FATHER DAMEN.

Eloquent Lecture by the Great Jesuit in Brooklyn

A Multitude of Protestants Seated within the Altar Rails-The Catholic Church alone True-A Great Subject Discussed with Power and Unction-The Church, not the Bible, the True Rule of Faith-The Vagaries and Absurdities of Protestantism-No Salvation outside the Catholic Church.

under the lead of Father Damen, opened a mission at St. John's Church, South Brooklyn. The mission was a success, in every way-as are all the missions conducted by the Jesuits. Father Damen announced that he would speak on the claims of Catholicity, and would prove that "the Catholic Church is the only true Church of God;" and an immense multitude gathered to hear him. The church was thronged-there was not even comfortable standing room; and many persons were unable to gain admission at all. In the sanctuary were a number of the clergy, and over a hundred Protestants:-

"He that believeth and is baptised shall be saved: but he that believeth not shall be condemned."-MARK. 16 chap., 16 verse. DEARLY BELOVED CHRISTIANS:

On last Thursday night I spoke to you on this text of Our Blessed Saviour, and you saw then that when He sent out His apostles and disciples with the commission to teach all nations of the earth, He laid down the conditions of eternal salva-tion, and He said; "He that believeth and is baptised shall be saved; but he that believeth not shall be condemned." Or, as it reads in the Protestant version of the Bible: "He that be-lieveth not is damned." Hence, Faith is necessary to salvation, and without Faith there is no salvation. For as St. Paul the apcetle says: "Without faith it is impossible to please God." I have explained all this to you on Thursday night. Now, then, what kind of faith

must a man have in order to be saved? Will any kind of faith save a man? Is it a matter of indifference what religion a man professes and what he believes? Is it not sufficient that he be a good man, a moral man, a charitable man, a benevolent man? No, that is not enough. FAITH IS POSITIVELY COMMANDED.

It is not a matter of indifference what religion a man professes. He is bound to profess the religion established by God. Man is just as much bound to believe what God teaches, as he is bound to obey what God commands. God has a right—as the infinite wisdom that cannot be deceived, and the infinite truth and veracity that cannot deceive-He has a right to be believed when He teaches. God, therefore, has a right, and He claims the right, that He shall be believed whenever he speaks or teaches. If it were a matter of indifference what a man believes or what religion a man professes, then it would be useless for God to make any religion for us. It man had liberty either to accept for reject the teachings of God, what use for Christ to come here upon earth or to teach or main truths and certain decreines? What has for Him to send out his ap-sties with the command "to teach all nations of the earth?" The aposties are bound to preach and to teach what they barn in his lips of Jesus Christ. "Go ye, therefore," easys He in St. Mathew. "Go ye, therefore, fore, and teach all nations, happising them in the name of the Father on Lo. the Son and of the Holy Grost, teaching them to observe all trings, whatshever I have communded you. Hence CHRIST LIMITS AND DINES

His apostles to preach and teach something that they lear a from Divine lits. and His apostles are not at liberty teach or to preach anything they might fancy; they were bound to preach, or necessity, what they had learn from the lips of Jesus Christ, and by divine inspiration, and nothing else. Hence, my dear people, it is not a matter of indifference what religion a man professes, or what a man believes, provided he he a good man. He is bound to believe the revelation of God, the teaching of God: and if he does not he shall never see the face of God-he shall never be saved. and has no hope of salvation. Is that not reasonable? Is it not reasonable that a man should believe, and is bound to believe, what God teaches? Where is the man in his senses-I care not what religion he professes to follow-where is the man if he has any pretence to Christianity at all, but will admit that we must believe what God teaches? Not to believe what God teaches is

TO INSULT GOD. It is to outrage God, it is to call into question the wisdom and veracity of God. Don't you feel insulted when any one calls into question your veracity, when any one calls into doubt what you eay? You are relating a story, and some one is listening to you, who says after you have finished: "Now, sir, I can't believe what you say." "Do you mean to tell me I lie?" "No; I mean to say I don't believe what you say." "Then you mean to say I am a liar." Don't you feel insulted—is it not an outrage? So with God. If we doubt anything which God has revealed, that is an insult to Him. It is calling into question either His infinite wisdom or his intinite ver-acity. We are therefore bound my dear people, to believe all the revelations of God, all the teachings. For, if I should believe nine truths which God has revealed, but doubt of the tenth truth, then I insult God just as much as if I denied the whole ten; and, therefore, I would be guilty; as the apcetle says: "He who is guilty of one is guilty of all." If I believe all of the truths that God has revealed with the exception of one, then I call into question the truth-

Some time ago the Jesuit Fathers, | damnation? Then God is bound to give me the means of knowing what He teaches. God is a just God, a fair God, a reasonable God; and He will not claim anything which it is not necessary for me to comply with. What is the means that God has given us, to know what He teaches? "The Bible," the Protestants says, "the whole of the Bible, and nothing but the Bible," and we Catholics say: "Not the Bible sir." The Bible is a holy book, the Bible is the language of inspiratin, but yet, with all that, it is not the Bible that God has given to man as a teacher. For, if God had left man to preach and to learn his religion from His book, He would have given that book to man from the beginning. Christ established his church before he left the earth, but he did not give the Bible to man. The church was established and was spread over all the earth before a

THE NEW TESTAMENT

was written. St. Matthew was the first one that wrote, and he wrote seven years after Christ had left this earth. St. Mark was the second one, and he wrote ten years after Christ had left this earth -at the special request of some Catholies at Rome. St. Luke was the third one, and he wrote between twenty-four and twenty-five years after Christ had left the earth. St. Luke was the disciple and companion of St. Peter the apostle; he followed St. Peter everywhere; and all that St, Luke knew about Christ was what he learned from the teaching of St. Peter. And he wrote his gospel for the benefit of one single individual; for in the very first chapter of his gospel, he tells you he wrote for the benefit of one named Theophilus. St. John wrote his gospel sixty-three years after Christ had left this earth, and St. John, perhaps, would never have written but at that time there arose a heresy which denied the Divinity of Christ. Then all the apostles had died, martyrs already for the faith. St. John was the only survivor of the apostles; so the Christians of Asia projected to him and begged of him to write something on the Divinity of Christ, and St. John did so, writing his gospel to prove that Christ is God. Finally, St. John wrote the "Book of Revelations," as it is called in the Protestant Bible, or as it is called in the Catholic Bible, the "Book of the Apocalypse," Now, that made sixty-five years after Christ had left this earth, when the Bible was completed. Already the church of Jesus, the Catholic church, was established all over

they knew it from the teaching of the Chur h of God, and they had no other mean- of knowing.

Moreover, even then, sixty-five years after Christ had left this earth, the Bible was not put together. It was not in one book yet; there were fragments and vanous parts of the Bible—some of them in Europe, and some of them in Europe, and some of them in other parts of the world. They had to be collected in a correct translation of the Bible, then you have the true in occeed at all: they couldn't agree in the collected in the collect They had to be collected in order to be meaning of the scriptures. (The Bible anything) they couldn't agree on the put together. But, at the same time, my dear people, is a very difficult book subject of baptism; they couldn't agree put together. But, at the same time, there were a great many false scriptures in circulation. There was the Gospel of Simon, the Gospel of Nicodemus, the Gospel of the Infancy of Jesus, the Gospel of Mary-all these false gospels were in circulation, and the people did not know which of them were true and which were false. Even the most learned did not know which of them were inspired, and which of them were only the fancy of man. It was not until the Fourth Century, or over fool can understand it. All that I can it. So they couldn't agree in a sing e 300 YEARS AFTER CHRIST

had left the earth, that the Pope of Rome assembled all the bishops of the world and the learned men of the church of God in council, and in that council it was decided that the Bible should consist as we Catholics have it now-not as you, my dear Protestant friends, have it, for we don't recognise your version at all. Only then, over 300 years after Christ had left this earth, was it decided that the Catholic Bible, which we have now is the word of God, is the language of institution; and that the Catholic Bible as their contradiction of each other. Are all true? of inspiration; and that the Gospel of Simon, the Gospel of Nicodemus, the other says there is no hell at all. One Gospel of the Infancy of Jesus, and the says Christ is God, and another says He Gospel of Mary—(I have copies of all is not. Are all of them true? All of them these)—were take and spurious and not take the Bible for their guide. The cry inspired by God. Hence, for three hunds the Bible! The Bible!! The Bible!! dred years, the world was left without It is the Bible that says to one: "Bapthe Bible: men didn't even know what tize;" and to another: "Don't baptize at constituted the Bible. Well, now, I ask all." To one: "There is a hell:" to anfulness or infinite wisdom of Ged. I shall not dwell upon this any longer.

THE GREAT QUESTION

Now is: If I am bound to believe what God teaches, under the pain of elernal God truth. "Weil," says my Methodist friend, "Weil, say

had all revelations of God. The church now, either-it is now as it was 1750 or 1800 years ago.

had to believe and what they had to do to save their souls? Did they know it but a remnant of Popery. That Epis-by the reading of the Bible? Why, no! copalianism is but half reformed. "And for they did not know what Gospels con-there is that in Presbyterianism," says for they did not know what Gospels constituted the Bible, whether it was the Gospel of Simon, the Gospel of Nico-demus, the Gospel of the Infancy of Jesus, or the Gospel of Mary. It was not until

AT THE COUNCIL-

called by the Pope-that it was decided what constituted the Bible. Hence, they could not take the Bible for their want to repeat a few words which I said then.

Before the art of printing was invented-that was about the middle of the fifteenth century, or 400 years agobooks were rare things; they were co-tly things, and not one in ten thousand could procure himself a Bible. There was many a priest, even, who had no Bible at that time. Martin Luther was a priest when he saw a Bible for the first time, and he opened his eyes when he saw it. That was in the sixteenth century, mind; and he says himself in his writings that when he found the Bible he opened it with great eagerness, and he found it was chained. Bibles in those be stolen. That is what

hundred years after the art of printing was invented. Before that, not one in ten thousand out of the whole Christian world had even seen the word of God. Now, therefore, if the Bib'e is the guide of man, if Godhad intended that man should learn his religion from a book, why should he have left the world for fourteen hundred years without that the fourteen hundred years without the fourteen hundred book? It would have been unfair and unjust in God if he should. If it were Whats ever he has reveale humanish with in God's law that man had to learn his to accept and believe. God does not religion, and had to learn what he was to speak at random. Get not speak believe under the pain of damnation, like man, without thought, without reason, and without wisdom. But you say, have given that book to man. But let us pass over all I said on Thursday night.

Let us suppose for a moment that all had the Bible from the beginning, we are the suppose for a moment that all had the Bible from the beginning, we are the suppose for a moment that all had the Bible from the beginning, we are the suppose that all the beginning when the suppose that all the beginning. First the suppose that the beginning we are the suppose that the beginning when the suppose that the beginning we are the suppose that the beginning the suppose th would then have to suppose that all knew sentials. First of all, I do not admit how to readit,—and now even in the 19th that you have a right to say what is cocentury, one half of the inhabitants sential and vitat is not essential in of the earth cannot read at all; and what good is a book to a man or woman who does not know how to read it?—Is that sufficient for them? Then, again, the Bible was written in Hebrew or Greek. Well now you don't know either Hebrew or Greek. Well and the project of the project in Boundary of the Britannia of the intended and what is and what is and what is a wear and what is and what is a wear and what is Greek. But you say: "We have translations of it in all the languages of the earth." How do you know whether these translations are correct? How do you know whether of all denominations were associated you know whether that is a faithful translations and their set provided at the meeting. Ministers were associated at the receipt was to see the control of all denominations were associated at the receipt was to see the control of the control of all denominations were associated at the receipt was to see the control of the contro slation? And if you have not

Cathodic church, was established all over the earth; only then the Bible was written. Now, during these sixty-live years, there were millions and millions of Christian Cathodics all over the earth. Were these real Christians that lived during the sixty-live years after Carist had ascended into he went? "Why," says the Protestant man, "why, sir, "boy were the very lest of Christians; they were leading the block of the learn of the were leading to the were the very less of the christians and the were leading to the learn of the were leading to the A FAITHFUL TRANSLATION. the first fruits of the Church of Jesus on early. Did they believe all that they had to be here in order that they should be savely "They did, sir." answers the Protestant. How did they know what to believe. Did they know it from the reading of the Bible: Not there was no Bible—it had not been printed at that time. And how did they know what to believe what they had to do to save their souls? They knew just precisely as you, my dear Catholic riends, know to day:

These are your learned men, these are you may have read to accounts of this protestant translation of the world of the world's convention. These are your may have read to accounts of this protestant time, and how first they had to do to save their souls? They knew just precisely as you, my dear Catholic riends, know to day:

These are your learned men, these are your may have read to accounts of this. corrupt translation of the word of Gash | world's convention in London. Many of These are your learned men, these are your may have read the accounts of this your own bishops, these are your own in the papers. It was held in order to mite all the Protestants seets into one know the old languages; they have clauch, that this they might be the studied Hebrew and Greek, and they tell more powerful against Priety.—The world's Convention was held, and a delibele is full of faults and full of errors.

Well what have you to go by? Let us profession of Faith that all might agree supposes for a moment that you have a lin. What was the consequence —They to be understood.) How shall you ascertain that you have the true meaning of the Bible? for when you have not the true meaning of the Bible, you have not the word of God. "Why," say some of my enthusiastic Protestant friends, "why, "why my dear February the Bible in the subject of baptism, they couldnot agree even on the divinity of Christ, and that, my dear people, is the pivot on which the whole machine turns. For if we deny plain a book that there is not a man or a God, then there is no Christianity at all woman who can go stray in it." Well, Now, when they wanted to insert in in the world; for now, my dear friends,

THREE HUNDRED AND FIFTY-THREE DIF-FERENT PROTESTANT CHURCHES. in the world-353, and all of them read the Bible all take the Bible for their guide, and all form from the Bible's docteacher. One says there is a hell; an-

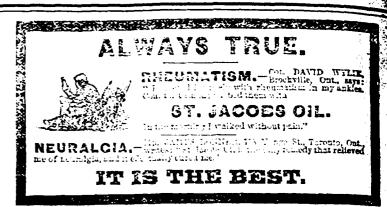
man, and an honest man, a sincere man, of Rome wasn't corrupted at that time." and a learned man, and he reads his And I answer them, it is not corrupted Bible; he comes to the conclusion that the Presbyterian is without the truth of God. And the Presbyterian minister, who Well, during these first three centuries, learned man, a sincere and prayerful is a how did the Christians know what they man, from the reading of the Bible comes learned man, a sincere and praverful is a to the conclusion that Episcopalianism is the Episcopalian, "that makes no pr-gress and does no good, because you have reformed too much, sir, you have gone too far in the reform, and have n thing left of Christainity at all." The Baptist is a learned man, sincere, honest and prayerful, and he says to the Episcopal. ian and the Presbyterian:

"YOU ARE NO CHRISTIANS of printing was invented, as I explained to you last Thursday night; and now I dipped all ever with the waters." One

days were so costly, so precious, that tant say: "Well, sir, of course we don't when there was one in a library, they put an iron chain to it for fear it might still we are all united on the essentials:

profession of faith. In y was

my dear Father Damen, the Bible is so the Divinity of Christ, and if there is no Now, when they wanted to insert in say is, there must be a great many fools point, except that there is a Supreme Being! And had they to go to London to learn that there is a Supreme Being? They might just as well go to the wilds of the Rocky Mountains, and the Indians would have taught them that much. Now they say that they all agree in essentials; I say they don't agree in anything, they are cut off from civilization, and can be nothing more than the savages of the Western prairies or mountains-there would not be a fragment of Christianity left. Hence, they say: "We all agree in essentials." From this, my dear people, you see their private interpretation of the Bible is not the language of God to man or the teacher of man. The Bible is the book of God. The Bible is the language of inspiration: but we Catholics claim that your explanation of the Bible is not the language of inspiration, and your understanding of the Bible is not the word of God. you, my dear Protestant friends, and especially the intelligent and informed ones,—during these three hundred years. God of truth. "Well," says my Methodist that you have not been constituted to The Bible is a good book; it is really in-



hetter for a free, independent and prosperons people. But, when George Washington and his associates wrote the Conthey could not take the Bible for their light, for their teacher, as they did not know what really was the Bible. Not only for three hundred years was the world left without the Bible, but for fourteen hundred years; before the art fourteen hundred yea Supreme Law—now is every one read or rural. Texas is the land of Ceres, it and form a government for himself. Carlo Frair and Cural Notes dipped all over with the waters." One it and form a government for himself.

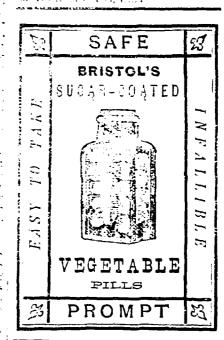
breaks in and exclaims: "Don't bestize in the Holy in water at all: we baptize in the Holy have been a Union, there never would no cyclones: no hillocks of snow, but Ghost." Then another says: "Don't you have been a Republic, there never would be verture all the year round. depart from the word of God. Baptize have been a United States. Everywhere the men, but let the women alone; ter the people would have studied the Conthe Bible says, 'Unless a near he harn stitute in and would have formed some LL.D. Secretary of the Right Rev. T.P. again of water and the Holy Ghost he government or an ther; but they would cannot enter the kingdom of God. Don't have he ho such country as this is. The you see there," he continues, "that a States would have been divided and there man must be of necessity baptized but never would have been the Republic as we the Bible does not say anything about liave it now. What, then, did George the woman." Therefore let the women Washington and his associates do in alene; they will be all right, they will go or ler to unite the people and make them to heaven without any need of it, a great powerful, in sport us and hea thy (Laughter.) Faith.—Sometimes we will hear a Protost and commanded to exist the general tant say: "Well, sir, of course we don't enument to be got lot by the dod of the general denyit; we do differences. that supreme court. Thus we have in still we are all united on the essentials of this and of literary a surrente power and yes, we differ from one another in minor as a point, in the second consequence having the bigglest terms of west, from the Pre-MARTIN LUTHER

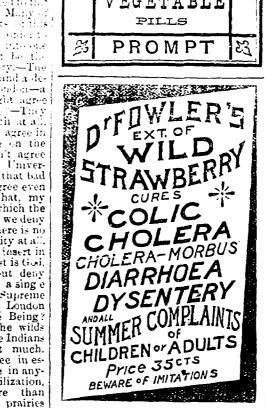
MARTIN LUTHER

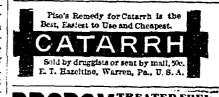
says in his writings. Bibles were so rare at that time, though it was nearly one hundred years after the art of printing was invented. Before that, not one in the large of the large o

> supreme court and a supreme judge in make se decid as there is no appeal. So, in like manner, the Diesel Saviour has premeralize, who is to give us the true medianzet the Scriptures, and that su-God, the supreme judge, its head the Proc. And Christ Limself says, that does not near the church let him be in the continuous before millionn." Even the use he knew too Bible by heart, Let librational heatmen, that is, a worship in cost, his what eligen shall they est. It is evaluation that Christ establish-Test Alis (whent that Christ (stablished His Christ) in the was here, and

s to Harylor of mibla, Pall, suffered from a more services was perfectly any Holls Services from







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