goodness of him can never cease to repeat the offer: every day, he is ready for the same, if it were possible. If he had said that he would, for my love, make new heavens and new earths, that were of little account—he could do this every day, if he would, without any travail; but to die for my love, so often that the number surpasses a creature's reason—that is the highest offer that our Lord God could make to man's soul, as I see it. His meaning then is this:

How could it be, then, that I would not do, for thy love, all the things in my power which trouble me not to do: seeing that I would wish, for thy love, to die so often—having no regard for my hard pains.

And here saw I concerning the second heaven, as I beheld his blessed passion: the love that made him to suffer passeth so far above all his pain as heaven is above earth. For the pain was a noble, precious and worshipful deed done in time, by the working of love. But the love was without beginning, is, and shall be without end. In this love he said most sweetly this word, "if I could suffer more, I would suffer more". He said not "if it were needful to suffer more", but "if I could suffer more". For even though it were not needful, if he could suffer more, he would.

This deed and this work concerning our salvation was

ordained as well as God could ordain it. It was done as worshipfully as Christ could do it. Herein I saw fullness of bliss in Christ; for his bliss would not have been full, if it could any better have been done than it was done.

THE TWENTY-THIRD CHAPTER

How Christ willeth that we reioice with him greatly in our redemption, and that we desire grace from him that we may so do

IN these three words, "it is a joy, a bliss and an endless liking to me", were shewed three heavens—thus: for the joy, I understood the good pleasure of the Father: for the bliss, the worship of the Son: and for the endless liking, the Holy Ghost. The Father is pleased, the Son is worshipped, the Holy Ghost liketh.

And here saw I concerning the third heaven as I beheld his blessed passion: that is to say, the joy and the bliss that maketh him to like it. For our courteous Lord shewed his passion to me in five manners; of which the first is the bleeding of the head: the second is the discolouring of his blessed face: the third is the plenteous bleeding of the body as it was in the scourging: the fourth is the deep drying. These four, as hath been said before, were shewed as the pains of the passion. The fifth is this that was shewed as the joy and bliss of the passion. For it is God's will that we have true liking, with him, of our salvation; and he willeth that we be mightily comforted and strengthened therein; and he will eth that our soul be thus happily occupied, with his grace. For we are his bliss, and in us he hath liking without end; and so shall we have in him, with his grace. All that he doeth for us, and has done and ever shall do, was never cost nor

expense to him, except when he died in our manhood. Beginning at the sweet incarnation, and lasting till the blessed uprising on Easter morrow—just so long endured the cost and the expense of the deed of our redemption. In this deed he ever rejoiceth, endlessly, as is before said.

Jesus willeth that we take heed of this bliss that is in the blessed Trinity concerning our salvation; and that we desire to have the same ghostly liking, as is before said. That is to say, our liking in our salvation should be like to the joy that Christ hath in our salvation, as much as may be whilst we are here. All the Trinity worked in the passion of Christ, ministering an abundance of power and plenty of grace to us by him. But only the Maiden's Son suffered. Whereof all the blessed Trinity rejoiceth. This was shewed in the word, "Art thou well paid", and in the other word that Christ said, "if thou art well paid, I am well paid"; as if he had said: "It is joy and liking enough to me, and I ask naught else from thee for my travail but that I might pay thee well."

In this he brought to my mind the proper quality of a glad giver. A glad giver ever taketh but little heed of the thing that he giveth; all his desire and all his intent is to please and to solace him to whom he giveth it. And if the receiver take the gift gladly and thankfully, then the courteous giver setteth at naught all his cost and all his labour, in return for the joy and delight that he hath; for he hath pleased and solaced him that he loveth. Plenteously and fully was this shewed.

Think also wisely of the greatness of this word *ever*. For in it was shewed a high knowing of the love that Christ hath of our salvation, with the manifold joys that follow out of his passion. One is, he rejoiceth that he hath done it in deed, and shall no more suffer. Another is that he hath therewith bought us from the endless pains of hell. Another is that he

THE TWENTY-SIXTH CHAPTER

*The twelfth Revelation is that our Lord God is sovereign
Being*

AFTER this our Lord shewed himself more glorified (if I saw aright) than I had seen him before. Wherein I was taught that our soul shall never have rest till it come into him, knowing that he is fullness of joy, homely, courteous and blissful: true life. Oftentimes our Lord said:

I it am, I it am; I it am that is highest; I it am that thou lovest; I it am that thou likest; I it am that thou servest; I it am that thou longest; I it am that thou desirest; I it am that thou meanest; I it am that is all; I it am that Holy Church preacheth and teacheth thee; I it am that shewed myself to thee here.

The number of his words passeth beyond my wits, and all my understanding, and all my powers; and they are the highest, as I see it. For therein is comprehended—I cannot tell what: except that the joy that I saw in the shewing of them passeth all that heart can think or soul could desire. Therefore these words are written here only that every man may receive them in our Lord's meaning, according to the grace of understanding and loving that God giveth him.

THE TWENTY-SEVENTH CHAPTER

The thirteenth Revelation is that our Lord God willeth that we have great regard to all the deeds that he hath done—to the great nobleness that belongeth to the making of all things; and how sin is not known except by the pain

AFTER this our Lord brought to my mind the great longing

that I had for him before. And I saw that nothing hindered me but sin; I beheld the same in us all in general. And it occurred to me that if sin had never been, we should all be clean and as like to our Lord as when he made us. Thus in my folly, even before this time, I often wondered why the beginning of sin was not prevented by the great foreseeing wisdom of God; for then—or so it seemed to me—all would have been well. Such a thought was much to be forsaken; yet nevertheless mourning and sorrow I made on this account, without any understanding or spiritual discernment. But Jesus, who in this vision informed me of all that I needed, answered with this word saying: "Sin must needs be, but all shall be well. All shall be well; and all manner thing shall be well."

In this naked word *sin* our Lord brought to my mind, in a general way, all that is not good: the shameful despising and the uttermost tribulation that he bore for us in this life, his dying and all his pains: and the suffering, bodily and ghostly, of all his creatures—for we are all partly brought to naught, and shall be so, following our Master Jesus, until we are fully purged (that is to say, until we are fully brought to naught) in regard of our mortal flesh, and of all those inward affections of ours which are not very good. I beheld this, with all the pains that ever were or ever shall be. (And with all this I understood that the passion of Christ was the greatest and all-surpassing pain.) All this was shewed in a moment; and it quickly changed over to comforting. For our good Lord would not that the soul be afraid of this ugly sight.

And yet I saw not sin. For I believe it hath no manner of substance nor particle of being. It cannot be known except by the pain that is caused thereby. This pain is some thing, if I see it aright, existing for a time. For it purgeth us, and maketh us to know ourselves and ask mercy; for the passion

of our Lord is our comfort against all this—and such is his blessed will. And for the tender love that our good Lord hath to all that shall be saved, he comforteth them swiftly and sweetly, meaning thus: “It is true that sin is the cause of all this pain. But all shall be well and all shall be well, and all manner thing shall be well.” These words were said most tenderly; they shewed no manner of blame either to me or to any that shall be. Hence it would be a great unkindness in me to blame or to wonder at God because of my sin, since he blameth not me for sin.

In these same words I saw a high marvellous secret hid in God—a secret which he shall openly make known to us in heaven. In this knowing we shall truly see the cause why he permitted sin to come. And in this sight we shall endlessly have joy.

THE TWENTY-EIGHTH CHAPTER

How the children of salvation shall be shaken in sorrows, but Christ rejoiceth therein with compassion; of a remedy against tribulation

THUS I saw how Christ hath compassion on us because of sin. And just as I was before, in the passion of Christ, filled full of pain and compassion, so in this I was, in part, filled with compassion for all my even-christians. (For full well he loveth the people that shall be saved—that is to say, God’s servants.) Holy Church shall be shaken with sorrow and anguish and tribulation in this world, as men shake a cloth in the wind. But to this our Lord answered in this manner: “A great thing I shall make of this in heaven—a thing of endless worship and of everlasting joy”; so much so that our Lord, as I saw, rejoiceth in the tribulations of his servants, but with pity and compassion. On every person that he loveth, in

order to bring them to his bliss, he layeth something, which, though it is of no offence in his sight, is a reason why they are humbled and despised in this world, scorned and mocked and cast out. This he doeth to prevent their taking harm of the pomp and of the pride and of the vainglory of this wretched life, and to make ready the way for them to come to heaven in bliss that shall last without end. For he says: "I shall wholly break you of your vain affections and your vicious pride; and after that I shall gather you and make you meek and mild, clean and holy by oneing you to me." And then I saw that all the kind compassion that a man hath for his even-christians, with charity—this is Christ in him.

The same being brought to naught that he shewed in his passion—it was shewed again here, in this compassion; wherein were two manners of understanding according to our Lord's meaning. One was of the bliss to which we are brought, wherein he willeth that we have joy; the other is, of the comfort in our pain—that we may know that it all shall turn to our worship and our profit by virtue of his passion; and that we may know that we suffered right naught alone, but with him; that we may see him, our ground; and that we may see that his sins and his tribulation so far surpass all that we might suffer, that it cannot be fully comprehended.

The beholding of this will save us from complaint and despair in feeling our pains. And though we see truly that our sins deserve them, yet his love excuseth us. Of his great courtesy he doeth away with all our blame, and beholdeth us with ruth and pity, as children innocent and lovable.

THE TWENTY-NINTH CHAPTER

Adam's sin was the greatest; but the satisfaction for it is more pleasing to God than ever the sin was harmful

BUT meanwhile I still remained, as I beheld, in sorrow and mourning, saying thus to our Lord—but meaning it with very great dread: “Ah, good Lord, but how can all be well in face of the great harm that is come by sin to thy creatures?” Here I desired, as much as I durst, to have some more open declaring, wherewith I could be eased in this perplexity. And to this our blessed Lord answered most meekly and with a lovely look. He shewed that Adam’s sin was the greatest harm that ever was done or ever shall be, unto the world’s end. And also he shewed that this is clearly known in all Holy Church on earth. Furthermore he taught me that I should behold the glorious remedy. For this making amends is more pleasing to God and worshipful unto man’s salvation, without comparison, than ever was the sin of Adam harmful. Hence our blessed Lord meaneth this—and in his teaching we must take heed of it: “Seeing that I have made well the greatest harm, it is my will that thou shouldst know thereby that I shall make well all that is less”.

THE THIRTIETH CHAPTER

How we should have joy and trust in our Saviour, not presuming to know his secret counsels

HE gave understanding of two parts of his truth. One part is our Saviour and our Salvation. This blessed part is open, clear and fair, and light and plenteous. For all mankind that are and shall be of good will are comprehended in this part.

Herein we are bound and drawn to God, and counselled and taught, inwardly by the Holy Ghost and outwardly by Holy Church through the same grace. In this our Lord willeth that we should be occupied—having joy in him: for he hath joy in us. The more plenteously we accept this joy, with reverence and meekness, the more thanks we deserve of him, and the more progress we ourselves make. Thus we may see and enjoy.

This our part is our Lord. The other is hidden and closed to us—that is, all that belongeth not to our salvation. For that is our Lord's secret counsel. It belongeth to the royal Lordship of God to hold his secret counsels in peace. And it belongeth to his servants, out of obedience and reverence, not to wish to know his counsels. Yet our Lord hath pity and compassion on us in that some creatures make themselves so busy therein. And I am sure that if we knew how greatly we would please him, and ease ourselves by leaving it alone, we would do so. The saints in heaven refuse to know anything but what our Lord willeth to shew them. And also their charity and their desires are ruled according to the will of our Lord. And thus ought we to will—that our will be like to theirs. Then should we nothing will, nothing desire but the will of our Lord—just as they do. (For we are all one in God's meaning.) Here was I taught that we should have joy only in our blessed Saviour Jesus, and trust in him for all things.

THE THIRTY-FIRST CHAPTER

Of the longing and the spiritual thirst of Christ, which lasteth and shall last until doomsday; and by reason of his body, he is not yet fully glorified, nor all impassible

THUS our good Lord answered all the questions and doubts that I could bring up, saying for full comfort: "I may make all things well: and I can make all things well: and I shall make all things well: and I will make all things well: and thou shalt see thyself that all manner of things shall be well." Where he saith "I may", I understand that the Father is meant: where he saith "I can", the Son: where he saith "I will", the Holy Ghost: where he saith "I shall", the unity of the blessed Trinity—three Persons and one Truth. And where he saith "thou shalt see thyself", I understand the oneing of all mankind that shall be saved with the blissful Trinity.

In these five words God sheweth his will that we should be enclosed in rest and in peace. Thus shall the ghostly thirst of Christ be ended. For this is the ghostly thirst of Christ—the love-longing that lasteth and ever shall, till we see that sight at doomsday. We that are to be safe, and to be Christ's joy and his bliss, some of us are still here, and others are yet to come; and some shall be here in that day. Therefore this is his thirst and his love-longing for us here: to gather us all in him unto our endless bliss (if I see it aright). For we are not yet as fully whole in him as we shall be then.

We know in our faith—and it was also shewed in all the Revelations—that Christ Jesus is both God and man. In respect of his Godhead he is himself highest bliss, and was so from without-beginning and so shall be without end—the self-same endless bliss, which can never be increased or diminished. This was plenteously seen in every shewing; and particularly in the twelfth, where he saith: "I it am that

is Highest". In respect of his manhood (this too is known in our faith and was also shewed), Christ having the power of the Godhead suffered pains and passion and died, for love, in order to bring us to his bliss. These are the works of Christ's manhood wherein he hath his joy. This he shewed in the ninth Revelation, where he saith: "It is a joy, a bliss and an endless liking that ever I suffered passion for thee". This is the bliss of Christ in his works; and this is his meaning when he saith in the same shewing that we are his bliss, we are his prize, we are his worship, we are his crown.

In respect of his being our Head, Christ is glorified and impassible. But in respect of his body—in which all his members are knit—he is not yet fully glorified nor entirely impassible. The same thirst and longing that he had upon the rood-tree—that same desire, longing and thirst (if I see it aright) was in him from without-beginning; he hath the same now, and shall have, unto the time that the last soul to be saved shall have come up to his bliss. For as truly as there is in God the quality of ruth and pity, thus truly there is in God the quality of thirst and longing. And in virtue of this longing in Christ, we have to long, in our turn, for him; and without it no soul can come to heaven. This quality of longing and thirst cometh of the endless goodness of God, just as the quality of pity cometh of the same endless goodness (though, if I see it aright, longing and pity are separate qualities). In this goodness is the essence of the ghostly thirst, which is lasting in him as long as we are in need, drawing us up to his bliss. All this was seen in the shewing of his compassion; and that too shall cease at doomsday. Thus he hath ruth and compassion on us, and he hath longing to have us. But his wisdom and love permit not the end to come, until the best time.

THE THIRTY-SECOND CHAPTER

How all things shall be well and Scripture fulfilled; and we must steadfastly hold us in the faith of Holy Church, as is Christ's will

AT one time our good Lord said: "All things shall be well"; and at another he said: "Thou shalt see thyself that all manner thing shall be well". In these two sayings the soul received various manners of understanding. One was this: he wills we know that he taketh heed not only of noble things and great, but also of little and small, low and simple—of both the one and the other. This is his meaning when he saith "all manner thing shall be well"; for he wills we know that the least thing shall not be forgotten. Another understanding was this: there are many evil deeds done in our sight, and such great harm taken that it seemeth to us impossible that things should ever come to a good end. As we look upon these, we sorrow and mourn for them, so that we cannot rest in the blissful beholding of God—as we ought to do. The cause is that in the use of our reason we are now so blind, so lowly and so simple that we cannot know the high marvellous wisdom, the power and the goodness of the blissful Trinity. This is his meaning when he saith, "Thou shalt see thyself that all manner thing shall be well"; as if he said: "Accept it now faithfully and trustingly, and at the last end thou shalt see in truth and in fullness of joy".

So in the same five words before said, "I may make all things well," I understand a mighty comfort in all the works of our Lord God that are to come. There is a deed which the blissful Trinity shall do in the last day (if I see it aright); but what that deed shall be, and how it shall be done, is unknown to all creatures which are beneath Christ, and shall be so until the time when it shall be done. The goodness and the love

of our Lord God will us to know that it shall be done. But his might and wisdom by the same love will to hide and conceal from us what it shall be, and how it shall be done. The reason why he willeth us to know it just so, is because he willeth us to be easier in our souls and peaceable in loving, leaving aside the beholding of all troubles that could hinder our having true joy in him.

This is the great deed ordained by our Lord from without-
beginning, treasured and hid in his blessed breast, known
only to himself, by which he shall make all things well. For just as the blessed Trinity made all things from naught, right so the same blessed Trinity shall make all well that is not well.

In this sight I marvelled greatly and beheld our faith. I mean this: our faith is grounded in God's word; and it belongeth to our faith to believe that God's word shall stand in all points. One point of our faith is that many creatures shall be damned—for instance the angels who fell from heaven because of their pride, and are now fiends; and man on earth that dieth out of the faith of Holy Church, that is to say, those who are heathens; and also man that hath received christening but liveth an unchristian life and so dieth out of charity—all these shall be damned to hell without end, as Holy Church teacheth me to believe. In view of all this it seemed to me impossible that all manner of things should be well according as our Lord shewed in this time. But I had no other answer to the difficulty in this shewing of our Lord's, except this: "What is impossible to thee is not impossible to me; I shall save my word in all things—I shall make all things well."

Here I was taught by the grace of God that I should steadfastly keep me in the faith as I had understood it before, and that at the same time I should take my stand on and earnestly believe in what our Lord shewed in this time—that "all

manner thing shall be well". For this is the great deed that our Lord shall do, in which he shall save his word in all things—he shall make well all that is not well. But what the deed shall be and how it shall be done there is no creature beneath Christ that knoweth it or shall know it until it is done—such was the understanding that I had of our Lord's meaning in this time.

THE THIRTY-THIRD CHAPTER

All damned souls are despised in the sight of God as the Devil is; and these Revelations do not take away the faith of Holy Church, but strengthen it; and the more we seek to know God's secrets, the less we know

AND yet in this I desired, as much as I durst, to have had some sight of hell and of purgatory—though it was not my meaning to put to the proof anything that belongeth to our faith. (For I believed firmly and truly that hell and purgatory have the same purpose that Holy Church teaches them to have.) Rather my meaning was that I might have seen, for my instruction, in all things that belong to my faith, how I might live the more perfectly unto God's worship and my soul's progress. But for aught that I might desire I could see nothing at all of this, except (as is said before) in the fifth shewing, where I saw that the Devil is reproved by God and endlessly damned. By this sight I understood that of all creatures who are of the Devil's sort in this life and thus make their ending, there is no more mention made of them before God and his holy ones than there is of the Devil—notwithstanding that they are of man's kind, or whether they are christened or not.

For though the Revelation that was shewed was of goodness, and in it was made but little mention of evil, yet I was not drawn thereby from any point of faith that Holy Church

teacheth me to believe. Hence, though in the sight I had of the passion of Christ in different shewings (in the first and the second, and in the fourth and the eighth wherein I had, in part, experience of the sorrow of our Lady and of the true friends of his that saw his pains—as it is before said), I did not see specified particularly the Jews that did him to death; yet notwithstanding this, I knew in my faith that they were accursed and damned without end, save those that were converted by grace. So was I strengthened and generally instructed to keep me in the faith, in each and every point, as I had understood it before: in the hope that I was therein by God's grace and mercy, and with the desire and prayer (such was my meaning) that I might continue therein unto my life's end.

It is God's will that we have great regard to all the deeds that he hath done. For he willeth by this regard that we know, trust and believe all that he shall do; but it evermore behoveth us to leave off considering what that deed shall be. So let us desire to be like our brethren the saints in heaven who have no will at all except God's will. Then only shall we have joy in God, and be well satisfied both with the hiding and the shewing. For in our Lord's meaning I saw truly that the more we busy ourselves about knowing his secrets in that or in any other thing, the farther off we shall be from the knowing.

THE THIRTY-FOURTH CHAPTER

God sheweth the secrets necessary to his lovers; and how they please God much who receive diligently the preaching of Holy Church

OUR Lord shewed two manners of secrets. One is this great secret with all the secret points that belong thereto. And these secrets he willeth we know as hid until the time that

he will clearly shew them to us. The others are the secrets which he himself shewed openly in this Revelation. These are secrets which he willeth to make open and known to us ; and he willeth us to know that it is his will for us to know them. They are secrets to us, not only because he wisheth them to be secrets to us, but on account of our blindness and our unknowing, for which he has great pity. Therefore he willeth to make them open to us himself, so that we may know him and love him, and cleave to him. For all that is expedient for us to wit and to know, with great courtesy our good Lord willeth to shew us what it is, along with all the preaching and teaching of Holy Church.

God shewed the very great pleasure that he taketh in all men and women who mightily and wisely receive the preaching and teaching of Holy Church. For he is Holy Church. He is its ground. He is its substance. He is its teaching. He is its teacher. He is the end and the reward towards which every kind soul travelleth. This is known, and shall be known to every soul to whom the Holy Ghost declareth it. And indeed I hope that all those who so seek shall speed ; for they seek God. In the third shewing, then, where I saw that God does all that is done, I saw not sin ; it was then I saw that all is well. But when God shewed me sin, then he said, "All shall be well".

THE THIRTY-FIFTH CHAPTER

How God doeth all that is good, and worshipfully permitteth, by his mercy, all that shall cease to be when sin is no longer permitted

AFTER God had shewed so plenteously and fully of his mercy, I desired to know concerning a certain creature that I loved, whether that creature would continue in the good

life which I hoped was begun in the grace of God. By expressing this desire concerning an individual, it seemed that I hindered myself, because in that moment I received no teaching. Then I was answered in my reason as though by a friendly mediator: "Take what your Lord God shewed to you as spoken generally, beholding his courtesy. For it is greater worship to God to behold him in all things than in any particular thing." I consented, and there I learned that it is greater worship to God to know all things in general than to shew preference for any thing in particular. And if I would act wisely according to this teaching, I would not be moved to gladness by any one thing in particular, nor be greatly saddened by any thing at all. For "all shall be well"; and the fullness of joy is to behold God in all things.

For by the same blessed might, wisdom and goodness that he made all things, unto the same, as their end, our good Lord continually leadeth them, and himself shall bring them thereto. And when it is time, we shall see it. The reason of this was shewed in the first Revelation, and more clearly in the third, where it is said, "I saw God in a point".

All that our Lord doeth is rightful, and all that he suffereth is worshipful. In these two are comprehended good and evil. All that is good our Lord doeth, and all that is evil our Lord suffereth. I do not say that evil is worshipful, but I say that the sufferance of our Lord God is worshipful; for by it his goodness shall be known without end; and his meekness and mildness by his working of mercy and grace. Rightfulness is a thing so good that it cannot be better than it is. For God himself is very rightfulness, and all his works are done as rightfully as they are ordained from without-beginning, by his high might, his high wisdom and his high goodness—just as he hath ordained them for the best, even so he worketh continually, and leadeth them to the best end. He is ever fully pleased with himself and with all his works. The be-

holding of this blessed harmony is most sweet to the soul that seeth it by grace. All the souls that shall be saved are made rightful in heaven without end, in the sight of God, and by his own goodness. In this rightfulness we are endlessly kept and marvellously, above all creatures.

Mercy is a working that cometh of the goodness of God. And the working shall last as long as sin is permitted to pursue rightful souls. And when sin hath no longer leave to pursue, then the working of mercy shall cease. And then shall all be brought into rightfulness and stand therein without end. By his sufferance we fall; and in his blessed love, with his high might and wisdom, we are kept; and by mercy and grace we are raised to more manifold joy. Thus in rightfulness and in mercy he wills to be known and loved now and without end. The soul that wisely beholdeth in grace, is well satisfied with both, and enjoyeth endlessly.

THE THIRTY-SIXTH CHAPTER

Of another excellent deed that our Lord shall do, which by grace may be known, in part, here; and how we should have joy in the same; and how God still doeth miracles

OUR Lord God shewed that a deed shall be done, and that he himself shall do it. It shall be worshipful and marvellous and plenteous; by him it shall be done, and he himself shall do it. And this is the highest joy that the soul understood—that God himself shall do it. Though I shall do right naught but sin, my sin shall not hinder his goodness working. I saw that the beholding of this is a heavenly joy in a God-fearing soul that evermore kindly, by grace, desireth God's will. This deed shall be begun here; it shall be worshipful to God and plenteously profitable to all his lovers on earth; and

ever as we come to heaven we shall see it in marvellous joy. It shall last thus, in its working, until the last day; and the worship and the bliss of it shall last in heaven, before God and all his holy saints, without end. Thus was this deed seen, and understood in our Lord's meaning. And the reason why he shewed it is to make us have joy in him and in all his works.

When I saw that the shewing continued, I understood that there was meant a great thing that was to come—a thing (as God shewed) which he himself should do, and which hath the qualities before said. This he shewed most blissfully, meaning me to receive it wisely, faithfully and trustingly; but what the deed would be—that was kept a secret from me. In this I saw that it is not his will that we should fear to know the things he sheweth. He sheweth them because he willeth us to know them, and by the knowing he willeth us to love him and have liking in him and endlessly enjoy him. Because of the great love that he hath for us, he sheweth us all that is worshipful and profitable for the time. And even the things he willeth to keep hidden for now, of his great goodness he sheweth them as hid. And in this shewing his will is that we believe and understand that we shall see them truly in his endless bliss. Therefore it becometh us to have our joy in him, for all that he sheweth and for all that he hideth. And if we willingly and meekly do so, we shall find therein great ease of mind and we shall have his endless thanks for it.

Here is the understanding of his words: "It shall be worshipful, marvellous and plenteous"—that is, to man in general or rather to all that shall be saved; "by me it shall be done, and God himself shall do it"—this shall be the highest joy that can be seen in this deed: that God himself shall do it, and man shall do right naught but sin. This then is our good Lord's meaning; it is as if he said:

Behold and see! Here hast thou matter for meekness, here hast thou matter for love, here hast thou matter for knowing thyself, here hast thou matter for joy in me. In * this beyond all things thou canst please me most.

And as long as we are in this life, whenever in our folly we turn to behold the reprov'd, tenderly our Lord toucheth us and blissfully claspeth, saying in our soul: "Let be, my love, my most dear child, and attend to me (for I am enough to thee), and take joy in thy Saviour and thy salvation." That this is our Lord's working in us, I am sure; and the soul that is pierced within by grace shall see it and feel it. For though it is true that this deed must be taken as referring to man in general, yet it does not exclude the individual. What our good Lord willeth to do concerning his poor creatures is now unknown to me. But this deed and the afore-mentioned are not both the same, but two different ones. This one shall be known sooner; that is, as soon as we each come to heaven; and also it can be known here, in part, by those to whom our Lord giveth it. But the great deed afore-mentioned shall be known neither in heaven nor in earth until it be done.

Furthermore he gave me special understanding and teaching concerning the working and shewing of miracles, in this way: "It is known that I have worked miracles heretofore, many, most high, marvellous and worshipful and great. And as I have done, so I do now continually, and shall do in time to come." It is known that before miracles come sorrows and anguish and trouble. And the reason is that we might know our own febleness and the mischief that we fall into by sin, and to make us meek and to make us cry to God for help and grace. Great miracles come after this, of the high might and wisdom and goodness of God—as he sheweth his power and the joys of heaven in as much as may be in this

passing life, for the strengthening of our faith and increase of hope, in charity. Wherefore it pleaseth him to be known and worshipped in his miracles. His meaning then is that he willeth that we be not too overborne by the sorrows and tempestings that befall us. For it hath ever been so before coming of miracles.

THE THIRTY-SEVENTH CHAPTER

God keepeth his chosen full surely, although they sin; for in them is a godly will that never tasted sin

GOD brought to mind that I would sin. But because of the liking that I had in beholding him, I did not attend promptly to that shewing. But our Lord in his great mercy abode, and gave me the grace to attend. This shewing I took for myself, individually; but by all the gracious comfort that followed, as you shall see, I was taught to take it for all my even-christians, in general and in no way individually. Here I conceived a gentle fear; but to it our Lord answered, "I keep thee full surely". This word was spoken with more love and assuredness of ghostly keeping than I can or may tell of. For just as it was first shewed to me that I would sin, for all my even-christians, right so was shewed the comfort, the sureness of keeping. (What could make me love more my even-christians than to see in God that he loveth all that shall be saved as one soul, as it were?)

In every soul that shall be saved is a godly will that never assenteth to sin and never shall. Just as there is a beastly will in the lower part, which can will nothing good, so there is a godly will in the higher part—a will so good that it can never will evil but ever willeth the good. For this cause we are those whom he loveth, and endlessly we do what pleaseth him. This our good Lord shewed in the wholeness of

love in which we stand together in his sight; so that he loveth us now, whilst we are here, as well as he shall do when we are there before his blessed face. And all our travail is for failing of love on our side.

THE THIRTY-EIGHTH CHAPTER

*The sin of the chosen shall be turned to joy and worship;
example of St Peter and John of Beverley*

GOD shewed that sin shall be no shame but rather worship for man. For right as for every sin, in truth, there is an answering pain, even so for every sin there is given a bliss to the same soul, by love. Right as different sins are punished by different pains, according to their grievousness, even so shall they be rewarded in heaven with different joys according as the sin has been painful and sorrowful to the soul on earth. The soul that shall come to heaven is so precious to God, and the place itself is so worshipful, that the goodness of God never permitteth a soul that is to come thither to sin finally. But what sinners they are that shall be so rewarded by overpassing worship is made known in Holy Church on earth, and also in heaven. For in this sight my understanding was lifted up into heaven, and God brought joyfully to my mind David, and with him others of the old law without number. And in the new law he brought to my mind first Magdalen, then Peter and Paul, Thomas and Jude, St John of Beverley and others also, without number; how that they are known in the Church on earth with their sins—that it is to them no shame, but all is turned to their worship. And our courteous Lord sheweth of them here in part, just as it is there in fullness, where the token of their sin is turned into worship.

And St John of Beverley—our Lord shewed him in his ex-

altation for our comfort and out of homeliness; he brought to my mind that he is a kind neighbour and of our knowing. And he called him St John of Beverley, just as we do; and that with a look most happy and sweet, shewing that St John is a very great saint in his sight, and a blissful one. At the same time he mentioned that in his youth and tender years he was God's most dear servant, most God-loving and God-fearing. And yet God permitted him to fall; but he kept him mercifully so that he did not perish nor lose any time. And afterwards God raised him to more manifold grace; for by the contrition and the meekness that he had in his living God hath given him in heaven manifold joys, far surpassing what he would have had if he had not sinned nor fallen. That this is true, God sheweth on earth by working plenteous miracles around his body constantly. All this shewing was to make us glad and merry.

THE THIRTY-NINTH CHAPTER

*Of the sharpness of sin and the goodness of contrition;
and how our kind Lord willeth us not to despair*

SIN is the sharpest scourge that any chosen soul can be smitten with—a scourge which greatly afflicteth a man or woman, breaketh him in pieces and purgeth him of his self-love; to the extent that at times he thinketh himself fit for nothing but to sink into hell; until such time as, by the touching of the Holy Ghost, contrition overtaketh him and turneth his bitterness into hope in God's mercy. Then his wounds begin to heal and his soul to revive as he is converted to the life of Holy Church. The Holy Ghost leadeth him to confession to reveal his sins willingly, nakedly and truly; with great sorrow and with great shame for having so befouled the fair image of God. Then he undertaketh the pen-

ance for all his sins enjoined by his confessor, who is instructed in Holy Church by the teaching of the Holy Ghost. This is a meekness that greatly pleaseth God. He also meekly taketh bodily sickness that is of God's sending, and the sorrow and shame coming from without, of the reproof and despising of the world, with all manner of annoyance and temptation that may fall upon us, ghostly or bodily.

Most preciously our good Lord keepeth us when it seemeth to us that we are well nigh forsaken and cast away for our sins. And because we see that we have deserved it, and because of the meekness that we get thereby, we are raised high in God's sight, by his grace. Then also, when our Lord will, he visiteth us with his special grace, with such contrition and also with compassion and true longing to God that we are at once delivered of sins and pain, and lifted up to bliss, equal with the saints. By contrition we are made clean, by compassion we are made ready, by true longing for God we are made worthy. These are the three means, so I understood, whereby all souls come to heaven (that is to say, those that have been sinners) and shall be saved. It is by these medicines that every sinful soul must be healed. And after he is healed, his wounds are still seen before God—yet not as wounds but as honourable scars. Contrariwise, then, to our being punished here with sorrow and with penance, in heaven we shall be rewarded by the courteous love of our God almighty, who desireth that none that come thither should lose any degree of their labour. For he seeth sin as sorrow and pain to his lovers; and to them he assigneth no blame, for love.

The reward that we receive shall not be little; it shall be high, glorious and worshipful. And so shall all shame be turned into worship and joy. Our courteous Lord willeth not his servants to despair for often falling or for grievous

falling. For our falling preventeth him not from loving us. Peace and love always exist and work in us, though we are not always in peace and in love. But he willeth that we take heed of this, that he is the ground of all our life in love; and furthermore that he is our everlasting Keeper, and mightily defendeth us against these enemies of ours who are full fell and full fierce upon us. (And our need is the greater the more we give them occasion, by our falling.)

THE FORTIETH CHAPTER

It behoveth us to long in love with Jesus, eschewing sin for love; the vileness of sin surpasseth all pains; and God loveth us well and tenderly whilst we are in sin; and so must we behave towards our neighbour

THIS is the sovereign friendship of our courteous Lord, that he keepeth us so tenderly whilst we are in our sins. And furthermore he toucheth us secretly and sheweth us our sins, by the sweet light of mercy and grace. But when we see ourselves so foul, then we think that God must be wroth with us for our sins; thus we are moved by the Holy Ghost, by his contrition, to pray and desire the amending of ourselves with all our might, so as to slake the wrath of God, until we find rest in soul and quiet of conscience. Then we hope that God hath forgiven us our sins. And truly he hath.

Then our courteous Lord sheweth himself to the soul cheerfully, with glad countenance, with a friendly welcome, as though the soul had been in pain and in prison, and speaketh so:

My dear darling, I am glad thou art come to me; in all thy woe I have ever been with thee. And now thou seest me in my love, and we are oned in bliss.

Christian men; he it is who taught us to do good and not evil. Here we may see that he is himself this Charity; and he doeth to us as he teacheth us to do to others. For he willeth that we be like him in wholeness of endless love to ourselves and to our even-christians. And as his love for us is never broken for our sins, even so it is his will that our love should not be broken either for ourselves or for our even-christians. But he wills that we should hate the sin in itself, and endlessly love the soul of the sinner, as God loveth it; then we would hate sin as God hateth it, and love the soul as God loveth it.

These words, then, that God spoke "I keep thee most surely", are an endless comfort.

THE FORTY-FIRST CHAPTER

The fourteenth Revelation is as aforesaid; it is impossible that we should pray for mercy and lack it; and how God willeth us to pray always, though we be dry and barren, for that prayer is to him acceptable and pleasing

AFTER this, our Lord shewed me concerning prayer. In this shewing I saw two conditions for prayer—as our Lord understandeth it; one is rightfulness, the other is sure trust. For oftentimes our trust is not full; we are not sure that God heareth us, because (so we imagine) of our unworthiness, and the fact that we feel nothing at all—for we are as barren and as dry oftentimes after our prayers as we were before. Thus, in our feelings and in our folly is the cause of this weakness of ours; and this is my own experience.

All this our Lord brought to my mind at once, and shewed these words:

I am the ground of thy beseeching. First, it is my will

that thou have it—and seeing that I make thee to desire it, and seeing that I make thee to beseech it and thou beseechest it, how could it then be that thou shouldst not have thy beseeching?

Thus in the first reason, with the three that follow, our Lord shewed a mighty comfort, as may be seen in these same words. In the first reason, where he saith “and thou beseechest it”, he there sheweth the exceeding pleasure and endless reward that he willeth to give us for our beseeching. And the sixth reason (where he says “How could it then be?”) was given as an impossibility. For nothing is more impossible than that we should seek mercy and grace, and not have it. For all the things that our good Lord himself maketh us to beseech, these he hath ordained to us from without-beginning. Here then may we see that his proper goodness and not our beseeching is the cause of the goodness and the grace that he doeth to us; and that shewed he truly in all these sweet words where he saith “I am the ground”. Our good Lord willeth that this be known amongst his lovers on earth; and the more we know it the more shall we beseech, if we understand it wisely—and that is our Lord’s intention.

Beseeching is a true and grace-giving, lasting will of the soul which is oned and fastened to the will of our Lord, by the sweet and secret working of the Holy Ghost. Our Lord himself is the first receiver of our prayer—it is thus that I saw it; he receiveth it most thankfully and with great joy sendeth it up above and setteth it in the treasury, where it shall never perish. It is there before God and all his holy saints, received continually, ever speeding our needs. And when we come into our bliss, it shall be given us as a part of our joy, with his endless worshipful thanks.

Our Lord is full of mirth and gladness because of our prayer. For, with his grace, it maketh us as like to him in

condition, as we are in kind; and such is his blessed will. He speaketh thus:

Pray inwardly; though there seemeth to be no relish in it, yet it is profitable enough. Though thou shouldst feel naught, pray inwardly. Pray inwardly, though thou feelst naught, though thou seest naught, yea though it seemeth thou canst not pray for dryness and barrenness. In sickness and in feebleness thy prayer is full pleasant to me (though thou seemingly hast but little savour for it), and so is all thy living prayer in my sight.

Because of the reward and the endless thanks that he desireth to give us, he is covetous of having us pray continually in his sight. God accepteth the good will and the labour of his servants, no matter how we feel. Wherefore it pleaseth him that we should work in prayer and in good living by his help and his grace, reasonably and with discretion keeping our faculties turned towards him; until we have him whom we seek, in fullness of joy—that is, Jesus. And that shewed he in the fifteenth Revelation, where he saith, “Thou shalt have me for thy reward”.

Also to prayer belongeth thanksgiving. Thanksgiving is a true inward knowing, a turning of ourselves with great reverence and loving dread and with all our power to the working which our Lord stirreth us to: inwardly, with joy and thanksgiving. And sometimes the abundance of it breaketh out into speech, and we say, “Good Lord, be merciful, blessed may thou be.” And at other times when the heart is dry, and we feel nothing, or when tempted by our enemy, we are driven by reason and by grace to cry out loud on our Lord, rehearsing his blessed passion and his great goodness. And so the power of our Lord’s word pierceth the soul and quickeneth the heart, and bringeth it by his grace into true working, maketh it to pray most bliss-

and the worship that we shall have, for this—it surpasseth the understanding of all creatures in this life, if I see it aright. For prayer is a right understanding of that fullness of joy that is to come, along with true longing and absolute trust that we shall savour and see the bliss that we are ordained to; which kindly maketh us to long. True understanding and love, with sweet grace-giving mindfulness in our Saviour, maketh us to trust; and thus it belongeth to our kind to have longing, and it belongeth to grace, to trust. In these two workings our Lord beholdeth us continually—for this is our duty, and his goodness cannot assign to us any lesser task than belongeth to our diligence to perform. And even when we do it, it shall seem to us as nothing. And true though this is, let us do what we can, and meekly ask for mercy and grace; and whatever is wanting in us, we shall find it in him. This is his meaning when he saith, "I am the ground of thy beseeching". In these blissful words and in the shewing I saw that all our wickedness and all our doubtful dreads may be fully overcome.

THE FORTY-THIRD CHAPTER

What prayer doeth when ordained to God's will; and how the goodness of God hath great liking in the deeds that he doeth concerning us—as though he were beholden to us, working all things most sweetly

PRAYER oneth the soul to God. For though the soul is ever like to God in kind, and like also in substance when restored by grace, it is often unlike to him in its condition, because of sin on man's part. But prayer is a witness that the soul willeth as God willeth, it strengtheneth a man's conscious working, and enableth him to receive grace. And hence he

teacheth us to pray and mightily to trust that we shall have it. For he beholdeth us in love, and willeth to make us partakers of his good will and deed. Therefore he moveth us to pray for what it pleaseth him to do; and he willeth to reward us, and give us endless payment for the prayer and the good will that we have received of his gift. This was shewed in his words "and thou beseechest it". By these words God shewed such great pleasure and liking—as though he were beholden to us for every good deed that we do; and yet it is he that doeth it all. In as much, then, as we beseech him that we may do the thing that pleaseth him (it is as though he had said: "What couldst thou do to please me more than to beseech me mightily, wisely and willingly, that thou mayest do that which I will to have done?") ; it is thus that the soul by its prayer is in accord with God.

But when our courteous Lord, of his special grace, sheweth himself to our soul, then we have what we desire; and we do not see, in that time, any thing more to pray for. All our intent and all our might is set wholly upon this beholding of him. And this is a high and ineffable prayer, as I see it. For all the reason why we pray is oned into the sight and the beholding of him to whom we pray, with marvellous enjoyment and reverent dread, and such great sweetness and delight in him that we can pray not at all, or only as he moveth us to do at the time. I know well that the more the soul seeth of God, the more she desireth him, by grace. But when we see him not so, then feel we need and cause to pray, because of our weakness and the unreadiness of ourselves to receive Jesus. For when a soul is tempested, troubled and left to herself because of her unrest, then it is time to pray, that she may make herself supple and docile, so as to receive God. (For by no manner of prayer can she make God supple to receive her: he is ever one and the same in his love.)

Thus I saw that whenever we see the need for prayer,

then our Lord is with us, helping our desire. But when, of his special grace, we behold him plainly and see no further need of prayer, then we are with him; for he draweth us to him by love. I saw and felt that his marvellous and superabundant goodness filleth full all our powers; and saw also that his continual working in all manner of things is done so well, so wisely and so mightily that it surpasseth all our imagining—beyond all that we can explain or even conceive. Then we can do no more but behold him and enjoy: with a high and powerful desire to be entirely oned in him, to be received into his dwelling, to enjoy in his loving, to delight in his goodness. It is thus that we may, with his sweet grace in our own meek, continual prayer, come into him now, in this life, by many secret touchings and sweet ghostly sights and feelings, measured out to us according as our simplicity can support it. This is wrought, and shall be, by the grace of the Holy Ghost until we die in longing for love. Then shall we all come into our Lord—ourselves clearly knowing, God abundantly having—until we are all endlessly hid in God—him truly seeing and abundantly feeling, him ghostly hearing and delectably smelling, him all sweetly swallowing. And there shall we see God face to face. Homely and all-abundantly the creature that is made shall see and endlessly behold God who is the Maker. For no man may see God and live after, that is, in this mortal life. But when he will shew himself here, of his special grace, he strengtheneth the creature above the self, and measureth the shewing, according as this is his will and is profitable for the time.

THE FORTY-FOURTH CHAPTER

Of the properties of the Trinity; and how man's soul, a creature, hath the same properties in doing that which it was made for—seeing, beholding and marvelling at its God: so that, to itself, it seemeth as naught

GOD shewed, in all the Revelations, oftentimes, that man evermore worketh his will and his worship, lastingly and without stinting. What this working is, was shewn in the first Revelation, and that in a marvellous setting; for it was shewn in the working of the soul of our blissful Lady, Saint Mary, in her truth and wisdom. And how it was shewn, I hope, by the grace of the Holy Ghost, I shall tell as I saw.

Truth seeth God, and Wisdom beholdeth God; and of these two cometh the third; that is, a holy marvellous delight in God, which is love. Where truth and wisdom is verily there is love, which cometh of them both—and all of God's making. For God is endless sovereign Truth, endless sovereign Wisdom, endless sovereign Love, unmade; and man's soul is a creature in God, having the same properties, but made. Evermore it doeth that which it was made for—it seeth God, it beholdeth God, it loveth God. Wherefore God rejoiceth in the creature, the creature with endless marvelling, in God.

With marvelling the creature seeth his God, his Lord and his Maker, how he is so high, so great and so good in comparison with him that is made, that the creature seemeth as naught to himself. And yet the brightness and the clearness of truth and wisdom maketh him to see and to know that he is made for love; in which love God endlessly keepeth him.

THE FORTY-FIFTH CHAPTER

Of the firm deep judgement of God, and the variable judgement of man

GOD judgeth us upon our kind substance, which is ever kept whole and safe, one in him; and this judgement is of his righteousness. Man judgeth us upon our changeable sensuality, which seemeth, now one thing, now another, according as it is dominated by the parts, and sheweth outwards. Thus this judgement is variable: sometimes it is good and light, sometimes hard and heavy. In as much as it is good and light it belongeth to God's righteousness. But in as much as it is hard and heavy, our good Lord Jesus reformeth it by mercy and grace through the power of his blessed passion; and so he bringeth it into his righteousness. And though these two be thus accorded and oned, they shall be known separately in heaven, without end.

The first doom, which cometh of God's righteousness—that is, of his high endless life—is that fair sweet doom which was shewn throughout the fair Revelation, in which I saw him assign to us no kind of blame. And yet, though this was sweet and delightful in the beholding of it, I could not fully rest at ease, because of the judgement of Holy Church—as I had first understood it, and which was continually before my mind. For according to this judgement, methought I needs must acknowledge myself a sinner; and, by the same judgement, I understood that sinners are sometimes worthy of blame and wrath. But these two I could not see in God; and therefore my attention and desire were more than I can or may tell. For the higher judgement God himself shewed in this same time: hence I needs must accept it: whilst the lower judgement was taught me before this, in Holy Church: so that I might not, by any means, leave go the lower judgement.

This, then, was my desire : that I might see in God in what manner the judgement of Holy Church here on earth is true in his sight, and how it belongeth to me truly to acknowledge it; so that both judgements might be justified if this might be worshipful to God and the right way for me. To all this I had no other answer except a marvellous parable of a Lord and of a servant, as I shall say afterwards, and that full mistily shewn. Yet I stood in desire, and will so stand until my life's end, that I might understand by grace these two judgements, in so far as it belongeth to me to know. For all heavenly things and all earthly things that belong to heaven, are gathered up in these two judgements; and the more knowing and understanding, by the gracious leading of the Holy Ghost, that we have of these two judgements, the more we shall see and recognize our failings. And ever the more that we see them, the more naturally, by the help of grace, we shall long to be filled full of endless joy and bliss. For we are made thereto, and our substance is blessedly in God, and hath been after that it was made, and shall be without end.

THE FORTY-SIXTH CHAPTER

We cannot know ourselves in this life except by faith and grace; but we must acknowledge ourselves sinners. And how God is never wroth, being most near the soul, it keeping

THIS passing life that we lead here, in our sensuality, is not aware of what our true self is, except in faith. When we come to know and see truly and clearly what our self is, then shall we, truly and clearly, see and know our Lord God in fullness of joy. And therefore it needs must be that the nearer we are to our bliss, the more we shall long for it: and that both by nature and by grace. We can have knowing of

our self in this life by the constant help and power of our high kind. In this knowledge we can increase and grow by the furthering and the speeding of mercy and grace; but we may never fully know our self up to our last moment—when this passing life, and all manner of woe and pain, shall have an end.

And therefore it properly belongeth to us, both by nature and by grace, to long and desire, with all our might, to know our self. For in this fullness of knowledge we shall truly and clearly know our God, in fullness of endless joy.

Yet in all this time, from beginning to end, I had two kinds of beholding. One was in endless and constant love, with sureness of his keeping and of my blissful safety. The other was in the ordinary teaching of Holy Church, in which I was, from the first, formed and grounded; which it was my will to have in use and in understanding. And the beholding of this never left me. For by the shewing I was never moved nor led therefrom in one single point; rather had I therein teaching to love it and like it; for in it I could, with the help of our Lord and his grace, have increase of and be lifted up to more heavenly knowing and higher loving.

In all this beholding, then, methought I must needs see and know that we are sinners and do many evil things that we ought to avoid; and leave many good deeds undone that we ought to perform. Wherefore we deserve pain and blame and wrath. Yet notwithstanding all this, I saw truly that our Lord was never wroth nor shall he ever be. For he is God: he is Good: he is Truth: he is Love: he is Peace. His Might, his Wisdom, his Charity and his Unity suffer him not to be wroth. For I saw truly that it is against the property of his Wisdom, and against the property of his Goodness. God is the goodness which may not be wroth; for God is naught but Goodness. Our soul is oned to him, the unchangeable Goodness; and between God and our soul is neither wrath

and therefore I took it that the forgiveness of his wrath should be one of the principal points of his mercy. But for aught that I might behold or desire to behold in all the shewings, I could not see this point.

But how I saw and understood the working of mercy, I shall say something of this, as God will give me grace. I understood it thus: man is changeable in this life: and through frailty and ignorance he falleth into sin. He is unmighty and unwise of himself: and also his will is overlaid whenever he is in tempest and in sorrow and woe. The cause of this is blindness: he seeth not God. For if he saw God continually, he would have no mischievous feeling nor any kind of stirring or sorrowing, which minister to sin. Such was my sight and experience at that time; and methought that the sight and the experience was high and plentiful and full of grace, concerning this our common feeling, in this life. Yet methought that it was but little and small compared with the great desire that the soul hath to see God.

Now I felt within me five affections working: they are: rejoicing, mourning, desire, dread and true hope. Rejoicing: for God gave me knowing and understanding that it was himself that I saw. Mourning: because of my failing. Desire: that I might see him ever more and more, yet understanding and knowing that we shall never have full rest until we see him clearly and truly, in heaven. Dread: for that it appeared, in all that time, that the sight should fail and I should be left to myself. True hope: because I saw that I should be kept in endless love by his mercy, and brought to his bliss.

The joy in this sight, with this true hope of his merciful keeping, made me to have feelings of comfort, so that the mourning and dread were not greatly painful. At the same time I beheld, in this shewing of God, that this kind of sight could not be continual in this life, both for the sake of his own worship, and for the increase of our endless joy. For

this reason we fail oftentimes of the sight of him; and straightway we fall back into our self. Then find we this feeling—the contrariness which is in our self—springing from that old root of our first sin, along with all that cometh of our own furthering of it. And in this we are travailed and tempted with the feeling of sin and of pain in many diverse ways, ghostly and bodily; such is our experience in this life.

THE FORTY-EIGHTH CHAPTER

Of mercy and grace; and their properties; and how we shall rejoice that ever we suffered woe patiently

OUR good Lord the Holy Ghost, who is endless life dwelling in our soul full truly, keepeth it and worketh therein a peace, and bringeth it to ease by grace, and maketh it docile to God, and in accord with him. This is the way of mercy in which our good Lord continually leadeth us as long as we are in this changeable life. For I saw no wrath except on man's part: and that forgiveth he in us.

Wrath is naught else but a frowardness and a contrariness to peace and love, which cometh of failing of might, or of wisdom, or of goodness; which failing is not in God, but on our part. For we, by sin and wretchedness, have in us a wrath and a continual contrariness to peace and to love. This shewed he full often in his lovely look of ruth and pity. For the ground of mercy is in love: and the working of mercy is our being kept in love.

This was shewed in such a manner that I was unable to perceive of the property of mercy except as it were all love, in love. I mean, this is what I saw: Mercy is a sweet gracious working, in love, mingled with plenteous pity. Mercy worketh in the keeping of us. Mercy worketh in turning all

things to good in us. Mercy, for love, suffereth us to fail in a measure. In as much as we fail, in so much we fall; and in as much as we fall, in so much we die. For we must needs die in as much as we fail of the sight and the awareness of God who is our life. Our failing is dreadful, our falling is shameful, and our dying is sorrowful.

But yet in all this the sweet eye of pity and of love departeth never from us, and the working of mercy ceaseth not. For I beheld the property of mercy, and I beheld the property of grace—two ways of working in the one love. Mercy is a property full of pity; it belongeth to the Motherhood of tender love. Grace is a worshipful property; it belongeth to the royal Lordship of the same love. Mercy worketh by preserving, permitting, quickening and healing: and all in tenderness of love. Grace worketh with mercy, by lifting up, rewarding, endlessly surpassing all that our loving and our travail deserveth, spreading abroad and making plain the high abundance and largesse of God's royal Lordship in his marvellous courtesy. All this cometh of the abundance of love. For grace worketh our dreadful failing into plenteous and endless solace. Grace worketh our shameful falling into high worshipful rising. Grace worketh our sorrowful dying into holy blessed life.

For I saw full truly that ever as our contrariness worketh unto us, here on earth, pain, shame and sorrow: right so, and contrariwise, grace worketh unto us, in heaven, solace, worship, bliss, to overflowing; so far forth, that when we shall go up and receive that sweet reward which grace hath wrought, there we shall thank and bless our Lord endlessly, rejoicing that ever we suffered woe. This property of blessed love we shall know in God, which we might never have known, had not woe gone before. When I saw all this, I needs must grant that the mercy of God and the forgiveness slaketh and wasteth our wrath.

THE FIFTIETH CHAPTER

How the chosen soul was never dead in the sight of God: and of a marvel concerning the same. How three things emboldened her to ask of God the understanding of this

IN this mortal life mercy and forgiveness is our way, that ever more leadeth us to grace. Through the tempest and the sorrow that we fall into, on our side, we be often dead—according to man's judgement on earth. But in the sight of God, the soul that shall be safe was never dead nor shall ever be. Yet in this I wondered and pondered with all the diligence of my soul, after this fashion: "Good Lord, I see thee—that thou art very truth; and I know truly that we sin grievously all day, and are most blameworthy. I cannot evade the knowing of this truth, yet I see not thee shewing to us any manner of blame. How may this be?" I knew by the common teaching of Holy Church, and by my own consciousness, that the blame of our sins continually hangeth upon us, from the first sin unto the time that we come up into heaven. Herein was my wonderment—that I saw our Lord God shewing to us no more blame than if we were as clean and holy as the angels are in heaven. Between these two opposites my reason was greatly travailed, because of my blindness, and could find no rest for fear that his blessed presence should pass from my sight, and I be left in unknowing as to how he beholdeth us in our sin. For either I must needs see in God that sin were all done away; or else I must needs see in God how he seeth it, whereby I might truly know how it belongeth to me to see sin, and the manner of our blame. My longing endured, in my continual beholding of him; yet I could have no patience in my great fear and perplexity, whilst I thought: "If I take it thus, that we are not sinners nor blameworthy, then it seemeth as though I should err in

failing to acknowledge the truth. But granted this truth—that we are sinners and blameworthy, good Lord, how may it then be that I cannot see this truth in thee, who art my God and my Maker: in whom I desire to see all truth? Three reasons make me bold to ask this question. The first is that it is so low a thing—for if it were an high, I should be afraid to ask it. The second is that it is so common a thing—for if it were special and secret, also I should be afraid to ask it. The third is that I need to know, as it seemeth to me, if I am to go on living here, for the knowing of good and evil: how I may, by reason and by grace, part them asunder, and love goodness and hate evil, as Holy Church teacheth.” So I cried, inwardly, with all my might, seeking unto God for help, on this fashion: “O Lord Jesus, King of bliss, how shall I find ease? Who shall tell me and teach me what it needeth me to know, if I cannot, at this time, see it in thee?”

THE FIFTY-FIRST CHAPTER

The answer to the doubt aforesaid, by a marvellous parable of a lord and a servant; and God willeth that we abide his coming—for it was nearly twenty years after, ere she fully understood this parable. How it is to be understood that Christ sitteth on the right hand of the Father

THEN our courteous Lord answered in shewing full mistily a wonderful parable of a lord that hath a servant; and gave me a sight for the understanding of both. This sight was shewed double in regard of the lord; and it was shewed double in regard of the servant. The first part was shewed ghostly in bodily likeness; the second part was shewed more ghostly without bodily likeness. As for the first part, I saw thus: two persons in bodily likeness—that is to say, a lord

and a servant. And with this sight God gave me ghostly understanding: the lord sitteth in solemn state, in rest and in peace. The servant standeth before his lord reverently, ready to do his lord's will. The lord turneth upon his servant a look full of love, sweet and meek. He sendeth him into a certain place, to do his will. The servant not only goeth, but starteth out suddenly, and runneth in great haste, for love, to do his lord's will. But straightway he falleth down into a ravine, and taketh full great hurt; and then he groaneth and moaneth, waileth and turneth about, but he cannot rise or help himself in any manner. In all this, the most misfortune that I saw him in was failing of comfort; for he could not turn his face to look upon his loving lord, in whom is full comfort; though he was very close to him. But, as a man that was full feeble and unwise for the time, he attended only to his lasting feeling of woe. In this he suffered seven great pains. The first was the sore bruising that he had taken in his fall, which was to him great pain. The second was the heaviness of his body. The third was the feebleness following on these two. The fourth was that he was blinded in his reason and stunned in his mind; so much so that he had almost forgotten all care for himself. The fifth was that he could not rise. The sixth pain was to me the most marvellous, and this was that he lay all alone. I looked all about and beheld: but far or near, high or low, I saw no help for him. The seventh was that the place which he lay in was lonely, hard and grievous. I marvelled how this servant could thus meekly suffer all this woe. And I beheld with deliberation to discover if I could perceive in him any fault; or whether the lord would assign to him any kind of blame. And truly there was none seen; for his good will and his great desire were the only cause of his falling. He was as lovable and as good inwardly as he was when he stood before his lord, ready to do his will. Right thus, continually, his loving lord full tenderly be-

holdeth him; and now with a double regarding; one outward, full meekly and mildly, with great ruth and pity—and this was seen in the first shewing; another inward, more ghostly, which was shewed with a leading of my understanding into the Lord. In this sight I saw him highly rejoicing for the worshipful rest and the high honour that he will, and shall, bring his servant to by his plenteous grace. And this was part of that second shewing. Then was my understanding led again into the first shewing—both remaining in my mind; it was as though the courteous lord said: "Lo, my beloved servant! What harm and evil he hath had and endured in my service, for love of me, yea, and because of his good will! Is it not right that I should reward him, considering his fear and his dread, his hurt and his maiming, and all his woe? And besides all this, falleth it not to me to give him a gift that is better and more worshipful to him than his own wholeness should have been? Else, me thinketh I would give him no thanks." Here an inward ghostly shewing of the Lord's meaning descended into my soul; in which I saw that it must needs be in accord with his great goodness and his own worship that his very dear servant, whom he loved so much, should be highly and blissfully rewarded without end; above what he should have been if he had not fallen. Yea, and so far forth that his falling, and all the woe that he hath suffered thereby, shall be turned into high over-passing worship, and endless bliss. At this point the shewing of the parable vanished: and our good Lord led forth my understanding unto sight and shewing of the Revelation, to the end. But notwithstanding all this forthleading, my wonderment at the parable never went from me. For methought that it was given to me as an answer to my desire; and yet I could not have therein full understanding unto peace of mind, in that time. For in the servant (who, as I shall say, was shewed for Adam) I saw many diverse properties that could in no way

sat in solemn state, in rest and in peace, I understood that he is God. The servant that stood before him, I understood that he was shewed for Adam: that is to say, one man was shewed, in the time of his falling, to make thereby to be understood how God beholdeth every man and his falling. For in the sight of God every man is one man, and one man is every-man. This man was hurt in his powers, and made full feeble; and he was stunned in his understanding, in that he was turned from the beholding of his Lord. But his will was preserved in God's sight; for his will I saw our Lord commend and approve. But he himself was hindered and blinded in the knowing of this true will; which is the cause to him of great sorrow and grievous distress. For he neither seeth clearly his loving Lord, who is full meek and mild towards him; nor seeth he truly how he himself is in the sight of his loving Lord. And well I wot, when these two be wisely and truly seen, we shall get rest and peace, in part here, and their fullness in bliss, in heaven: by his plenteous grace.

This was a beginning of teaching which I saw in the same time: whereby I might come to know in what manner he beholdeth us in our sin. Next I saw that only pain blameth and punisheth: but our courteous Lord comforteth and succoureth. Ever he is of glad countenance to the soul, loving us, and longing to bring us to his bliss.

The place that the Lord sat on was unadorned—the earth, a barren desert, a solitary wilderness. His clothing was ample and flowing, full seemly as befitteth a Lord. The colour of it was blue as the sky, fair but not gaudy. His mien was merciful; and the colour of his face was a fair brown-white, the features well-proportioned: his eyes were dark and very beautiful, full of a lovely pity; and within him a high world, long and broad, all full of endless heavenliness. The loving look that he turned upon his servant continually and especially in his falling—methought it might melt our

hearts for love, and break them in two for joy. This fair looking shewed itself as a seemly mingling which was marvellous to behold. One part was ruth and pity, the other joy and bliss. The joy and bliss overpass the ruth and pity as far as heaven is above earth; the pity was earthly, and the bliss heavenly. The ruth and pity of the Father was for the falling of Adam, who is his most beloved creature. The joy and the bliss was for the falling of his most dear Son, who is equal with the Father. The merciful beholding of his lovely face filled full all the earth, and descended down with Adam unto hell; and by this continual pity Adam was kept from endless death. This mercy and pity dwell with mankind unto the time that we come up into heaven. But man is blinded in this life; and therefore we may not see our Father, God, as he is. But what time he, of his goodness, will shew himself to man, he sheweth himself in homely fashion, as man. Notwithstanding that sight, I saw verily that we ought to know and believe that the Father is not man; rather, this sitting on the earth, barren and desert, must be taken to mean that he made man's soul to be his own city and his dwelling place; which is most pleasing to him of all his works. But what time man was fallen into sorrow and pain, he was not in fit state to fulfil that noble office. Therefore our gracious Father would prepare himself no other place, but would sit upon the earth abiding mankind—which is mingled with earth—till what time, by his grace, his well-beloved Son had brought back his city into its noble fairness, with his hard travail.

The blueness of the clothing betokeneth his steadfastness; the brown colour of his fair face, with the lovely dark hue of the eyes, was most fit to shew his holy seriousness of purpose. The ample nature of his clothing which was shining fair about him, betokeneth that in him are enclosed all heavens and all endless joy and bliss. All this was shewed in a moment, where I say that "mine understanding was led into

the Lord". In this moment, I saw him highly rejoice for the worshipful restoring that he will and shall bring his servant to, by his plenteous grace.

And still I marvelled, beholding the Lord and the servant aforesaid. I saw the Lord sitting solemnly; and the servant standing reverently before his Lord. In this servant there is a double understanding: one outward, the other inward. Outwardly, he was clad simply, as a labourer who is ready for his work. He stood very near to the Lord, not straight in front of him, but a little to one side—on the left. His clothing was a white kirtle, single, old, and all bestained; dyed with the sweat of his body, close-fitting and short, about a hand's breadth below the knee, threadbare, as though it would soon be worn out, ready to be ragged and rent. And in this I marvelled greatly, thinking: "Now this is unseemly clothing for the servant that is so highly bred to stand in, before so worshipful a Lord!" But inwardly, in him was shewed a ground of love—the love which he had to the Lord; it was equal to the love which the Lord had to him. The servant, of his wisdom, saw inwardly that there was but one thing to do that should be to the worship of the Lord. And the servant, for love, having no regard to himself nor to anything that might befall him, hastily did start and run, at the sending of his Lord, to do that which was his will and his worship. It seemed, by his outward clothing, as though he had been in continual labour, and a hard worker for a long time. But by the inward sight that I had, both of the Lord and of the servant, it seemed that he was a new servant: that is to say, now beginning his work—a servant who was never sent out before.

There was a treasure in the earth, which the Lord loved. I marvelled and thought what it might be. And I was answered in my understanding: "It is a food which is lovesome and pleasant to the Lord." For I saw the Lord sit, as a man,

and I saw neither food nor drink wherewith to serve him. This was one marvel. Another marvel was that this worthy Lord had no servant but one, and him he sent out. I beheld, thinking what manner of labour it might be that the servant would do. And then I understood that he would do the greatest labour and the hardest travail that there is: he would be a gardener, delving and dyking and sweating, and turning the earth up and down: he would seek the depths, and water the plants in season; and in this he would continue his travail, and make sweet floods to run, and noble plenteous fruit to spring forth. This fruit he would bring before the Lord, and serve him therewith to his liking; he would never return until he had made this food all ready, as he knew it would please his Lord; then he would take this food, with the drink, and bear it full worshipfully before the Lord. And all this time the Lord would sit, right in the same place, abiding the servant whom he sent out. Still I marvelled whence the servant came. For I saw in the Lord that he hath within himself endless life and all manner of goodness, save the treasure that was in the earth. And that, too, was grounded in the Lord, in marvellous deepness of endless love; but it was not all to his worship until his servant should have thus nobly prepared it, and brought it before him, presenting it in himself. Outside the Lord was right naught but wilderness.

I understood not all what this parable meant; and therefore I marvelled whence the servant came.

In the servant is comprehended the second person of the Trinity. And in the servant is comprehended Adam: that is to say, every-man. Thus, when I say "the son", this meaneth the Godhead which is equal to the Father's; and when I say "the servant", it meaneth Christ's manhood which is the true Adam. By the nearness of the servant is understood the Son; and by the standing at the left side is understood Adam.

The Lord is God the Father: the servant is the Son Jesus Christ. The Holy Ghost is the equal love which is in them both. When Adam fell, God's son fell; because of the true oneing which was made in heaven, God's Son could not be separated from Adam. (By Adam I understand every-man.) Adam fell from life to death unto the deeps of this wretched world, and after that into hell. God's Son fell, with Adam, into the deeps of the Maiden's womb, who was the fairest daughter of Adam; and that, for to excuse Adam from blame in heaven and earth; and mightily he fetched him out of hell. By the wisdom and the goodness that was in the servant is understood God's Son; by the poor clothing of the labourer, standing near the left side, is understood the manhood of Adam, with all the mischief and feebleness that followeth. For in all this our good Lord shewed his own Son and Adam as one man. The power and the goodness that we have is of Jesus Christ; the feebleness and blindness that we have is of Adam: which two were shewed in the servant. Thus hath our good Lord Jesus taken upon him all our blame. And therefore our Father nor may nor will any more blame assign to us than to his own well-beloved Son Jesus Christ. Thus was he the servant, before his coming into earth, standing ready before the Father in purpose, till what time he would send him to do the worshipful deed by which mankind was brought again into heaven. That is to say: notwithstanding that he is God, equal with the Father in respect of the Godhead; in his foreseeing purpose he would be man, to save man, in the fulfilling of the will of his Father.

So he stood before his Father as a servant, willingly taking upon himself all our charge. Then he set forth, full readily, at the Father's will. And straightway he fell, full low into the Maiden's womb; having no regard to himself, nor to his hard lot. The white kirtle is his flesh; its singleness, that there was right naught between the Godhead and the man-

hood; its straitness is poverty; its age of Adam's wearing; its stains, the sweat of Adam's travailing; its shortness sheweth the servant as labourer. And thus I saw the servant, as it were saying: "Lo, my dear Father, I stand before thee in Adam's kirtle, all ready to set out, and to run. I would be on the earth, to thy worship, whenever it is thy will to send me. How long must I desire it?" Full truly the Son knew when it would be the Father's will, and how long he must desire—that is to say, in respect of the Godhead; for he is the Wisdom of the Father. Wherefore this saying was shewed in the understanding of the manhood of Christ. For all mankind that shall be saved by the sweet incarnation and the passion of Christ, all is the manhood of Christ. He is the head and we are his members. To the members, the day and the time is unknown, when every passing woe and sorrow shall have an end, and the everlasting joy and bliss shall be fulfilled. To see this day and time, all the company of heaven longeth or desireth. And all those under heaven who shall come thither—their way is by longing and desiring; which longing and desiring was shewed in the servant's standing before the Lord; or else in the Son's standing before the Father in Adam's kirtle. For the longing and desiring of all mankind that shall be saved appeared in Jesus. Jesus is all that shall be saved, and all that shall be saved is Jesus; and all this of the charity of God, with the obedience, meekness and patience, and the virtues that belong to us.

Further, in this marvellous parable, I have teaching within me, as it were the beginning of an ABC, whereby I may have some understanding of our Lord's meaning. For all the privities of the whole Revelation are hid therein; notwithstanding that all the shewings are full of privities. The sitting of the Father betokeneth the Godhead; that is to say, it sheweth rest and peace; for in the Godhead there can be no travail. And that he sheweth himself as Lord betokeneth our

manhood. The standing of the servant betokeneth travail; on the left side, that he was not full worthy to stand straight in front of the Lord. His starting was the Godhead, and the running was the manhood. For the Godhead starteth from the Father, into the Maiden's womb: falling down into the taking of our nature. And in this falling he took great sore. The sore that he took was our flesh; in which, from the first, he had experience of mortal pains. The fact that he stood in awe before the Lord, and not straight in front of him, betokeneth that his clothing was not suited to the standing straight in front of the Lord; that could not, nor should not be his place as long as he was a labourer. Nor might he sit with the Lord in rest and peace till he had won his peace, rightfully, with his hard travail. And by the left side is meant that the Father allowed his own Son, willingly, in the manhood, to suffer all man's pain, without sparing him. That his kirtle should be almost in rags and tatters is understood to mean the rods and scourges, the thorns and the nails, the drawing and the dragging, his tender flesh rending (as I saw in some measure: the flesh was torn from the skull, hanging in little pieces, until the bleeding stopped, and it began to dry and cling again to the bone). And by the wallowing and the writhing, the groaning and mourning, is understood that he could never rise again almightily (from the time that he was fallen into the Maiden's womb), until his body was slain and dead, and he yielded his soul into the Father's hand along with all mankind for whom he was sent. At this point he began first to shew his might. For then he went into hell; and when he was there, then he raised up the great host out of the deep abyss, which had been truly knit to him in high heaven. His body lay in the grave until Easter morning; but from that time he lay never more. For there was truly and rightly ended the wallowing and the writhing, the groaning and the mourning. Our foul mortal flesh that God's

Son took upon himself, which was Adam's old kirtle, strait, threadbare and short, then by our Saviour was made fair, new, white and bright, of endless cleanness, large and ample: fairer and richer than was the clothing which I saw on the Father. For that clothing was blue; but Christ's clothing is now of a fair, seemly blending of colours which is so marvellous that I cannot describe it: for it is all of very worship. Now sitteth not the Lord on the earth in the wilderness; but he sitteth on his rich and noble seat which he made in heaven, most to his liking. Now standeth not the Son before the Father, as a servant before the Lord in awe, and half-naked; but he standeth before the Father on an equality, richly clothed in blissful fullness, with a crown upon his head of precious richness. For it was shewed that we are his crown—the crown which is the Father's joy, the Son's worship, the Holy Ghost's liking, and endless marvellous bliss to all that are in heaven. Now standeth not the Son before the Father on the left side, as a labourer; but he sitteth on the Father's right hand in endless rest and peace. (By this is not meant that the Son sitteth on the right hand beside his Father, as one man sitteth by another, in this life. For there is no such sitting, as I understand it, in the Trinity. But he sitteth on the Father's right hand: that is to say, right in the highest nobility of the Father's joy.)

Now is the spouse, God's Son, in peace, with his beloved wife, who is the fair maiden of endless joy. Now sitteth the Son, very God and very man, in his city in rest and in peace: the city which his Father hath allotted to him in his endless purpose; and the Father in the Son, and the Holy Ghost in the Father and in the Son.

THE FIFTY-FOURTH CHAPTER

We ought to rejoice that God dwelleth in our soul, and our soul in God; so that between God and our soul is nothing, but it is, as it were, all God. And how faith is ground of all power in our soul, by the Holy Ghost

AND through the great endless love that God hath to all mankind, he maketh no division, in love, between the blessed soul of Christ and the least soul that shall be saved. For it is full easy to believe and trust that the dwelling of the blessed soul of Christ is full high in the glorious Godhead. And truly, as I understood in our Lord's meaning, where the blessed soul of Christ is, there is the substance of all the souls that shall be saved by Christ.

Highly ought we to rejoice that God dwelleth in our soul; and much more highly ought we to rejoice that our soul dwelleth in God. Our soul is made to be God's dwelling-place; and the dwelling of our soul is God, which is unmade. A high understanding it is inwardly, to see and to know that God, who is our Maker, dwelleth in our soul. And a higher understanding it is, and more inwardly, to see and to know that our soul, that is made, dwelleth in God in substance. Of which substance, by God, we are what we are. And I saw no difference between God and our substance; but as it were all God. And yet my understanding took it that our substance is in God; that is to say, that God is God, and our substance is a creature in God.

For the almighty Truth of the Trinity, he is our Father; for he made us and keepeth us in him. And the deep Wisdom of the Trinity is our Mother, in whom we are enclosed. And the high Goodness of the Trinity is our Lord; and in him we are enclosed, and he in us. We are enclosed in the Father; and we are enclosed in the Son; and we are enclosed in the

Holy Ghost. And the Father is enclosed in us, and the Son is enclosed in us, and the Holy Ghost is enclosed in us: all-mightiness, all-wisdom, and all-goodness—one God, one Lord.

And our faith is a power that cometh from our kind substance into our sensual soul, by the Holy Ghost. In which power, all our virtues come to us; for without that, no man may receive virtues. For it is naught else but a right understanding, with true belief and sure trust, of our being: that we are in God and he in us—which we see not. And this power, with all other that God hath ordained to us coming therein, worketh in us great things. For Christ is mercifully working in us, and we are graciously disposed to him, through the gift and power of the Holy Ghost. This working maketh that we are Christ's children, and Christian in living.

THE FIFTY-FIFTH CHAPTER

Christ is our way, leading and presenting us to the Father. And as soon as the soul is infused in the body, mercy and grace work. And how the second Person took our sensuality to save us from a double death

AND thus Christ is our way; us surely leading in his laws. And Christ, in his body, mightily beareth us up into heaven. For I saw that Christ, us all having in him—that shall be saved by him—worshipfully presenteth his father in heaven with us. Which present with full thanks his Father receiveth, and courteously giveth it unto his Son, Jesus Christ. Which gift and working is joy to the Father, bliss to the Son, and liking to the Holy Ghost. And of all things that belong to us, it is most liking to our Lord that we rejoice in this joy which is in the blessed Trinity because of our salvation.

And this was seen in the ninth shewing, where it speaketh

more of this matter. And notwithstanding all our feeling—
woe or weal—God willeth that we understand and believe
that we are more verily in heaven than in earth. Our faith
cometh from the kind love of our soul, and from the clear
light of our reason, and from the steadfast mind which we
have of God, in our first making. And what time our soul is
breathed into our body—in which we are made sensual, at
once mercy and grace begin to work, having of us care and
keeping with pity and love. In which working, the Holy
Ghost formeth, in our faith, hope that we shall come again
to our substance up above, having increase and filled full of
the power of Christ, through the Holy Ghost.

Thus I understood that the sensuality is grounded in kind,
in mercy and in grace. Which ground enableth us to receive
gifts that lead us to endless life. For I saw full surely that our
substance is in God; and I also saw that in our sensuality God
is. For in the point where our soul is made sensual, there in
the same point is the city of God, ordained for him from
without-beginning. Into which city he cometh, and never
shall remove from it. For God is never out of the soul, in
which he shall dwell blessedly without end. And this was
seen in the sixteenth shewing, where it saith: "The place
that Jesus taketh in the soul, he shall never remove from it."

And all the gifts that God may give to the creature, he
hath given to his Son, Jesus, for us. Which gifts he, dwelling
in us, hath enclosed in him, unto the time that we shall be
full grown; our soul with our body, and our body with our
soul—each of them taking help of the other, until we are
brought up to our full stature, according to the workings of
Kind. And then, in this ground of Kind, the Holy Ghost,
with working of mercy, graciously breatheth into us gifts
leading to endless life.

And thus was my understanding led, of God, to see in him
and to realize, to understand and to know, that our soul is a

made trinity, like to the unmade blessed Trinity, known and loved from without-beginning; and in the making, oned to the Maker, as it is beforesaid. This sight was full sweet and marvellous to behold, peaceful and restful, secure and delightful. And because of the worshipful oneing that was thus made, of God, between the soul and the body, it must needs be that man's kind should be restored from a double death. Which restoring might never be, until the time that the second Person in the Trinity had taken the lower part of man's kind, to whom that higher part was oned, in the first making. And these two parts were in Christ—the higher and the lower; which is but one soul. The higher part was ever in peace with God, in full joy and bliss; the lower part, which is sensuality, suffered for the salvation of mankind.

And these two parts were seen and felt in the eighth shewing; in which my mind was filled full of feeling and mind of Christ's passion and his dying. And furthermore with this was a subtle feeling and a secret inward sight of the high part. And that was shewed in the same time in which I could not, in spite of the friendly offer, look up into heaven. And that was because of that same mighty beholding of the inward life. Which inward life is that high substance, that precious soul which is endlessly in joy of the Godhead.

THE FIFTY-SIXTH CHAPTER

*It is easier to know God than our soul; for God is to us nearer.
And therefore, if we will have knowing of it, we must seek into
God. And he willeth that we desire to have knowledge of kind,
mercy and grace* ✓

AND thus I saw full surely that it is readier to us and more easy, to come to the knowing of God than to know our own

soul. For our soul is so deep-grounded in God and so endlessly treasured, that we may not come to the knowing thereof until we have, first, knowing of God, who is the Maker; to whom it is oned. But notwithstanding I saw that we have, of our fullness, the desire wisely and truly to know our own soul; whereby we are learned to seek it where it is: and that is, in God. And thus, by the gracious leading of the Holy Ghost, we shall know them both in one. Whether we are stirred to know God or our own soul, both stirrings are good and true.

God is nearer to us than our own soul. For he is the ground in whom our soul standeth; and he is the mean that keepeth the substance and sensuality together, so that they shall never part. For our soul sitteth in God in very rest; and our soul standeth in God in sure strength; and our soul is kindly rooted in God in endless love. And therefore, if we will to have knowing of our soul, and communing and dalliance therewith, it behoveth to seek into our Lord God, in whom it is enclosed. And of this enclosing I saw and understood more in the sixteenth shewing, as I shall say.

And as regards our substance, it may rightly be called our soul. And as regards our sensuality, it may rightly be called our soul. And that is, by the oneing that it hath in God. That worshipful city that our Lord Jesus sitteth in, it is our sensuality, in which he is enclosed. And our kindly substance is enclosed in Jesus; sitting, with the blessed soul of Christ, in rest in the Godhead. And I saw full surely that it must needs be that we should be in longing and in penance, until the time that we be led so deep into God, that we verily and truly know our own soul.

And soothly I saw that into this high deepness our good Lord himself leadeth us, in the same love wherewith he made us, and in the same love wherewith he bought us, by mercy and grace, through the power of his blessed passion.

And notwithstanding all this, we may never come to the full knowing of God, until we know, first, clearly, our own soul. For until the time that it is in the fullness of its powers we cannot be all holy; and that is, until our sensuality, by virtue of Christ's passion, be brought up into the substance, with all the profits of our tribulation that our Lord shall make us to get, by mercy and grace.

I had, in part, touching: and it is grounded in kind. That is to say, our reason is grounded in God, who is substantial kindhood. Of this substantial kindhood, mercy and grace spring, and spread into us; working all things in fulfilling of our joy. These are our ground, in which we have our being, our increase and our fulfilling. For in kind we have our life and our being; and in mercy and grace we have our increase and our fulfilling. Here are three properties in one goodness; and wherever one worketh, all work, in the things which now belong to us. God willeth that we understand, desiring with all our heart and all our strength to have knowing of them, ever more and more unto the time that we shall be full filled. For fully to know them and clearly to see them is naught else but the endless joy and bliss that we shall have in heaven; which God willeth that we begin here, in the knowing of his love. For by our reason alone we cannot profit, unless we have, equally therewith, mind and love. Nor can we be saved merely in that we have our kindly ground in God; unless we have, coming of the same ground, mercy and grace. For of these three workings, all together, we receive all our goods. Of which the first is goods of kind. For in our first making God gave us much good; and also greater goods, such as we could receive only in our spirit. But his foreseeing purpose, in his endless wisdom, willed that we should be double.

THE FIFTY-SEVENTH CHAPTER

In our substance we are full: in our sensuality we fail—which God will restore by mercy and grace. And how our kind, which is the higher part, is knit to God in the making: and God, Jesus, is knit to our kind in the lower part, in our flesh taking: and of faith spring other virtues: and Mary is our Mother

AND in respect of our substance, he made us so noble and so rich that ever more we work his will and his worship. (Where I say “we”, it meaneth “man that shall be saved”.) For truly I saw that we are whom he loveth and do what him liketh, lastingly and without any stint. And of this great richness and of this high nobility, virtues, according to measure, come to our soul, what time it is knit to our body. In which knitting we are made sensual. And thus in our substance we are full, and in our sensuality we fail. Which failing God willeth to restore and fulfil by the working of mercy and grace, plenteously flowing into us from his own kind goodness. And thus this kind goodness ensureth that mercy and grace worketh in us. And the kind goodness that we have of him enableth us to receive the working of mercy and grace.

I saw that our kind is in God, wholly; in which he maketh diversities, flowing out of him, to work his will. Whomso kind keepeth, and mercy and grace restore and fulfil, of these none shall perish. For our kind which is the higher part is knit to God in the making; and God is knit to our kind which is the lower part, in taking of our flesh. And thus in Christ our two kinds are oned; for Christ is comprehended in the Trinity, in whom our higher part is grounded and rooted; and our lower part the second Person hath taken—which kind was first prepared for him. For I saw full truly that all the works that God hath done, or ever shall, were

full known to him and before-seen, from without-beginning. And for love he made mankind; and for the same love, himself would become man.

The next good that we receive is our faith; in which our profiting beginneth. And it cometh, this high largesse, of our kind substance, into our sensual soul. And it is grounded in us, and we in it, through the kind goodness of God, by the working of mercy and grace. Of this working come all our goods whereby we are directed and brought to salvation.

For the commandments of God come therein; concerning which we ought to have a two-fold understanding. One is, that we should understand and know what his biddings are, and how to love them and keep them. The other is that we should know his forbiddings—how to hate them and refuse them. For in these two is all our working comprehended.

Also in our faith come the seven sacraments, each following other in the order in which God hath instituted them for us: and every sort of virtue. For the same virtues that we have received of our substance, as given to us in kind, out of the goodness of God—these same virtues are given to us by the working of mercy, renewed in grace through the Holy Ghost. Which virtues and gifts become our treasure in Jesus Christ. For in that same time that God knit himself to our body in the maiden's womb, he took our sensual soul. In taking which, having enclosed us all in himself, he oned it to our substance. In this oneing he was perfect man; for Christ, having knit in himself every man that shall be saved, is perfect man.

Thus our Lady is our Mother in whom we are all enclosed; and, of her, born in Christ. For she that is Mother of our Saviour is Mother of all that are saved in our Saviour. And our Saviour is our true Mother, in whom we are endlessly borne; and we shall never come out of him.

Plenteously, fully and sweetly was this shewed. And it is spoken of in the first shewing, where it said: "We are all in him enclosed, and he is enclosed in us". And it is spoken of in the sixteenth shewing, where it saith he sitteth in the soul. For it is his liking to reign in our understanding blissfully, and to sit in our soul restfully, and to dwell in our soul endlessly; working us all into him. In which working he willeth that we be his helpers, giving to him all our mind; learning his laws, keeping his counsels, desiring that all be done that he doeth, truly trusting in him. For verily I saw that our substance is in God.

THE FIFTY-EIGHTH CHAPTER

God was never displeased with his chosen Wife; and of three properties in the Trinity, Fatherhood, Motherhood and Lordship: and how our substance is in each Person, but our sensuality is in Christ alone

GOD the blissful Trinity—which is everlasting Being, right as he is endless from without-beginning, right so it was in his endless purpose to make man's kind. Which fair kind was first prepared for his own Son, the second Person. And whenso he would, by full accord of all the Trinity, he made all of us at once. And in our making he knit us and oned us to himself. By which oneing we are kept as clean and as noble as we were made. By virtue of that same precious oneing, we love our Maker and like him, praise him and thank him and endlessly rejoice in him. And this is the working which is wrought continually in every soul that shall be saved—the aforesaid godly will.

And thus, in our making, God almighty is our kindly Father: and God all-wisdom is our kindly Mother: with the

love and goodness of the Holy Ghost; which is all one God, one Lord. And in the knitting and the oneing he is our very true Spouse, and we his loved wife and his fair maiden. With which wife he was never displeased; for he saith: "I love thee, and thou lovest me, and our love shall never be parted in two."

I beheld the working of all the blessed Trinity. In which beholding I saw and understood these three properties: the property of the Fatherhood, and the property of the Motherhood, and the property of the Lordship—in one God. In our Father almighty we have our keeping and our bliss, in respect of our kindly substance (which is applied to us by our creation), from without-beginning. And in the second Person, in understanding and wisdom, we have our keeping in respect of our sensuality, our restoring and our saving. (For he is our Mother, Brother and Saviour.) And in our good Lord the Holy Ghost we have our rewarding and our enrichment for our living and our travail: which, of his high plenteous grace, and in his marvellous courtesy, endlessly surpasseth all that we desire.

For all our life is in three. In the first we have our being: and in the second we have our increasing: and in the third we have our fulfilling. The first is kind: the second is mercy: the third is grace. For the first: I saw and understood that the high might of the Trinity is our Father, and the deep wisdom of the Trinity is our Mother, and the great love of the Trinity is our Lord. And all these we have in kind and in our substantial making.

And furthermore, I saw that the second Person, who is our Mother substantially—the same very dear Person is now become our Mother sensually. For of God's making we are double: that is to say, substantial and sensual. Our substance is that higher part which we have in our Father, God almighty. And the second Person of the Trinity is our Mother

in kind, in our substantial making—in whom we are grounded and rooted; and he is our Mother of mercy. in taking our sensuality. And thus “our Mother” meaneth for us different manners of his working, in whom our parts are kept unseparated. For in our Mother Christ, we have profit and increase; and in mercy he re-formeth and restoreth us: and by the power of his passion, his death and his uprising, oned us to our substance. Thus worketh our Mother in mercy to all his beloved children who are docile and obedient to him.

And grace worketh with mercy; and especially in two properties, as it was shewed. Which working belongeth to the third Person, the Holy Ghost; he worketh by rewarding and giving. Rewarding is a gift—fulfilment of a pledge—that the Lord maketh to them that have laboured; and giving is a courteous working, of grace, full filling and surpassing all that is deserved by creatures.

Thus in our Father, God almighty, we have our being. And in our Mother of mercy we have our reforming and our restoring; in whom our parts are oned, and all made perfect man; and by the enriching and giving, in grace, of the Holy Ghost, we are full filled. And our substance is in our Father, God almighty; and our substance is in our Mother, God all-wisdom; and our substance is in our Lord God the Holy Ghost, all-goodness. For our substance is whole in each Person of the Trinity, which is one God. But our sensuality is only in the second Person, Christ Jesus: in whom is the Father and the Holy Ghost. And in him and by him we are mightily taken out of hell, and out of the wretchedness in earth, and worshipfully brought up into heaven; and blissfully oned to our substance, increased in richness and nobility, by the power of Christ and by the grace and working of the Holy Ghost.

THE FIFTY-NINTH CHAPTER

Wickedness is turned to bliss, in the chosen, by mercy and grace: for the property of God is to do good against ill, by Jesus, our Mother in kind grace; and the highest soul in virtue is the meekest—of which ground we have all other virtues

AND all this bliss we have by mercy and grace; which sort of bliss we might never have had nor known, if that property of goodness which is in God (whereby we have this bliss) had been cancelled out. For wickedness hath been permitted to rise up contrary to the goodness. But the goodness of mercy and grace stood contrary against that wickedness, and turned all to goodness and worship—unto all that shall be saved. For it is the property in God which doeth good against evil.

Thus Jesus Christ, who doeth good against evil, is our very Mother. We have our being of him, there, where the ground of Motherhood beginneth; with all the sweet keeping of love that endlessly followeth. As truly as God is our Father, so truly is God our Mother. And that shewed he in all, and especially in these sweet words where he saith "I it am". That is to say:

I it am: the might and the goodness of the Fatherhood. I it am: the wisdom and the kindness of Motherhood. I it am: the light and the grace that is all blessed love. I it am, the Trinity. I it am, the Unity. I it am the high sovereign Goodness of all manner thing. I it am that maketh thee to love. I it am that maketh thee to long. I it am, the endless fulfilling of all true desires.

For where the soul is highest, noblest and most worshipful, there it is lowest, meekest and mildest. And of this substantial ground we have all our virtues, in our sensuality, by

gift of kind, and by helping and speeding of mercy and grace—without which we cannot profit. Our high Father almighty God, who is Being, he knew us and loved us from before-any-time. Of which knowing, in his full marvellous deep Charity, by the foreseeing endless counsel of all the blessed Trinity, he willed that the second Person should become our Mother, our Brother, and our Saviour. Whereof it followeth that as truly as God is our Father, so truly is God our Mother. Our Father willeth, our Mother worketh, our good Lord the Holy Ghost confirmeth. And therefore it belongeth to us to love our God, in whom we have our being; him reverently thanking and praising for our making; mightily praying to our Mother for mercy and pity, and to our Lord the Holy Ghost for help and grace. For in these three is all our life—kind, mercy and grace; whereof we have mildness, patience and pity, and hating of sin and wickedness. For it belongeth properly to the virtues to hate sin and wickedness.

And thus is Jesus our true Mother in kind, of our first making; and he is our true Mother in grace by his taking of our made kind. All the fair working and all the sweet kindly offices of most dear Motherhood are appropriated to the second Person. For in him we have this godly will whole and secure without end, both in kind and in grace, of his own proper goodness. I understand three types of beholding of Motherhood in God. The first is the ground of making of our kind. The second is the taking of our kind—and there beginneth the Motherhood of grace. The third is Motherhood in working. And therein is a forth-spreading, by the same grace, of a length and breadth, of a height and a deepness without end. And all is one love.

THE SIXTIETH CHAPTER

How we are brought again and forthspread, by mercy and grace, of our sweet, kind and ever-loving Mother Jesus; and of the properties of motherhood. But Jesus is our true Mother, feeding us, not with milk, but with himself: opening his side unto us, and challenging all our love

BUT now it behoveth me to say a little more of this forthspreading, as I understand it in the meaning of our Lord: how that we are brought again by the Motherhood of mercy and grace into the kindly state, wherein we were made, by the Motherhood of kind love; which kind love never leaveth us.

Our kind Mother, our gracious Mother—for he would all wholly become our Mother in all things—he made the ground of his work to be full low and full mildly in the Maiden's womb. And that shewed he in the first shewing, where he brought that meek maiden before the eye of my understanding, in the simple stature, as she was when she conceived. That is to say: our high God, the sovereign Wisdom of all, in this lowly place he arrayed him and made him all ready; in our poor flesh, himself to do the service and office of Motherhood, in all things.

The mother's service is nearest, readiest and surest; nearest: for it is most of kind; readiest: for it is most of love; surest: for it is most of truth. This office no one might nor could ever do to the full, except he alone. We know that all our mothers bear us to pain and to dying; a strange thing, that! But our true Mother Jesus, he alone beareth us to joy and to endless living; blessed may he be! Thus he sustaineth us within him, in love and in travail unto the full time in which he willed to suffer the sharpest throes and most grievous pains that ever were, or ever shall be; and he died at the last. Yet all this might not fully satisfy his marvellous

love. And that shewed he in these high overpassing words of love: "If I could suffer more, I would suffer more". He could no more die, but he would not cease working.

Wherefore it behoveth him to feed us; for the very dear love of motherhood hath made him our debtor. The mother can give her child to suck of her milk. But our precious Mother Jesus, he can feed us with himself; and doth, full courteously and tenderly, with the Blessed Sacrament, that is the precious food of true life. And with all the sweet sacraments he sustaineth us full mercifully and graciously. And this was his meaning in those blessed words, where he said: "I it am that Holy Church preacheth to thee and teacheth thee"; that is to say, all the health and the life of the sacraments. "All the power and the grace of my word, all the goodness that is ordained to thee in Holy Church, I it am."

The mother can lay her child tenderly to her breast. But our tender Mother Jesus can lead us, homely, into his blessed breast, by his sweet open side; and shew us there, in part, the Godhead and the joys of heaven, with a ghostly sureness of endless bliss. And that shewed he in the ninth Revelation, giving the same understanding in the sweet words where he saith: "Lo, how I love thee"—looking into his blessed side, rejoicing.

This fair lovely word *Mother*, it is so sweet and so kind in itself, that it cannot truly be said to any nor of any, but to him and of him who is very Mother of life and of all. To the property of Motherhood belongeth kind love, wisdom and knowing; and it is God. For though it is true that our bodily forthbringing is but little, lowly and simple in comparison with our ghostly forthbringing; yet it is he that doeth the first in the creatures by whom it is done. The kind loving mother understandeth and knoweth the need of her child. She keepeth it full tenderly, as the kind and condition of

motherhood will. And ever as it waxeth in age and in stature, she changeth her way of working, but not her love. And when it is come to a more advanced age, she suffereth it to be chastised, for the breaking down of vices, and to make the child receive virtues and grace. This work, with all that is fair and good, our Lord doeth it, in those by whom it is done.

Thus he is our Mother in kind by the working of grace in the lower part, for the sake of the higher. And he willeth that we know it. For he willeth to have all our love fastened to him. And in this I saw that all the debts that we owe, by God's bidding, to fatherhood and motherhood is fulfilled in true loving of God. Which blessed love Christ worketh in us. And this was shewed in everything; but especially in the high plenteous words, where he saith: "I it am that thou lovest".

THE SIXTY-FIRST CHAPTER

Jesus useth more tenderness in our ghostly bringing forth: though he suffereth us to fall, for the knowing of our wretchedness, he hastily raiseth us: not breaking his love because of our trespass, for he cannot suffer his child to perish; for he willeth that we have the quality of a child, fleeing to him always in our necessity

AND in our ghostly forthbringing he useth more tenderness (without any comparison) by as much as our soul is of more price in his sight. He kindleth our understanding, he prepareth our ways, he comforteth our soul, he enlighteneth our heart; and giveth us, in part, a knowing and loving in his blissful Godhead, with gracious mind of his sweet manhood and his blessed passion, with courteous marvelling at his high surpassing goodness. And he maketh us to love all that

he loveth, for his love; and to be well satisfied with him, and with all his works.

And when we fall, hastily he raiseth us by the clasping of his love and the touching of his grace. And when we are strengthened by his sweet working, then we deliberately choose him, by his grace, to be his servants and his lovers, lastingly without end. And yet, after this, he suffereth some of us to fall more hard and more grievously than ever we did before—or so it would seem. And then we think (for we are not all wise) that all we have begun is brought to naught. But it is not so. For we needs must fall; and we needs must see it. For if we fell not, we should never know how feeble and how wretched we are, of ourselves. Nor should we know so fully the marvellous love of our Maker. For we shall truly see in heaven, without end, that we have grievously sinned in this life. Yet notwithstanding this, we shall truly see that we were never hurt in his love; nor were any the less precious in his sight. By the experience of this falling we shall have an high and a marvellous knowing of love in God, without end. For staunch and marvellous is that love which cannot or will not be broken because of trespass.

This was one understanding that was profitable. Another is the lowliness and meekness that we shall get by the sight of our falling. For thereby we shall highly be raised in heaven—to which we could never come without that meekness. And therefore we need to see it. For if we see it not, even though we fell, it would not profit us. Ordinarily, first we fall, and then we see it. And both are of the mercy of God. The mother may suffer her child to fall sometimes, and to be distressed in different ways, for its own profit. But she can never permit that any manner of peril come to her child, because of her love. And though, possibly, an earthly mother may suffer her child to perish, our heavenly Mother Jesus can never suffer us who are his children to perish. For

he is almighty, all-wisdom and all-love: and so is none but he. Blessed may he be!

But oftentimes, when our falling and our wretchedness is shewed to us, we are so sore adread, and so greatly ashamed of ourselves, that we scarcely know where to put ourselves. Yet even then our courteous Mother willeth not that we flee away: nothing could be more displeasing to him. Rather, he willeth us to behave as a child. For when it is distressed and afraid, it runneth hastily to the mother. And if it can do naught else, it cryeth to the mother for help, with all its might. So will he have us behave as the meek child, saying thus: "My kind Mother, my gracious Mother, my most dear Mother, have mercy on me. I have made myself foul and unlike to thee; and I cannot or may not amend it but with thine help and grace." And if we do not feel eased at once, then we may be sure that he useth the way of a wise mother. For if he see that it is for our profit to mourn and to weep, he suffereth that, with ruth and pity—until the right time, out of love.

It is his will, then, that we behave as a child, who ever more kindly trusteth to the love of the mother, in weal and in woe. And he willeth that we betake us, mightily, to the faith of Holy Church; and find in her our most dear Mother, in solace and true understanding, with all the Communion of Saints. For a single person may often be broken—or so it seemeth to the self. But the whole Body of the Church was never broken, nor ever shall be, without end. And therefore a sure thing it is, a good and a gracious, to will, meekly and mightily, to be fastened and oned to our Mother Holy Church; that is, Christ Jesus. For the flood of mercy that is his most dear blood and precious water is plenteous to make us fair and clean. The blessed wounds of our Saviour are open, and rejoyce to heal us. The sweet gracious hands of our Mother are ready and diligent about us.

For he, in all this working, fulfilleth the office of a kind nurse that hath naught else to do but to attend to the well-being of her child. It is his office to save us: it is his worship to do it, and it is his will that we know it. For he willeth that we love him sweetly, and trust in him meekly and mightily. And this shewed he in these gracious words, "I keep thee full surely".

THE SIXTY-SECOND CHAPTER

The love of God suffereth never his chosen to lose time: for all their trouble is turned into endless joy; and how we are all obliged to God for kindness and for grace; for every kind is in man: and we need not seek out to know various kinds, but Holy Church alone

IN that time he shewed our frailty and our falling, our being broken and despoiled, our being crossed and accused: and all our woe, as far forth as methought could ever befall us in this life. But with it he shewed his blessed might, his blessed wisdom, his blessed love—that he keepeth us, in this time, as tenderly and as sweetly (for his worship) and as surely unto our salvation, as he doth when we are most in solace and comfort. And with that he raiseth us ghostly and highly in heaven; and turneth all to his worship and to our joy, without end.

For his precious love never suffereth us to lose time; and all this is of the kind goodness of God, by the working of grace. God is kind in his Being. That is to say: the Goodness which is Kind, is God. He is the Ground: he is the Substance: he is the very thing called Kindness. And he is the very Father and the very Mother of kinds. And all kinds that he hath made to flow out of him to work his will, they must

be restored and brought again into him, by the salvation of man, through the working of grace. For of all the kinds that he hath set in various creatures separately, only in man is all the whole—in fullness and in power, in beauty and in goodness, in royalty and nobility: in all manner of eminence, of preciousness and honour.

Here may we see that we are all indebted to God for kind, and we are indebted to God for grace. Here may we see that we need not go very far out of our way to get to know various kinds, but merely to Holy Church, into our Mother's breast; that is to say, into our own soul, where our Lord dwelleth. And there shall we find all; now in faith and in understanding, and afterwards truly in himself, clearly, in bliss. But let no man nor woman understand this of himself, individually; for it is not so. This fair kind, it is general; it is our precious Mother, Christ. For him was this fair kind prepared: for the worship and nobility of man's making and for the joy and the bliss of man's salvation; just as he saw, understood and knew it, from without-beginning.



THE SIXTY-THIRD CHAPTER

Sin is more painful than hell: and vile and harmful to kind; but grace saveth kind and destroyeth sin; the children of Jesus are not yet all born; they pass not the stature of childhood, but live in feebleness until they come to heaven, where joys are ever new, ever beginning, without end

HERE may we see that it truly belongeth to us, of kind, to hate sin. For kind is all good and fair in itself. And grace was sent out to save kind and keep kind; and destroy sin and bring again fair kind into the blessed place whence it came (that is, God), with more nobleness and worship, by the vir-

tuous working of grace. For it shall be seen before God, by all his Holy Ones, in joy without end.

Yet kind hath been tried in the fire of tribulation, and in it was found no lack nor defect. Thus are kind and grace one accord. For grace is God, and unmade Kind is God. He is two, in manner of working (but one in love): and neither of them worketh without the other—they may not be parted. And when we, by the mercy of God and with his help, accord ourselves to kind and to grace, we shall see truly that sin is worse, more vile and more painful than hell—there is no comparison; it is contrary to our fair kind. For as truly as sin is unclean, as truly sin is unkind. All this is a horrible thing to see for the loving soul that would be all fair and shining in the sight of God, as kind and grace teach.

But let us not be adread of this, except in as much as dread may speed us; but meekly make we our moan to our most dear Mother. And he shall all besprinkle us in his precious blood, and make our soul full soft and full mild, and heal us to full fairness in the process of time—for thus it is most worship to him, and joy to us without end.

And of this sweet fair working he shall never cease nor stint himself until all his most dear children be born and brought forth. And that shewed he where he gave the understanding of the ghostly thirst, which is the love-longing that shall last till doomsday.

Thus in our true Mother Jesus our life is grounded, in the foreseeing wisdom of himself from without-beginning, with the high might of the Father and the sovereign goodness of the Holy Ghost. And in the taking of our kind he quickened us; and in his blessed dying upon the cross he bore us to endless life. And from that time, and now, he feedeth us and furthereth us, and ever shall until doomsday: right as the high sovereign kindness of Motherhood willeth, and the kindly need of childhood demandeth.

Fair and sweet is our heavenly Mother in the sight of our soul; precious and lovely are the gracious children in the sight of our heavenly Mother, with mildness and meekness and all the fair virtues that belong, in kind, to children. For kindly the children despair not of the mother's love, kindly the child presumeth not of itself, kindly the child loveth the mother and each one of them the other. These are the fair virtues (with all others that are like to them) wherewith our heavenly Mother is served and pleased. And I understood that there is no higher stature in this life than childhood—in the feebleness and failing of might and understanding—until the time that our gracious Mother hath brought us up to our Father's bliss. And there shall truly be made known to us his meaning, in the sweet words where he saith: "All shall be well; and thou shalt see it thyself that all manner thing shall be well."

THE SIXTY-FOURTH CHAPTER

The fifteenth Revelation. The absence of God in this life is full great pain to us, apart from other travail; but we shall suddenly be taken from all pain, having Jesus for our Mother, and our patient abiding is greatly pleasing to God; and God's will is that we take our distress lightly, for love, believing ourselves always on the point of being delivered

AND then shall the bliss of our Motherhood in Christ be begun anew in the joys of our Father, God. Which new beginning shall last without end. This new beginning I understood thus: that all his blessed children, who are come out of him by kind, should be brought again into him by grace.

Before this time, I had, of God's gift, great longing and desire to be delivered of this world and of this life. For

oftentimes I beheld the woe that is here, and the weal and the blessed being that is there. And even if there had been no pain in this life, but the absence of our Lord, it seemed to me, sometimes, that it was more than I might bear. And this made me to mourn, and earnestly to long; and also because of my own wretchedness, sloth and weariness—that it liked me not to live and to travail as it fell to me to do.

And to all this our Lord answered, for comfort and patience, and said these words:

Suddenly thou shalt be taken from all thy pain, from all thy sickness, from all thy distress and from all thy woe. And thou shalt come up above, and thou shalt have me for thy meed, and thou shalt be filled full of joy and bliss. And thou shalt never more have any manner of pain, nor any manner of sickness, nor any manner of disliking, nor wanting of will; but ever joy and bliss without end. Why then should it grieve thee to suffer a while, since it is my will, and for my worship?

And in this word “suddenly thou shalt be taken”, I saw that God rewardeth man for the patience that he hath in abiding God’s will and his time; and that man stretcheth his patience across the time of his living, through unknowing of the time of his passing. This is of great profit. For if man knew his time, he would not have patience over that time.

And also it is God’s will, that while the soul is in the body, it should seem to it that it is ever on the point of being taken. For all this life and this longing that we have here is but a point. And when we be taken suddenly out of pain into bliss, then pain shall be naught.

And in this time I saw a body lying on the earth. Which body was a heavy, fearful sight, without shape or form—a bloated mass of stinking mud. And suddenly, out of this

cf Blake

body sprang a full fair creature, a little child fully shapen and formed, swift and full of life and whiter than the lily: it quickly glided up into heaven. The bloated mass of the body betokeneth the great wretchedness of our mortal flesh; and the littleness of the child betokeneth the cleanness and the purity of our soul. And I thought: "With this body this child's fairness cannot remain: nor can any foulness of body dwell with this child".

It is full blissful for man to be taken from pain, more than for pain to be taken from man. For if pain be taken from us, it can come again. Therefore this is a sovereign comfort and a blissful beholding for a soul in longing, that we shall be taken from pain. For in this promise I saw the merciful compassion that our Lord hath in us, for our woe, and a courteous pledge of cleansing deliverance. For it is his will that we be comforted in overpassing joy. And that he shewed in these words: "And thou shalt come up above: and thou shalt have me for thy meed: and thou shalt be filled full of joy and bliss."

It is God's will that we set the point of our thought in this blissful beholding as oftentimes as we may and for as long a time keep ourselves therein, with his grace. For this is a blissful contemplation for the soul that is led of God; and it is full much to his worship, for the time that it lasteth.

And when we fall again to ourselves, by heaviness and ghostly blindness and feeling of pains ghostly and bodily, by reason of our frailty, it is God's will that we know that he hath not forgotten us. And so meaneth he in these words, and saith for comfort: "And thou shalt never more have pain in any manner: nor any manner of sickness, nor any manner of disliking, nor wanting of will; but ever joy and bliss. Why should it then grieve thee to suffer awhile, since it is my will and to my worship?" It is God's will that we take his promises and his comforting as fully and as mightily

as we may. And also it is his will that we take our abidings and our distress as lightly as we may, and set them at naught. For the more lightly that we take them, and the less price that we set on them, for love, the less pain shall we have in feeling of them, and the more thanks and meed shall we have for them.

THE SIXTY-FIFTH CHAPTER

He that chooseth God, for love, with reverent meekness, is sure to be saved; which reverent meekness seeth the Lord to be marvellous great, and the self marvellous little; and it is God's will that we dread nothing but him, for the power of our enemy is locked in our Friend's hand; and therefore all that God doeth shall be of great liking to us

AND thus I understood that what man or woman deliberately chooseth God in this life, for love, may be sure that he is loved without end. Which endless love worketh in him that grace. For he willeth us to hold trustfully to this—that we be as sure, in hope, of the bliss of heaven whilst we are here, as we shall be, in certainty, when we are there. And ever the more liking and joy that we take in this sureness, with reverence and meekness, the better it liketh him. For this reverence that I mean (as it was shewed) is a holy courteous dread of our Lord, to which meekness is knit; and that is, that a creature see the Lord marvellous great, and herself marvellous little.

These virtues are had endlessly by the beloved of God. And they may now be seen and felt, in a measure, by the gracious presence of our Lord, when it is given. Which presence is most desirable, in everything. For it worketh that marvellous sureness, in true faith and steadfast hope, by the greatness of charity, in dread that is sweet and delightful. It

is God's will that I see myself as much bound to him in love, as if all that he hath done he had done for me. And thus should every soul think in regard of his Lover. That is to say: the charity of God maketh in us such a unity, that, when it is truly seen, no man can part himself from another. And so each soul ought to think that God hath done for him all that he hath done. *

And this sheweth he to make us to love him and like him, and nothing dread but him. For it is his will that we know that all the might of our enemy is locked in our Friend's hands. And therefore the soul that knoweth this surely, she shall dread only him whom she loveth. All other dreads—she setteth them among passions, bodily sickness and imaginations. And therefore, though we be in so much pain, woe and distress that it seemeth that we can think of naught but the state that we are in, or that we feel; as soon as we may, let us pass lightly over it, and set it at naught. And why? Because God willeth us to know that if we know him and love him and reverently dread him, we shall have peace and be in great rest; and all that he doeth shall be great liking to us. And this shewed our Lord in these words: "Why should it then grieve thee to suffer awhile, seeing it is my will and to my worship?"

Now have I told you of fifteen shewings, as God vouchsafed to minister them to my mind: renewed by lightings and touchings, I hope of the same Spirit that shewed them all. Of which fifteen shewings the first began early in the morning, about the hour of four. And they lasted, shewn in order full fair and surely, each following the other, until it was past three in the day.

generally, to all my even-christians, as is before said. And such is God's will. This word, "Thou shalt not be overcome", was said full sharply and full mightily, for sureness and comfort against all tribulations that may come. He said not "Thou shalt not be troubled, thou shalt not be travailed, thou shalt not be distressed"; but he said "Thou shalt not be overcome". It is God's will that we take heed to these words, and that we be ever mighty in faithful trust in weal and woe. For he loveth us and liketh us; and so willeth he that we love him and like him, and mightily trust in him. And all shall be well. And then all was finished, and I saw no more.

THE SIXTY-NINTH CHAPTER

Of the Devil's second long temptation to despair

AFTER this, the fiend came again with his heat and his stench, and made me full busy. The stench was so vile and so painful, and the bodily heat so dreadful and hard to bear! Also, I heard talking, bodily, as between two people; and both, to my thinking, talked at once (as though they were in parliament), with great earnestness; and all was soft whispering. And I understood not what they said. All this, it appeared, was to move me to despair; it seemed as though they scornfully imitated the telling of the Beads when they are said with noise of words, with much failing of that devout attention and wise diligence which we owe to God in our prayer. But our good Lord gave me the grace mightily to trust in him, and to comfort my soul with bodily speech—as I might have done for another person who was in distress.

Yet it seemed to me that all this could not be likened to any bodily business.

with all the meaning that he gave, and with the next words that follow: "Keep thee therein and trust thereto". Thus I am bound to keep it in my faith.

Yet on the same day that it was shewed, when the sight of it was passed, as a wretch I forsook it, and openly said that I had raved. But our Lord Jesus, of his mercy, would not let it perish. He shewed it all again within my soul; and with more fullness—with the blessed light of his precious love, saying these words full mightily and full meekly: "Know it now well, that it was no raving that thou saw today". As if he had said: "Because the sight had passed from thee, thou loosedst it, and couldst not or mightest not keep it. But know it now." That is to say "now thou seest it". This was said not only for this time, but also that I might set thereupon the ground of my faith—there where he saith in the words immediately following: "but take it and believe it, and keep thee therein and comfort thee therewith, and trust thereto: and thou shalt not be overcome."

THE SEVENTY-FIRST CHAPTER

In all tribulation we must be steadfast in the faith, trusting mightily in God: for if our faith had no enmity it would deserve no meed; and how all these shewings are in the faith

IN these six words that follow where he saith "take it", his meaning is to fasten it faithfully in our heart. For he willeth that it dwell with us, in faith, unto our life's end: and afterwards, in fullness of joy. It is his will that we have ever faithful trust in his blessed promises, knowing his goodness. For our faith is contraried in diverse manners by our own blindness and our ghostly enemy, within and without. And therefore our precious Lover helpeth us with ghostly light and true teaching in diverse manners within and without;

whereby we may know him. And therefore in whatever manner he teacheth us, he willeth that we perceive him wisely, receive him sweetly, and keep us in him faithfully.

Above the faith there is no goodness kept in this life, as to my sight. And beneath the faith there is no health of soul. But in the faith—there willeth our Lord that we keep us. For we are able, by his goodness and his own working, to keep us in the faith. By his sufferance, through ghostly enmity, we are tried in the faith and made mighty. For if our faith had not enmity, it would deserve no meed. Such is the understanding that I have of our Lord's meaning.

Glad and merry and sweet is the blissful lovely looking of our Lord into our souls. For he ever beholdeth us as we live in loving longing; and it is his will that our soul look gladly unto him, to grant him his meed. And thus I hope that he, with his grace, hath brought and shall bring even more, that outward regard into the inward; and make us all at one with him and with each other, in that true lasting Joy which is Jesus.

I have understanding of three lookings of our Lord. The first is the look which he shewed in his passion, whilst he was with us in this life, in his dying. And though this looking is mournful and sorrowful, yet it is glad and merry: because he is God. The second look is of pity and ruth and compassion. And this sheweth he to all his lovers who have need of his mercy, with sureness of keeping. The third is the blissful look, such as shall be without end. And this was oftenest shewed and continued longest.

And thus in the time of our pain and woe, he sheweth us the look that belongeth to his passion and his cross, helping us to bear it by his own blessed power. And in the time of our sinning, he sheweth us the look of ruth and pity, mightily keeping and defending us against all our enemies.

eth to us. And thus we are dead for the time—out of very sight of our blissful life.

But in all this, I saw, in faith, that we are not dead in the sight of God, and he passeth never away from us; though he shall never have his full bliss in us till we have our full bliss in him—truly seeing his fair, blissful look. For we ordained thereto by kind and brought thereto by grace. Thus I saw how, with regard to those blessed creatures of endless life, sin is deadly for a short time.

Ever the more clearly the soul seeth this blissful look, by grace of loving, the more it longeth to see it in fullness; that is to say, in his own likeness. For notwithstanding that our Lord God dwelleth now in us, and claspeth us and encloseth us, out of tender love, so that he can never leave us and is nearer to us than tongue can tell or heart can think; yet can we never cease from mourning nor from weeping, nor from seeking nor from longing: until we see him clearly with this blissful look of his. (For in that precious sight no woe may abide nor weal fail.)

And in this I saw matter for mirth, and matter for mourning: matter for mirth—that our Lord our Maker is so near to us and in us and we in him, by sureness of keeping, because of his great goodness; matter for mourning—because our ghostly eye is so blind, and we are so borne down by the weight of our mortal flesh and the darkness of sin, that we cannot see our Lord clearly with that blissful look of his. No: and because of this darkness we can scarce believe or trust his great love, and our sureness of keeping. And therefore it is as I say: we can never leave off mourning or weeping. Weeping here meaneth not merely the pouring out of tears from our bodily eye; but also unto a more ghostly understanding. For the kindly desire of our soul is so great and so unmeasurable, that if all the nobility that God ever made in heaven and in earth were given to us for our joy and

comfort, apart from the sight of this fair blissful look of his; yet we would never take leave of mourning or ghostly weeping (that is to say painful longing), until we saw verily this fair blissful look of our Maker. And if we were to suffer all the pain that heart can think or tongue can tell, and we could, in that time, see this blissful look: all that pain would not grieve us.

Thus is that blissful sight the end of all manner of pain unto loving souls, and full filling of all manner of joy and bliss. And that shewed he in the high marvellous words where he saith: "I it am that is highest: I it am that thou lovest: I it am that is all". It belongeth to us to have three knowings. The first is that we know our Lord God. The second is that we know ourselves—what we are by him, in kind and in grace. The third is that we know meekly what we are with regard to our sin and our feebleness. And for these three was made all this shewing, as I understand it.

THE SEVENTY-THIRD CHAPTER

These Revelations were shown triple-wise; and of a double ghostly sureness: through which it is God's will that we amend us, remembering his passion, knowing also that he is all love, without unreasonable heaviness for our past sins

ALL this blessed teaching of our Lord God was shewed in three ways: that is to say, by bodily sight, and by words formed in my understanding, and by ghostly sight. Of the bodily sight I have told as I saw, as truly as I can. And as regards the words, I have told them just as our Lord shewed them to me. Of the ghostly sight, I have spoken somewhat, but I can never explain it fully. Therefore of this ghostly sight I am moved to say more, as far as God will give me grace.

God shewed two sorts of sickness that we have : the one is impatience or sloth, in that we bear our travail and our pain heavily : the other is despair or doubtful dread, as I shall say afterwards. Sin he shewed in general (in which all special sins are comprehended) ; but he shewed none but these two in particular. It is these two that most exercise and trouble us, as our Lord shewed me ; of which it is his will that we be amended (I mean those men and women who, for God's love, hate sin, and dispose themselves to do God's will.)

By our ghostly blindness, then, and our bodily heaviness we are most inclined to these two. And therefore it is God's will that they be known ; and then we should reject them, as we do other sins. And as help against them, our Lord shewed full meekly the patience that he had in his hard passion ; and also the joy and the liking that he hath of that passion, for love. And this he shewed as an example, that we should gladly and lightly bear our pains ; for that is most pleasing to him, and of endless profit to us. And the reason why we are exercised over these things is because of unknowing of love. (For though the three Persons of the blessed Trinity are co-equal, yet the soul had most understanding of Love.) Yea, and it is his will that we have our beholding and our enjoyment in Love. And yet concerning this knowing we are most blind. For some of us believe that God is almighty and may do all ; and that he is all-wisdom and can do all ; but that he is all-love, and will do all—there we fail.

It is this unknowing that most hindereth God's lovers, as I see it. For even when we begin to hate sin, and to amend us by ordinance of Holy Church, there dwelleth in us a dread that is an hindrance to us, through the beholding of our selves and our sins committed in the past. Because of our sins of every day, because we (or some of us) hold not to our

promise, nor keep to the cleanness that our Lord setteth us in, but fall oftentimes into so much wretchedness that it is shame to us to mention it—the beholding of this maketh us so sorrowful and so heavy that we can scarcely see any comfort.

This dread we mistake sometimes for meekness. But it is a foul blindness and a wickedness. And yet we cannot despise it as we do any other sin that we recognize, though it cometh through lack of judgement, and is against truth. It is God's will that, of all the properties of the blessed Trinity, we have the greatest sureness and liking in love. For love maketh might and wisdom full meek to us. For just as, by his courtesy, God forgetteth our sin after the time that we repent us, so it is his will that we forget our sin, in respect of our stupid heaviness, and our doubtful dread.

THE SEVENTY-FOURTH CHAPTER

There are four sorts of dread; but reverent dread is a lovely, true dread that is never without meek love: yet these two are not the same; and how we should pray for them

FOR I have understanding of four sorts of dread. One is that state of fear which cometh upon a man suddenly in his frailty. This dread doeth good, because it helpeth to purge a man, as doth sickness or any other pain that is not sin. All such pains help a man if they are patiently accepted. The second is the dread of pain, by which a man is stirred up and awakened from the sleep of sin. For the man that is hard asleep in sin is not able, at the time, to receive the soft strengthening of the Holy Ghost until he hath felt this fear of pain, of bodily death, and of ghostly enemies. This dread moveth us to seek comfort and mercy of God. And thus this

dread helpeth us as giving us an entry, enabling us to come to contrition through the blissful touching of the Holy Ghost.

The third is doubtful dread. In as much as it leadeth to despair, God willeth to have it turned into love in us, by true knowing of love; that is to say, that the bitterness of doubt be turned into the sweetness of kind love, by grace. For it can never please our Lord that his servants doubt in his goodness.

The fourth is reverent dread. There is no dread in us that fully pleaseth God, but reverent dread. It is full soft; for the more it is had, the less it is felt, because of the sweetness of love. Love and dread are brethren; and they are rooted in us by the goodness of our Maker; they shall never be taken from us without end. It belongeth to us, of kind, to love; and of grace, to love; and of kind, to dread; and of grace, to dread. It belongeth to the Lordship and to the Fatherhood to be dreaded, as it belongeth to the Goodness to be loved. And it belongeth to us that are his servants and his children to dread him in his Lordship and Fatherhood, as it belongeth to us to love him in Goodness. And though this reverent dread and love are not both-in-one, but two in property and in working, yet neither of them may be had without the other. And therefore I am sure that he who loveth, dreadeth—though he feels it but little.

All dreads, other than reverent dread, which are proffered to us are not truly holy, though they come to us under colour of holiness. And hereby they can be known separately. The dread that maketh us hastily to fly from all that is not good unto our Lord's breast, like the child into its mother's lap, with all our will and with all our mind; knowing our feebleness and our great need, knowing his everlasting goodness and his great love; seeking unto him only for salvation, cleaving to him with sure trust—the dread that bringeth us into this working, it is kind and gracious,

good and true. And all that is contrary to it, it is either wrong, or is mingled with wrong. Then is this the remedy—to recognize them both, and reject the wrong.

For the kind property of dread, which we have in this life by the gracious working of the Holy Ghost, the same shall be, in heaven, before God, gentle, courteous and full sweet. And thus we shall, in love, be homely and near to God, and in dread, gentle and courteous to God: both qualities united equally. Desire we then, of our Lord God, to dread him reverently and love him meekly and trust in him mightily. For when we dread him reverently and love him meekly, our trust is never in vain. For the more that we trust and the more mightily that we trust, the more we please and worship our Lord in whom we trust. And if we fail in this reverent dread and meek love (God forbid that we should!), our trust is at once misruled for that time. And therefore we greatly need to pray our Lord for grace, that we may have this reverent dread and meek love, of his gift, in heart and in work. For without this no man can please God.

THE SEVENTY-FIFTH CHAPTER

We need love, longing and pity; and of three sorts of longing in God, which are in us; and how, in the Day of Doom, the joy of the blessed shall be increased: seeing truly the cause of all that God hath done, trembling with awe and giving thanks with joy, marvelling at the greatness of God, and the littleness of all that is made

I SAW that God can do all that we need. These three we need: love, longing and pity. Pity and love keep us in the time of our need. And the longing in the same love draweth us unto heaven. For God thirsteth to have all-man, generally,

in himself. In which thirst he hath drawn up all his holy souls that are now in bliss. And in gaining his living members, ever he draweth up and drinketh; and yet he still thirsteth and longeth.

I saw three sorts of longing in God, all directed to one end. The first is that he longeth to teach us to know him and to love him ever more and more, as is proper and expedient to us. The second is that he longeth to have us up into bliss, as souls are when they are taken out of pain into heaven. The third is, to fill us full of bliss; and that shall be fulfilled on the last day, to last for ever. For I saw (even as it is known in our faith) that then, pain and sorrow shall be ended in all that shall be saved. And we shall receive not merely the same bliss that souls in heaven had before, but we shall also receive a new bliss, which shall flow plenteously out of God into us, and fill us full. These are the goods which he hath ordained to give us from without-beginning. These goods are treasured and hid in himself. And unto that time the creature is not powerful or worthy enough to receive them.

In this we shall see truly the cause of all the deeds that God hath done. And ever more we shall see the cause of all the things that he hath permitted. The bliss and the fulfilment shall be so deep and high that, for wonder and marvel, all creatures shall have towards God a reverent dread so greatly overpassing that which was seen and felt before, that the pillars of heaven shall tremble and quake. But this manner of trembling and dread shall contain no manner of pain; for it belongeth to the worthy majesty of God thus to be beheld by his creatures, with awful trembling and quaking—but much more for joy, endlessly marvelling at the greatness of the Maker, and at the least part of all that is made. For the beholding of this maketh the creature marvellously meek and mild.

Wherefore it is God's will, and also it belongeth to us

both in kind and in grace, to understand and to know this, desiring this sight and this working. For it leadeth us in the right way, and keepeth us in true life, and oneth us to God. And as good as God is, even so great is he. And as much as it belongeth to his Godhead to be loved, so much it belongeth to his great highness to be dreaded. For this reverent dread is the fairest courtesy that is in heaven, before God's face. And as much as he shall be known and loved, overpassing what he is now; in so much he shall be dreaded, overpassing what he is now. Wherefore it needs must be that all heaven and all earth shall tremble and quake, when the pillars shall tremble and quake.

THE SEVENTY-SIXTH CHAPTER

A loving soul hateth sin, for its vileness, more than all the pain of hell; and how the beholding of other men's sins (except it be with compassion) hindereth the beholding of God; and the Devil, by putting into our remembrance our wretchedness, would be hindrance to the same; and of our sloth

I SPEAK but little of this reverent dread, for I hope it may be seen in the matter told before; but I am certain that our Lord shewed me no souls except those that dread him. And well I know that the soul that truly taketh the teaching of the Holy Ghost hateth sin for its vileness and horribleness more than it doth all the pain that is in hell. For the soul that beholdeth the goodness of our Lord Jesus hateth no hell but sin, as I see it. And therefore it is God's will that we should know sin, and pray earnestly and labour willingly, and seek teaching meekly so that we fall not blindly therein.

The soul that will be at rest, when other men's sins come to mind, should flee from them as from the pains of hell. For

the beholding of other men's sins maketh, as it were, a thick mist before the eye of the soul; so that we cannot, for the time, see the fairness of God—unless we behold them with contrition along with the sinner, with compassion on him and with holy desire to God for him. For without this they annoy and trouble and hinder the soul that beholdeth them. This is my understanding of the shewing of the compassion.

In this blissful shewing of our Lord, I have understanding of two contraries: one is, the highest wisdom that a man may achieve in this life, the other is, the most folly. The highest wisdom is for a creature to do according to the will and counsel of his highest sovereign Friend. This blessed Friend is Jesus; and it is his will and counsel that we hold us with him, and fasten us, homely, to him evermore—in what state so ever we be. For whether we be foul or clean, we are ever one in his loving. Neither for weal nor for woe is it his will that we ever flee from him; but because of our changeability we fall often into sin. Then are we affected by the promptings of our enemy, and by our own folly and blindness. For they say thus: "Thou knowest well thou art a wretch and a sinner, and also untrue, for thou keepest not thy covenant. Thou hast promised oftentimes our Lord that thou shalt do better. And immediately thou fallest again into the same sins—especially into sloth and the wasting of time." (For this is the beginning of sin, as I see it, particularly in creatures that have given themselves to serve our Lord by inward beholding of his blissful goodness.) And this maketh us adread to appear before our courteous Lord. Then it is that our enemy will abash us with this false dread of our wretchedness and the pain that he threateneth us with. For it is his intent to make us so heavy and so mournful in this that we let pass out of mind the blissful beholding of our everlasting Friend.

THE SEVENTY-SEVENTH CHAPTER

Of the enmity of the fiend, who loseth more in our uprising than he winneth by our falling: and therefore is he scorned; and how the scourge of God should be suffered with mind of his passion: for that is specially rewarded, above the penance chosen by ourselves; and we must needs have woe; but courteous God is our Leader, Keeper and Bliss

OUR good Lord shewed the enmity of the fiend; whereby I understood that all that is contrary to love and peace is of the fiend and his company. And it belongeth to our feebleness and our folly to fall; and it belongeth to the mercy and grace that we have of the Holy Ghost to rise to more joy. And if our enemy winneth aught from us by our falling (and this is his pleasure), he loseth many times more in our rising through charity and meekness. This glorious rising is to him such great sorrow and pain (for the hatred that he hath to our souls) that he burneth continually in envy. And all this sorrow that he would make us have shall turn against himself. And for this reason it was that our Lord scorned him, and shewed that he shall be scorned; and this made me mightily to laugh.

This then is the remedy—that we be aware of our wretchedness, and flee to our Lord. For ever the more needy that we be, the more speedful it is for us to touch him. And let us say thus, in our meaning: “I know well that I have deserved pain. But our Lord is almighty, and may punish me mightily, and he is all-wisdom, and can punish me wisely; and he is all-goodness, and loveth me tenderly.” And in this beholding it is speedful to us to abide. For it is a full lovely meekness in a sinful soul, wrought by the mercy and grace of the Holy Ghost, when we are willing, willfully and gladly, to take the scourging and chastising that our Lord

himself will give us. And this shall be full tender and full easy, if only we hold us pleased with him and with all his works. But concerning the penance that a man should take upon himself—this was not shewed me: that is to say, it was not shewed me specifically. But this other was shewed, specially and highly and with a look full of love—that we should meekly and patiently bear and suffer the penance that God giveth us, with mind of his blessed passion. For when we have mind of his blessed passion, with pity and love, then we suffer with him like as did his friends that saw it.

And this was shewed in the thirteenth Revelation, near the beginning where it speaketh of pity. For he saith: “Accuse not thyself that thy tribulation and thy woe is all thy fault. For it is not my will that thou shouldst be heavy and sorrowful without discretion. For I tell thee: howsoever thou doest, thou shalt have woe. And therefore it is my will that thou wisely know the penance which thou art in continually—that thou mayest meekly take it for thy penance. And then shalt thou truly see that all this thy living is profitable penance.” This place is a prison: this life is a penance. And in the remedy for it, he willeth that we rejoice. The remedy is that our Lord is with us, keeping us, and leading us to fullness of joy.

For this is endless joy to us, in our Lord's meaning, that he that shall be our bliss when we come there—he is our keeper while we are here, our way and our heaven in true love and faithful trust. And of this he gave understanding in all, and especially in the shewing of his passion, where he made me mightily to choose him for my heaven. Flee we to our Lord, and we shall be comforted. Touch we him, and we shall be made clean. Cling we to him, and we shall be secure and safe from all manner of perils. For our courteous Lord willeth that we be as homely with him as heart can think or soul can desire.

But we must beware lest we take this homeliness so recklessly as to forsake courtesy. Our Lord himself is sovereign Homeliness. But as homely as he is, even so courteous he is; for he is very Courtesy. And the blessed creatures that shall be in heaven with him without end—these he will have like unto himself in all things. To be like our Lord perfectly, this is our very salvation and our full bliss. And if we know not how we shall bear ourselves, let us desire this of our Lord, and he shall teach us; for this is to his own liking and his worship. Blessed may he be!

THE SEVENTY-EIGHTH CHAPTER

Our Lord willeth that we know of four manners of goodness that he doeth to us; and how we need the light of grace to know our sin and feebleness: for we are nothing of ourselves but wretchedness; and we cannot know the horror of sin as it is; and how our enemy would that we should never know our sin until the last day: wherefore we are meekly indebted to God that sheweth it now

OUR Lord of his mercy sheweth us our sin and our feebleness, by the sweet gracious light of himself. For our sin is so foul and horrible that he, of his courtesy, willeth not to shew it us except by the light of his mercy. It is his will that we have knowing of four things: the first is, that he is the ground, of whom we have all our life and our being; the second is, that he keepeth us mightily and mercifully during the time that we are in our sin, amongst all the enemies that come full fiercely upon us (we are so much the more in peril because we give them occasion, and know not our own need); the third is, how courteously he keepeth us, and maketh us to know that we go amiss; the fourth is how stead-

and most directly in the twelfth, where it is said often: "I it am." The properties are these: life, love and light. In life is marvellous homeliness: in love is gentle courtesy: and in light is endless kindhood. These three properties were seen in one goodness; into which goodness my reason would be oned—cleaving to it with all its might. I beheld with reverent dread, highly marvelling in the sight and in the feeling of the sweet accord—that our reason is in God, understanding that it is the highest gift that we have received: and it is grounded in Kind.

Our faith is a light, kindly coming from our endless Day that is our Father God. In which light our Mother Christ and our good Lord the Holy Ghost lead us, in this passing life. This light is measured discerningly, standing unto us, at need, in the night. The light is the cause of our life: the night is the cause of our pain and all our woe. For which woe we deserve endless meed and thanks from God. For we, with mercy and grace, willfully know and believe our light, going therein wisely and mightily. And at the end of woe, suddenly our eye shall be opened, and in clearness of sight our light shall be full. Which light is God, our Maker, Father, and Holy Ghost in Christ Jesus our Saviour. Thus I saw and understood that our faith is our light in our night. Which light is God, our endless Day.

THE EIGHTY-FOURTH CHAPTER

Charity is this light; which is not so little as not to merit, with labour, endless worshipful thanks of God; for faith and hope lead us to charity, which is in three manners

THIS light is charity; and the measuring of this light is done to us profitably by the wisdom of God. For neither is the