

**XVI REVELATIONS OF DIVINE LOVE,
SHEWED TO A DEVOUT SERVANT OF
OUR LORD, CALLED
MOTHER JULIANA, AN ANCHORETE OF
NORWICH: WHO LIVED IN THE DAYES OF
KING EDWARD THE THIRD**

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R. F. S. CRESSY & G. H. PARKER

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SIXTEEN REVELATIONS

OF

DIVINE LOVE,

MADE TO A DEVOUT SERVANT OF OUR LORD, CALLED

Mother Juliana,

AN ANCHORETE OF NORWICH:

Who lived in the days of King Edward the Third.

LONDON: S. CLARKE, 13, PALL MALL EAST.

J. S. CROSSLEY, LEICESTER.

1843.

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EDWARD the Third.

Published by *R. F. S. Cressy.*

Accedite ad Deum et Illuminamini. Psal. 33. v. 5.

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BY JOHN S. CROSSLEY, LEICESTER.

PREFACE

TO THE PRESENT EDITION.

THE following singular work contains so much interesting matter, that I am inclined to hope the present reprint will not be unfavourably received; more especially, as I have reason to know that this book, in common with the rest of Cressy's publications, has become scarce; either because few were originally printed, or copies may lie buried in the libraries of old popish families, or they may have perished in the lapse of time. In the catalogue of his publications in Dodd's Church History, the title of the volume is as follows: "Sixteen Revelations of Divine Love shewed to a devout servant of our Lord called Mother Juliana, a devout anchorete of Norwich; who lived in the days of King Edward 3rd; revived from an ancient copy, and dedicated to Mary

Lady Blount, of Sodington, widow of Sir George Blount.
8vo. 1670."

Hugh Paulin Cressey, or Cressy, (the original editor) descended from an ancient and genteel family, was born at Wakefield in Yorkshire. In 1619, when fourteen years old, he was sent to the University of Oxford. In 1625 he was elected probationer of Merton College, and in the year after was made true and perpetual Fellow. After he had taken the degree of Master of Arts, and had entered into holy orders, he became Chaplain to Thom. Lord Wentworth, while he was President of the North, and afterwards when he was Earl of Strafford. In 1638, he went into Ireland, in the quality of Chaplain, as is supposed, with Lucius Lord Falkland. In the latter end of 1642 he became Canon of Windsor, but was never installed in that dignity, and much about the same time had the Deanery of Laighlen in Ireland conferred upon him. In 1646 he made a public recantation at Rome, before the Inquisition, of the Protestant faith. He afterwards went to Paris, and there published, *Exomologesis: or, a faithful narration of the occasions and motives that induced him to*

change his religion: Paris, 1647 and 53, in octavo, a copy of which he sent to his dear friend Dr. Henry Hammond. When at Paris, Henrietta Maria, Queen of England, rendered him services. Ultimately, upon invitation he went to Douay, and took upon him the habit of the Benedictine order in the college of the English monks at that place: changing his name to Serenus De Cressey. After having lived according to their discipline for seven years or more, he became one of the mission in England. At length upon the King's marriage with Katherine the Infanta of Portugal, he became one of her servants, and mostly lived at Somerset House. He was reputed the Coryphæus of the Roman party: but while at Oxford was accounted a quick and accurate disputant, a man of a good nature, manners, and natural parts, and when in orders, no inconsiderable preacher. He is also said to have been peculiarly temperate in controversy. After he returned to England, his former acquaintance found great alterations in him as to parts and vivacity, and he seemed to some to be possessed with strange notions, and to others, a reserved person, and little better than a melancholic. Which mutation

arose, not perhaps known to him, upon his solely giving himself up to religion, the refinedness of his soul, and the avoiding of all matters relating to human and profane learning, as vanities. He died at East Greensted in Sussex in 1674, and was, it is believed, buried in the Church of that place.

The above account is taken from Wood's *Athenæ Oxon.* where a catalogue of his works may be found. See also, Dodd's *Church History*—Chalmers' *Biographical Dictionary*, voce *Cressey*—and the *Biographia Britannica*, 2nd edition.

The spiritually-minded reader will meet with some few statements in the course of the following pages, in which he will not be able to acquiesce; but in the main he will meet with much amply to repay a careful perusal.

The Authoress, a pious recluse of the name of Juliana, was contemporary with Wiclif; it does not however appear that she had any connection with his party; the work before us bears independent witness to the truth, and is peculiarly interesting as a devotional treatise of the fourteenth century.

I do not venture to pass any judgment as to how