

**THE LOWLY LIFE AND BITTER PASSION**

OF

**OUR LORD JESUS CHRIST**

AND

**HIS BLESSED MOTHER**

TOGETHER WITH

**THE MYSTERIES OF THE OLD TESTAMENT**

FROM THE

**Visions of Venerable Anne Catherine Emmerich  
As Recorded in the Journal of Clement Brentano**

AND EDITED BY

**VERY REV. C. E. SCHMÖGER, C. SS. R.**

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With Permission of the Superiors of his Order  
and the

**APPROBATION OF THE RIGHT REV. BISHOP OF RATISBON**

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FROM THE FOURTH GERMAN EDITION

by the Translator of the

**LIFE OF ANNE CATHERINE EMMERICH**

Edited by Very Rev. C. E. SCHMÖGER, C. SS. R.

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**VOLUME I**

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## CHRONOLOGY

51 B.C.	June	Birth of St. Joseph
44 B.C.	March 15	Assassination of Julius Caesar.
40 B.C.	Autumn	Herod the Great proclaimed king of Judea.
31 B.C.	September	Defeat of Mark Antony. Augustus became Emperor of Rome.
22 B.C.	December	Immaculate Conception of Mary.
21 B.C.	September 8	Birth of the Blessed Virgin Mary.
6 B.C.	January	Mary espoused to Joseph.
	February	The Annunciation.
	April	The Visitation.
	May	Birth of John the Baptist.
	November 25	Birth of Jesus Christ.
	December 24-25	Adoration of the Magi.
5 B.C.	January 7	Presentation of Jesus in the Temple.
	March 1	The Flight to Egypt.
4 B.C.	March	Death of Herod the Great.
3 A.D.	September	The Holy Family returned to Palestine.
6 A.D.		Judea became a Roman Province:
8 A.D.	March-April	Passover. The Boy Jesus instructed the Doctors in the Temple.
14 A.D.	August 19	Death of Augustus. Tiberius became Emperor.

26 A.D.		Pontius Pilate became Procurator of Judea. Cornelius Lentulus was Consul.
	May 1	Death of St. Joseph.
	September 27	Baptism of Jesus Christ.
	October 26	Forty Day Fast and Temptation began.
	December 1	Pilate forced to remove Roman ensigns from Jerusalem.
27 A.D.	January 1	The Wedding at Cana.
	April 10	First Passover of the Public Life.
	July 30	Jesus talked with Samaritan Woman.
	November 25-27	The Sermon on the Mount.
28 A.D.	January 7	Beheading of John the Baptist.
	January 27-31	Sermon of the Bread of Life.
	March 30	Second Passover. Massacre of the Galileans.
	April 6	The Transfiguration.
29 A.D.	March 18	The Crucifixion.
	March 20	The Resurrection.
	April 28	The Ascension.
	May 8	Pentecost.
34 A.D.		Mary went to live at Ephesus.
42 A.D.	June	Death and Assumption of Mary.

NIHIL OBSTAT.

Brugis, 14 Februarii 1914.

Em. DE JAEGHER,

*Can. lib. cens.*

IMPRIMATUR.

Brugis, 14 Februarii 1914.

A. C. DE SCHREVEL,

*vic. gen.*

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# LIFE OF OUR LORD JESUS CHRIST

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## THE CREATION

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### INTRODUCTORY REMARKS

Of the visions of her childhood Sister Emmerick tells us : When in my sixth year I reflected on the first article of the Apostles' Creed, I believe in God, the Father Almighty, Creator of heaven and earth, there passed before my soul innumerable pictures of the creation of heaven and earth. I saw the Fall of the angels, the creation of the earth and Paradise, that of Adam and Eve, and the Fall of man. I thought every one saw this as we do other things around us, and I spoke of it freely to my parents, brothers, sisters, and playmates. But they laughed at me. They asked we whether I had a book containing all these things, and so I began to keep silence concerning them. I thought, though without much reflection, that perhaps it was not proper to speak on such subjects.

I had these visions by night and by day, in the fields, in the house, sitting or walking, and when engaged in all kinds of employments. One day at school, I happened to speak of the Resurrection, describing it differently from what we had been taught. I felt certain that every one knew it just as I did. I did not dream that there was anything peculiar in my account of it. But the children gazed at me in wonder and laughed, while the master reproved me gravely, and warned me not to indulge such imaginations. My visions continued, but I kept them to myself. I was like a child looking at a picture-book, explaining the pictures in its own way, but not thinking

much about their meaning. They represented the saints or scenes from Sacred History, sometimes in one way, sometimes in another. They produced no change in my faith, they were merely my picture-book. I gazed upon them quietly and always with the good thought: All to the greater glory of God! In spiritual things, I have never put faith in anything but what God the Lord has revealed to the Catholic Church for our belief, whether it be written or not. I have never believed so firmly what I have seen in vision. I looked upon the latter as I devoutly regard, here and there, the various Cribs at Christmas. I feel no annoyance at their difference in style, for in each I adore the same dear little Infant Jesus. And so it is with those pictures of the creation of heaven, earth, and man. In them I adore God the Lord, the Almighty Creator of heaven and earth.

### 1. FALL OF THE ANGELS

I saw spreading out before me a boundless, resplendent space, above which floated a globe of light shining like a sun. I felt that It was the Unity of the Trinity. In my own mind, I named It the ONE VOICE, and I watched It producing Its effects. Below the globe of light arose concentric circles of radiant choirs of spirits, wondrously bright and strong and beautiful. This second world of light floated like a sun under that higher Sun.

These choirs came forth from the higher Sun, as if born of love. Suddenly I saw some of them pause, rapt in the contemplation of their own beauty. They took complacency in self, they sought the highest beauty in self, they thought but of self, they existed but in self.

At first all were lost in contemplation out of self, but soon some of them rested in self. At that instant, I saw this part of the glittering choirs hurled down, their beauty sunk in darkness, while the others,

thronging quickly together, filled up their vacant places. And now the good angels occupied a smaller space. I did not see them leaving their places to pursue and combat the fallen choirs. The bad angels rested in self and fell away, while those that did not follow their example thronged into their vacant places. All this was instantaneous.

Then rising from below, I saw a dark disc, the future abode of the fallen spirits. I saw that they took possession of it against their will. It was much smaller than the sphere from which they had fallen, and they appeared to me to be closely crowded together.

I saw the Fall of the angels in my childhood and ever after, day and night, I dreaded their influence. I thought they must do great harm to the earth, for they are always around it. It is well they have no bodies, else they would obscure the light of the sun. We should see them floating around us like shadows.

Immediately after the Fall, I saw the spirits in the shining circles humbling themselves before God. They did homage to Him and implored pardon for the fallen angels.

At that moment I saw a movement in the luminous sphere in which God dwelt. Until then it had been motionless and, as I felt, awaiting that prayer.

After that action on the part of the angelic choirs, I felt assured that they would remain steadfast, that they would never fall away. It was made known to me that God in His judgment, in His eternal sentence against the rebel angels, decreed the reign of strife until their vacant thrones are filled. But to fill those thrones seemed to me almost impossible, for it would take so long. The strife will however be upon the earth. There will be no strife above, for God has so ordained.

After I had received this assurance, I could no longer sympathize with Lucifer, for I saw that he had cast himself down by his own free, wicked will. Neither

could I feel such anger against Adam. On the contrary. I felt great sympathy for him because I thought: It has been thus ordained.

## 2. CREATION OF THE EARTH

Immediately after the prayer of the faithful choirs and that movement in the Godhead, I saw below me, not far from and to the right of the world of shadows, another dark globe arise.

I fixed my eyes steadily upon it. I beheld it as if in movement, growing larger and larger, as it were, bright spots breaking out upon it and encircling it like luminous bands. Here and there, they stretched out into brighter, broader plains, and at that moment I saw the form of the land setting boundaries to the water. In the bright places I saw a movement as of life, and on the land I beheld vegetation springing forth and myriads of living things arising. Child that I was, I fancied the plants were moving about.

Up to this moment, there was only a grey light like the sunrise, like early morn breaking over the earth, like nature awaking from sleep.

And now all other parts of the picture faded. The sky became blue, the sun burst forth, but I saw only one part of the earth lighted up and shining. That spot was charming, glorious, and I thought: There's Paradise!

While these changes were going on upon the dark globe, I saw, as it were, a streaming forth of light out of that highest of all the spheres, the God-sphere, that sphere in which God dwelt.

It was as if the sun rose higher in the heavens, as if bright morning were awaking. It was the first morning. No created being had any knowledge of it, and it seemed as if all those created things had been there forever in their unsullied innocence. As the sun rose higher, I saw the plants and trees growing larger and larger. The waters became clearer and

holier, colors grew purer and brighter — all was unspeakably charming. Creation was not then as it is now. Plants and flowers and trees had other forms. They are wild and misshapen now compared with what they were, for all things are now thoroughly degenerate.

When looking at the plants and fruits of our gardens, apricots, for instance, which in southern climes are, as I have seen, so different from ours, so large, magnificent, and delicious, I often think: As miserable as are our fruits compared with those of the South, are the latter when compared with the fruits of Paradise. I saw there roses, white and red, and I thought them symbols of Christ's Passion and our Redemption. I saw also palm-trees and others, high and spreading which cast their branches afar, as if forming roofs.

Before the sun appeared, earthly things were puny; but in his beams they gradually increased in size, until they attained full growth.

The trees did not stand close together. Of all plants, at least of the largest, I saw only one of each kind, and they stood apart like seedlings set out in a garden-bed. Vegetation was luxuriant, perfectly green, of a species pure, sound, and exempt from decay. Nothing appeared to receive or to need the attention of an earthly gardener. I thought: How is it that all is so beautiful, since as yet there are no human beings! Ah! sin has not yet entered. There has been no destruction, no rending asunder. All is sound, all is holy. As yet there has been no healing, no repairing. All is pure, nothing has needed purification.

The plain that I beheld was gently undulating and covered with vegetation. In its centre rose a fountain, from all sides of which flowed streams, crossing one another and mingling their waters. I saw in them first, a slight movement as of life, and then I saw living things. After that I saw, here and there among the shrubs and bushes, animals peeping forth, as if just roused from sleep. They were very different

from those of a later day, not at all timorous. Compared with those of our own time, they were almost as far their superior as men are superior to beasts. They were pure and noble, nimble, and joyous. Words can not describe them. I was not familiar with many of them, for I saw very few like those we have now. I saw the elephant, the stag, the camel, and even the unicorn. This last I saw also in the ark. It is remarkably gentle and affectionate, not so tall as a horse, its head more rounded in shape. I saw no asses, no insects, no wretched, loathsome creatures. These last I have always looked upon as a punishment of sin. But I saw myriads of birds and heard the sweetest notes as in the early morning. There were no birds of prey that I could see, nor did I hear any animals bellowing.

Paradise is still in existence, but it is utterly impossible for man to reach it. I have seen that it still exists in all its splendor. It is high above the earth and in an oblique direction from it, like the dark globe of the angels fallen from heaven.

### 3. ADAM AND EVE

I saw Adam created, not in Paradise, but in the region in which Jerusalem was subsequently situated. I saw him come forth glittering and white from a mound of yellow earth, as if out of a mould. The sun was shining and I thought (I was only a child when I saw it) that the sunbeams drew Adam out of the hillock. He was, as it were, born of the virgin-earth. God blessed the earth, and it became his mother. He did not instantly step forth from the earth. Some time elapsed before his appearance. He lay in the hillock on his left side, his arm thrown over his head, a light vapor covering him as with a veil. I saw a figure in his right side, and I became conscious that it was Eve, and that she would be drawn from him in Paradise by God. God called

him. The hillock opened, and Adam stepped gently forth. There were no trees around, only little flowers. I had seen the animals also, coming forth from the earth in pure singleness, the females separate from the males.

And now I saw Adam borne up on high to a garden, to Paradise.

God led all the animals before him in Paradise, and he named them. They followed him and gamboled around him, for all things served him before he sinned. All that he named, afterward followed him to earth. Eve had not yet been formed from him.

I saw Adam in Paradise among the plants and flowers, and not far from the fountain that played in its centre. He was awaking, as if from sleep. Although his person was more like to flesh than to spirit, yet he was dazzlingly white. He wondered at nothing, nor was he astonished at his own existence. He went around among the trees and the animals, as if he were used to them all, like a man inspecting his fields.

Near the tree by the water arose a hill. On it I saw Adam reclining on his left side, his left hand under his cheek. God sent a deep sleep on him and he was rapt in vision. Then from his right side, from the same place in which the side of Jesus was opened by the lance, God drew Eve. I saw her small and delicate. But she quickly increased in size until full-grown. She was exquisitely beautiful. Were it not for the Fall, all would be born in the same way, in tranquil slumber.

The hill opened, and at Adam's side arose a crystalline rock, formed apparently of precious stones. At Eve's, lay a white valley covered with something like fine white pollen.

When Eve had been formed, I saw that God gave something, or allowed something to flow upon Adam. It was as if there streamed from the Godhead, apparently in human form, currents of light from forehead,



mouth, breast, and hands. They united into a globe of light, which entered Adam's right side whence Eve had been taken. Adam alone received it. It was the germ of God's Blessing, which was threefold. The Blessing that Abraham received from the angel was one. It was of similar form, but not so luminous. Eve arose before Adam, and he gave her his hand. They were like two unspeakably noble and beautiful children, perfectly luminous, and clothed with beams of light as with a veil. From Adam's mouth I saw issuing a broad stream of glittering light, and upon his forehead was an expression of great majesty. Around his mouth played a sunbeam, but there was none around Eve's. I saw Adam's heart very much the same as in men of the present day, but his breast was surrounded by rays of light. In the middle of his heart, I saw a sparkling halo of glory. In it was a tiny figure as if holding something in its hand. I think it symbolized the Third Person of the Godhead. From the hands and feet of Adam and Eve, shot rays of light. Their hair fell in five glittering tresses, two from the temples, two behind the ears, and one from the back of the head.

I have always thought that by the Wounds of Jesus there were opened anew in the human body portals closed by Adam's sin. I have been given to understand that Longinus opened in Jesus' Side the gate of regeneration to eternal life, therefore no one entered heaven while that gate was closed.

The glittering beams on Adam's head denoted his abundant fruitfulness, his glory, his connection with other radiations. And all this shining beauty is restored to glorified souls and bodies. Our hair is the ruined, the extinct glory; and as is this hair of ours to rays of light, so is our present flesh to that of Adam before the Fall. The sunbeams around Adam's mouth bore reference to a holy posterity

from God, which, had it not been for the Fall, would have been effectuated by the spoken word.

Adam stretched forth his hand to Eve. They left the charming spot of Eve's creation and went through Paradise, looking at everything, rejoicing in everything. That place was the highest in Paradise. All was more radiant, more resplendent there than elsewhere.

#### 4. THE TREE OF LIFE AND THE TREE OF KNOWLEDGE

In the centre of the glittering garden, I saw a sheet of water in which lay an island connected with the opposite land by a pier. Both island and pier were covered with beautiful trees, but in the middle of the former stood one more magnificent than the others. It towered high over them as if guarding them. Its roots extended over the whole island as did also its branches, which were broad below and tapering to a point above. Its boughs were horizontal, and from them arose others like little trees. The leaves were fine, the fruit yellow and sessile in a leafy calyx like a budding rose. It was something like a cedar. I do not remember ever having seen Adam, Eve, or any animal near that tree on the island. But I saw beautiful noble looking white birds and heard them singing in its branches. That Tree was the Tree of Life.

Just before the pier that led to the island, stood the Tree of Knowledge. The trunk was scaly like that of the palm. The leaves, which spread out directly from the stem, were very large and broad, in shape like the sole of a shoe. Hidden in the forepart of the leaves, hung the fruit clustering in fives, one in front, and four around the stem. The yellow fruit had something of the shape of an apple,

though more of the nature of a pear or fig. It had five ribs uniting in a little cavity. It was pulpy like a fig inside, of the color of brown sugar, and streaked with blood-red veins. The tree was broader above than below, and its branches struck deep roots into the ground. I see a species of this tree still in warm countries. Its branches throw down shoots to the earth where they root and rise as new trunks. These in turn send forth branches, and so one such tree often covers a large tract of country. Whole families dwell under the dense foliage.

At some distance to the right of the Tree of Knowledge, I saw a small, oval, gently sloping hill of glittering red grains and all kinds of precious stones. It was terraced with crystals. Around it were slender trees just high enough to intercept the view. Plants and herbs grew around it and they like the trees bore colored blossoms and nutritious fruits.

At some distance to the left of the Tree of Knowledge, I saw a slope, a little dale. It looked like soft clay, or like mist, and it was covered with tiny white flowers and pollen. Here too were various kinds of vegetation, but all colorless, more like pollen than fruit.

It seemed as if these two, the hill and the dale, bore some reference to each other, as if the hill had been taken out of the dale, or as if something from the former was to be transplanted into the latter. They were to each other what the seed is to the field. Both seemed to me holy, and I saw that both, but especially the hill, shone with light. Between them and the Tree of Knowledge, arose different kinds of trees and bushes. They were all, like everything else in nature, transparent as if formed of light.

These two places were the abodes of our first parents. The Tree of Knowledge separated them. I think that God, after the creation of Eve, pointed out those places to them.

I saw that Adam and Eve were little together at first. I saw them perfectly free from passion, each in a separate abode. The animals were indescribably noble-looking and resplendent, and they served Adam and Eve. All had, according to their kind, certain retreats, abodes, and walks apart. The different spheres contained in themselves some great mystery of the Divine Law, and all were connected with one another.

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## SIN AND ITS CONSEQUENCES

### 1. THE FALL

I saw Adam and Eve walking through Paradise for the first time. The animals ran to meet and follow them, but they appeared to be more familiar with Eve than with Adam. Eve was in fact more taken up with the earth and created things. She glanced below and around more frequently than Adam. She appeared the more inquisitive of the two. Adam was more silent, more absorbed in God. Among the animals was one that followed Eve more closely than the others. It was a singularly gentle and winning, though artful creature. I know of none other to which I might compare it. It was slender and glossy, and it looked as if it had no bones. It walked upright on its short hind feet, its pointed tail trailing on the ground. Near the head, which was round with a face exceedingly shrewd, it had little short paws, and its wily tongue was ever in motion. The color of the neck, breast, and under part of the body was pale yellow, and down the back it was a mottled brown very much the same as an eel. It was about as tall as a child of ten years. It was constantly around Eve, and so coaxing and intelligent, so nimble and supple that she took great delight in it. But to me there was something horrible about it. I can see it distinctly even now. I never saw it touch

either Adam or Eve. Before the Fall, the distance between man and the lower animals was great, and I never saw the first human beings touch any of them. They had, it is true, more confidence in man, but they kept at a certain distance from him.

When Adam and Eve returned to the region of shining light, a radiant Figure like a majestic man with glittering white hair stood before them. He pointed around, and in few words appeared to be giving all things over to them and to be commanding them something. They did not look intimidated, but listened to him naturally. When he vanished, they appeared more satisfied, more happy. They appeared to understand things better, to find more order in things, for now they felt gratitude, but Adam more than Eve. She thought more of their actual bliss and of the things around them than of thanking for them. She did not rest in God so perfectly as did Adam, her soul was more taken up with created things. I think Adam and Eve went around Paradise three times.

Again I saw Adam on the shining hill upon which God had formed the woman from a rib of his side as he lay buried in sleep. He stood alone under the trees lost in gratitude and wonder. I saw Eve near the Tree of Knowledge, as if about to pass it, and with her that same animal more wily and sportive than ever. Eve was charmed with the serpent, she took great delight in it. It ran up the Tree of Knowledge until its head was on a line with hers. Then clinging to the trunk with its hind feet, it moved its head toward hers and told her that, if she would eat of the fruit of that tree, she would no longer be in servitude, she would become free, and understand how the multiplication of the human race was to be effected. Adam and Eve had already received the command to increase and multiply, but I understood that they did not know as yet how God willed it to be brought about. I saw too that had

they known it and yet sinned after that knowledge, Redemption would not have been possible. Eve now became more thoughtful. She appeared to be moved by desire for what the serpent had promised. Something degrading took possession of her. It made me feel anxious. She glanced toward Adam, who was still quietly standing under the trees. She called him, and he came.

Eve started to meet him, but turned back. There was a restlessness, a hesitancy about her movements. Again she started, as if intending to pass the tree, but once more hesitated, approached it from the left, and stood behind it screened by its long pendent leaves. The tree was broader above than below, and its wide leafy branches drooped to the ground. Just within Eve's reach hung a remarkably fine bunch of fruit.

And now Adam approached. Eve caught him by the arm and pointed to the talking animal, and he listened to its words. When Eve laid her hand on Adam's arm, she touched him for the first time. He did not touch her, but the splendor around them grew dim.

I saw the animal pointing to the fruit, but he did not venture to snap it off for Eve. But when the longing for it arose in her heart, he broke off and handed her the central and most beautiful piece of the clustering five.

And now I saw Eve draw near to Adam, and offer him the fruit. Had he refused it, sin would not have been committed. I saw the fruit break, as it were, in Adam's hand. He saw pictures in it, and it was as if he and Eve were instructed upon what they should not have known. The interior of the fruit was blood-red and full of veins. I saw Adam and Eve losing their brilliancy and diminishing in stature. It was as if the sun went down. The animal glided down the tree, and I saw it running off on all fours.

I did not see the fruit taken into the mouth as

we now take food in eating, but it disappeared between Adam and Eve.

I saw that while the serpent was still in the tree, Eve sinned, for her consent was with the temptation. I learned also at that moment what I can not clearly repeat; namely, that the serpent was, as it were, the embodiment of Adam and Eve's will, a being by which they could do all things, could attain all things. Here it was that Satan entered.

Sin was not completed by eating the forbidden fruit. But that fruit from the tree which, rooting its branches in the earth thus sent out new shoots, and which continued to do the same after the Fall, conveyed the idea of a more absolute propagation, a sensual implanting in self at the cost of separation from God. So, along with disobedience, there sprang from their indulgence that severing of the creature from God, that planting in self and through self, and those selfish passions in human nature. He that uses the fruit solely for the enjoyment it affords, must accept as the consequence of his act the subversion, the debasement of nature as well as sin and death.

The blessing of a pure and holy multiplying out of God and by God, which Adam had received after the creation of Eve was, in consequence of that indulgence, withdrawn from him; for I saw that the instant Adam left his hill to go to Eve, the Lord grasped him in the back and took something from him. From that *something*, I felt that the world's salvation would come.

Once on the Feast of the Holy and Immaculate Conception, God gave me a vision of that mystery. I saw enclosed in Adam and Eve the corporal and spiritual life of all mankind. I saw that by the Fall it became corrupted, mixed up with evil, and that the bad angels had acquired power over it. I saw the Second Person of the Godhead come down and, with something like a crooked blade, take the Blessing from Adam before he had sinned. At the same

instant, I saw the Virgin issuing from Adam's side like a little luminous cloud, and soaring all resplendent up to God.

By the reception of the fruit, Adam and Eve became, as it were, intoxicated, and their consent to sin wrought in them a great change. It was the serpent in them. Its nature pervaded theirs, and then came the tares among the wheat.

As punishment and reparation, circumcision was instituted. As the vine is pruned that it may not run wild, may not become sour and unfruitful, so must it be done to man that he may regain his lost perfection. Once when the reparation of the Fall was shown me in symbolical pictures, I saw Eve in the act of issuing from Adam's side, and even then stretching out her neck after the forbidden fruit. She ran quickly to the tree and clasped it in her arms. In an opposite picture, I saw Jesus born of the Immaculate Virgin. He ran straight to the Cross and embraced it. I saw posterity obscured and ruined by Eve, but again purified by the Passion of Jesus. By the pains of penance must the evil love of self be rooted out of the flesh. The word of the Epistle that the son of the handmaid shall not be joint heir, I always understood to mean the flesh and slavish subjection thereto, typified under the figure of the handmaid. Marriage is a state of penance. It calls for prayer, fasting, alms-deeds, renunciation, and the intention to increase the Kingdom of God.

Adam and Eve before sin were very differently constituted from what we, poor, miserable creatures now are. With the reception of the forbidden fruit, they imbibed a material existence. Spirit became matter; flesh, an instrument, a vessel. At first they were one in God, they sought self in God; but



afterward they stood apart from God in their own will. And this self-will is self-seeking, a lusting after sin and impurity. By eating the forbidden fruit, man turned away from his Creator. It was as if he drew creation into himself. All creative power, operations, and attributes, their commingling with one another and with all nature, became in man material things of different forms and functions.

Once man was endowed with the kingship of nature, but now all in him has become nature. He is now one of its slaves, a master conquered and fettered. He must now struggle and fight with nature — but I can not clearly express it. It was as if man once possessed all things in God, their Creator and their Centre; but now he made himself their centre, and they became his master.

I saw the interior, the organs of man as if in the flesh, in corporeal, corruptible images of creatures, as well as their relations with one another, from the stars down to the tiniest living thing. All exert an influence on man. He is connected with all of them; he must act and struggle against them, and from them suffer. But I can not express it clearly since I too am a member of the fallen race.

Man was created to fill the choirs of the fallen angels. Were it not for the Fall of Adam, the human race would have increased only till the number of the fallen angels was reached, and then the world would have come to an end. Had Adam and Eve lived to see even one sinless generation, they would not have fallen. I am certain that the world will last until the number of the fallen angels has been filled, until the wheat shall have been reaped from the chaff.

Once I had a great and connected vision of sin and the whole plan of Redemption. I saw all mysteries clearly and distinctly, but it is impossible for me to put all into words. I saw sin in its innumerable ramifications from the Fall of the angels and from

Adam's Fall down to the present day, and I saw all the preparations for the repairing and redeeming down to the coming and death of Jesus. Jesus showed me the extraordinary blending, the intrinsic uncleanness of all creatures, as well as all that He had done from the very beginning for their purification and restoration.

At the Fall of the angels, myriads of bad spirits descended to earth and into the air. I saw many creatures under the influence of their wrath, possessed by them in many ways.

The first man was an image of God, he was like heaven; all was one in him, all was one with him. His form was a reproduction of the Divine Prototype. He was destined to possess and to enjoy earth and all created things, but holding them from God and giving thanks for them. Man was however free; therefore was he subjected to trial, therefore was he forbidden to eat of the Tree of Knowledge. In the beginning, all was smooth and level. When the little mound, the shining hill upon which Adam stood arose, when the white, blooming vale by which I saw Eve standing was hollowed out, the corruptor was already near.

After the Fall, all was changed. All forms of creation were produced in self, dissipated in self. What had been one became many, creatures no longer looked to God alone, each was concentrated in self.

Markind at first numbered two, then three, and at last they became innumerable. They had been images of God; but after the Fall, they became images of self, which images originated in sin. Sin placed them in communication with the fallen angels. They sought all their good in self and the creatures around them with all of whom the fallen angels had connection; and from that interminable blending, that sinking of his noble faculties in self and in fallen nature, sprang manifold wickedness and misery.

My Affianced showed me this clearly, distinctly,

intelligibly, more clearly than one beholds the things of daily life. At the time, I thought that a child might comprehend it, but now I can not repeat it. He showed me the whole plan of Redemption with the way in which it was to be effected, as also all that He himself had done. I saw that it is not right to say that God need not have become man, need not have died for us upon the Cross; that He could by virtue of His omnipotence have redeemed us otherwise. I saw that He did what He did in conformity with His own infinite perfection, His mercy, and His justice; that there is indeed no necessity in God, He does what He does, He is what He is!

I saw Melchisedech as an angel and a type of Jesus, as a priest upon the earth; inasmuch as the priesthood is in God, he was an angel-priest of the eternal hierarchy. I saw him preparing, founding, building up, and separating the human family, and acting toward them as a guide. I saw too Enoch and Noe, what they represented, what they effected; on the other side, I saw the ever-active empire of hell and the infinitely varied manifestations and effects of an earthly, carnal, diabolical idolatry. And I saw in all these manifestations similar pestiferous forms and figures leading, so to say, by a secret, inborn necessity and an uninterrupted process of dissolution to sin and corruption. In this manner, I saw sin and the prophetic, fore-shadowing figures of Redemption which, in their way, were images of divine power as man himself in the image of God. All were shown me from Abraham to Moses, from Moses to the Prophets, also the way in which they were connected and their reference to similar types in our own day. Thus, for instance, with these visions of the Old Testament, was connected the instruction I received upon the reason priests no longer relieve or cure, why it is either not in their power, or why it is now effected so differently from what it used to be. I saw this gift of the priesthood possessed by the Prophets, and

the signification of the form under which it was exercised was shown me. I saw, for example, the history of Eliseus giving his staff to Giezi to lay upon the dead child of the Sunamitess. In this staff lay spiritually Eliseus's mission and power. It was, as it were, his arm, the prolongation of his arm. And here I saw the interior signification and power of a Bishop's crozier and a monarch's sceptre. If used with faith, they unite both Bishop and monarch in a certain way with Him from whom they hold their dignity, with God, marking them out at the same time as distinct from all others. But Giezi's faith was not firm, and the mother thought that only through Eliseus himself could help be obtained; and so between Eliseus's power from God and his staff, the questionings of human presumption intervened, and the staff cured not. Then I saw Eliseus praying and stretching himself, hand to hand, mouth to mouth, breast to breast, upon the boy, and the soul of the boy returned to his body. It was explained to me that this manner of healing referred to and prefigured the death of Jesus. In Eliseus, by faith and the power conferred by God, were opened again in man all the avenues of grace and expiation that had been closed after the Fall; viz., the head, the breast, the hands, and the feet. Eliseus stretched himself as a living, symbolical cross upon the dead, closed cross of the boy's form, and through his prayer of faith life was restored. He expiated, he atoned for the sins the parents had committed by their head, heart, hands, and feet — sins that had brought death to their boy. Side by side with the above, I saw pictures of the Wounds of Jesus and of His death upon the Cross, by which I traced the harmony between Jesus and His Prophet. Since the Crucifixion of Jesus, the gift of healing and repairing has existed in full measure among the priests of His Church and in general among faithful Christians; for in the same proportion as we live in Him and are crucified with Him, are those avenues of

grace, His Sacred Wounds, opened to us. I learned many things of the imposition of hands, the efficacy of a benediction, and the influence exerted by the hand even at a distance — all was explained by the staff of Eliseus, which symbolized the hand. That priests of the present day so seldom cure and bless, was shown me in an example significant to that conformity to Jesus upon which depend all such effects. I saw three artists making figures of wax. The first used beautiful white wax, and he was both skilful and intelligent. But he was self-conceited, the image of Christ was not in him, and his work was of no value. The second used wax not so white as that of the first, and his indolence and self-will spoiled all. He did nothing at all. The third was awkward and unskilful; but he worked away in his simplicity and with great diligence on common yellow wax. His work was excellent, a speaking likeness, although the features were coarse. I saw renowned preachers vaunting their wordly wisdom, but effecting nothing; while many a poor, unlettered man exercises by the priestly power alone the gift of healing and blessing.

It seemed to me, while all this was shown me, that I was in school. My Affianced made me see how He had suffered from His conception to His death, always expiating, always satisfying for sin. I saw this in distinct visions of His life. I saw too that, by prayer and the offering of sufferings for others, many souls that have done no good upon earth may be converted and saved at the hour of death.

I saw also that the Apostles were sent over the greater part of the earth to crush the power of Satan and to scatter benedictions. It was just those regions into which they went that had been most thoroughly infected by the evil one. Jesus by His perfect atonement acquired that power against Satan for such as had received or such as would receive His Holy Spirit, and He secured it to them forever. I was given to understand that the power to withdraw various regions

of the earth from Satan's dominion by means of a blessing, is signified by the words: "Ye are the salt of the earth." For the same reason is salt one of the ingredients of holy water.

I saw too in this vision that the punctilios of sensual, worldly life are most scrupulously observed. I saw the malediction following the reversed blessing. I saw the pretended miracles in the kingdom of Satan. I saw that the worship of nature, superstition, magic, mesmerism, wordly arts and science, and all the means employed to smooth death over, to make sin attractive, to lull the conscience, are practised with rigorous exactitude, even with fanaticism by the very men who regard the ceremonies of Holy Church as superstitious forms, for which any others may be indifferently substituted. And yet these men subject their whole life and all their actions to certain ceremonious observances. It is only of the kingdom of the God-Man that they make no account. The world is served with perfection, but the service of God is shamefully neglected!

**NEXT CHAPTER:**

## 2. THE PROMISE OF THE REDEEMER

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PROMISE OF THE REDEEMER