

**THE MYSTICAL
KNOWLEDGE
OF GOD**

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The mystical knowledge of God by Savinien Louismet

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SAVINIEN LOUISMET

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In course of preparation, by the same author:
OUTLINES OF THE DOCTRINE
OF THE MYSTICAL LIFE
VOLUME I: The right notion of the
mystical life (*almost ready*). VOLUME
II: The right notion of Divine Con-
templation. VOLUME III: The
right notion of Christian Asceticism.
VOLUME IV: The right notion of
Saintly Exterior Action. VOLUME
V: The right notion of the Apostolic
Form of Life



St. Mary

THE MYSTICAL
KNOWLEDGE OF
GOD

AN ESSAY IN THE ART OF
KNOWING AND LOVING
THE DIVINE MAJESTY
BY DOM
SAVINIEN LOUISMET
O.S.B.

P. J. KENEDY & SONS
44 BARCLAY STREET
NEW YORK

[1917]

TO MARY IMMACULATE
MOTHER OF BEAUTIFUL
LOVE THIS LITTLE
TREATISE IS HUMBLY
& LOVINGLY DEDICATED

P R E F A C E

THE present work is a treatise on the experimental knowledge of God, such as it is possible for every Christian to acquire, if he will but do what is needful thereto. The reader must not expect to find in these few pages the whole doctrine of the mystic life, nor even of mental prayer, as such; still less must he look for an exposition of the extraordinary and miraculous dealings of God with a few favoured souls. I may attempt these higher themes later on, God willing; but in the present work my aim is purely and simply to show that every Christian can obtain a most beautiful kind of knowledge of God, and enlarge it, by the practice of love. It is the substance of a series of sermons, preached by me from time to time at Buckfast, reduced to a body of doctrine for the more convenient use of myself, and those under my spiritual guidance. I have been persuaded to

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give it to the public at large, in the hope that it may do good.

In the pulpit it was natural to speak "*tanquam potestatem habens*," as one having a divine mandate to fulfil. In these pages I have not much departed from the same homiletic or hortatory style, judging it to suit the purpose of the work. We cannot improve upon the Fathers of the Church, from, let us say, Dyonisius the Areopagite, down to St. Francis of Sales: in my opinion a grievous mistake has been made in giving to works of piety too didactic a form.

No one need be frightened by the bulk of this treatise; eight short chapters conclude it all. It could be read at one sitting, though in order to benefit from it, it would be more profitable to have it, and read it again and again. Its very conciseness will make this a light task.

In Part 1. I endeavour to set before