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REV. FATHER DAMEN, S. J. THE REAL PRESENCE.

sermon Preached at the Church of the Immaculate Conception, New York, 1879.

"And whilst they were at supper, Jesus took bread and blessed and broke and gave to His Disciples, and said: Take ye and eat; this is My body; and taking the chalice. He gave My body; and taking the chalice. He gave thanks, and gave to them, saying: Drink ye all of this; for this is My blood of the new Testament which shall be shed for many, for the remission of sins." (St. Matthew, chap, xxvl., yerses 26 and 28.)

DEARLY BELOVED BRETHREN-I will prove from forty-five texts of the Bible the doctrine of the Catholic Church. I will also prove that the Catholic religion is the Bible religion, and that Protestantism stands condemned by its own Bible; and, moreover, I will prove that re must believe in mysteries—that is, in truths which we do not understand.

Now, in order that you may understand the better the arguments which I shall bring before you this evening, I shall first state the doctrine of our separated brethren — our Protestant friends; -and that is a mighty hard job, for it is very hard to say what our Pro-testant friends do believe, and what they do not believe, they vary so much from each other. What one asserts as A GOSPEL TRUTH,

the other denies as a positive heresy; hence it is very hard to say what our Protestant friends believe. But I will give the doctrine of some of the leading Protestant bodies. The Presbyterians say that in Communion we do not take the real body and blood of Jesus, but bread and wine as an emblem of Christ. The Methodists and the Baptists, and some others, say that in Communion we take bread and wine, not as an emblem of Christ, but in memory of Christ. The Lutherans - who are a very large body, for Protestantism started with Martin Luther; and his religion, Lutheranism, says it is bread and wine, but the body and blood of Christ at the same time. The High Church Episcopalian says it is the body and blood of Christ, and there is no bread and wine at all; but

it is not transubstantiation.

Now, you see, it is very hard to say what they all believe. I shall now state the doctrine of the Catholic Church. It is the teaching of the Church which God established, the Church which was established by Jesus Christ, as I proved on a previous evening, and I defy any one to refute it-I do not care who he is, Beecher, or any one else: I defy them all to prove that the Catholic Church is not the Church established

THE LIVING GOD, JESUS CHRIST. I say, then, that the Catholic Church teaches that by the power of God, and by the words of Jesus Christ, spoken by the priest in the Mass, the bread and wine are changed into the body and blood of Jesus Christ, and are truly and really received by the faithful in Holy Communion.

Now, understanding the doctrine of

Protestantism and the doctrine of Catholicity, let us see which has the Bible on its side-whether it is with Catholicity, or whether it is with Protestant-For this purpose I shall read to the Bible, and your own Protestant Bible, if you wish. I read from the Gospel of St. John, the sixth chapter, mencing with the forty-fifth verse of that chapter, and when you go home your Bible, dearly beloved Protestant friends—do not think when life to save you. ould give my very I pity you exceedingly, because you are led astray, and you do not know it. I shall now read from St. John, as I have said: "It is written in the Prophets, and they shall all be taught of God," and that the time would come when the people would be taught, not merely by the prophets who were men, but that they would be taught of God, Christ being God and teaching them :

THIS PROPHECY IS FULFILLED.

"Every one that hath heard of the Father and hath learned cometh to Me. Not that any man hath seen the Father, but he who is of God, he hath seen the Father."
"Amen, amen, I say unto you;"—in

the Protestant Bible we have "Verily time He was on earth were equivalent to a solemn oath.—"He that believeth in Me hath everlasting life." He promises them eternal life who believe in Him and Lagrange and His documents. in Him, and He commenced His doc trine in this solemn manner: "Amen, amen, he that believeth in Me, hath everlasting life," and immediately He commenced the doctrine: "I am." says Christ, "the bread of Your fathers did eat manna in the desert, and they died. This is the bread descending down from heaven: that if any man eat of it, he may not ie. I am the living bread "-not a 'dead bread "-" which comes down from heaven. If any man eat of this bread," which He says He is Himself, "he shall live forever, and the bread that I will give to you is My own

My dearly beloved Protestant friends, do you believe that it is the flesh of Jesus Christ? "No," says my Protestant friend, "Oh! no, sir, I do not what, my dear Protestant friends, do you not believe in the Bible? Do you not believe the word of God? He says it is His flesh: do you believe it? "No, if I would be the word of the says it is his flesh: do you believe it?" you not believe in the Bible? Do you not believe the word of God? He says it is His flesh: do you believe it? "No, sir, I do not." Well, but then, my dear friends, you do not believe in the Bible; you do not believe in Jesus Christ. "Why," gave my Protestant of what light is: but no man, from the last day." Christ here thing you cannot comprehend, but still him up on the last day." Christ here threatens with eternal damnation those who refuse to eat His flesh and drink. His blood. Now, my dear Catholics, pay attention to that; you believe in the Church, you glory in being a Catholics, why "gave my Protestant" of what light is: but no man, from the Christ. "Why," says my Protestant friend, "how in the world can I believe in such a thing as that? I do not believe in it, because I do not under-

stand it. We Protestants are an intelligent and enlightened people, sir, and we do not believe in a thing we do not understand. It is good enough for Catholics to believe in such things, because they are simple-minded people, who pin their faith to the sleeve of their priest; but we Protestants, we are an intelligent people, and we do not believe things we do not understand."

DO YOU NOT, MY DEAR FRIENDS? "No, sir, we do not believe in things we do not understand." My dear Protestant friends, tell me, do you believe the operation of your eye? Do you understand that, when I address a congregation of three or four thousand people, all of these people are repre-sented upon the retina of my eye with shape, form and color; and this material picture upon the retina of my eye brings to my mind thoughts, ideas and

of shape, of form, of color, etc?

Now, can you explain that to me—
how this material picture, upon the little ball of my eye, can bring to my mind, which is a spiritual thing, all these thoughts, etc? Can you explain everything is amystery. From the very the set of th that to me? I defy you all. greatest man that has ever lived-the greatest philosopher-has never been able to explain how matter can act upon spirit. Now, here is an action mind of God there are thousands of of matter on the spirit, the material truths which the mind of man cannot picture of my sight acting upon my soul, which is a spiritual thing, which cannot be seen, felt or touched, which you cannot explain. Here is a mystery -here is a thing that no man in the

you hear? "I suppose that I hear with my ear." Well, I know you do not hear with your eyes; can you ex-plain your hearing? "Oh, no!" Here is

ANOTHER NATURAL MYSTERY which you do not understand. Can you explain how that little air which mes from my lungs, the vibration of which air brings to your ear a sound, and that sound brings to your mind my thoughts, ideas and conceptions? Here is another natural mystery which you cannot comprehend, You say, you do not believe in mysteries : but here is another one you cannot understand, but in which you believe.

Do you believe that I move my hand? "I suppose so; I see it." And how do I move my hands? By my will. And what is my will? It is a spiritual thing, which cannot be seen, or felt and that by the simple act of my will I set into motion my hands, my lips, my eyes and my feet. In a word, the whole body of man is set into motion by the simple act of his will. Here is a mystery-here is a thing which you do not understand, which you believe in.

You say you do not believe in mys John, and I will give you nothing but teries, and what are you yourself but head to the sole of your foot. What is a man, but a combination of mystery upon mystery! You say you do not believe in mysteries, and what is all I speak hypocritically—I love you, my deep interest in your salvation, and I would give my your silvations. I feel a very deep interest in your salvation, and I flowers, and from that seed there springs up a mighty tree, that towers into the very clouds of heaven, and upon that tree appears beautiful foliage and charming deep interest in your salvation, and I flowers, and from these flowers, comes are in the believe what God teaches, whether he understands it or not." Very well, then, all we ask of you is to inquire has God said it, and if He has said it, flowers, and from that seed there springs up a highly tree, that towers into the very clouds of heaven, and upon that tree has God said it, and if He has said it, flowers, and from that seed there springs up a highly tree, that towers into the very clouds of heaven, and upon that tree has God said it, and if He has said it, flowers, and from the seed there springs up a highly tree, that towers into the very clouds of heaven, and upon that tree has God said it, and if He has said it, and if He has said it, flowers, and from the very clouds of heaven, and upon that tree has God said it, and if He has said flowers, and from those flowers comes a delicious fruit, and that fruit again Now, then, with regard can explain how that seed, which dein shape and form, and transforms it into fruit, and from that fruit come thousands of others seeds? Here is a natural mystery a thing we do not understand. You, Protestants, do not believe in that? You do not believe

in mysteries;

YOU ARE TOO SMART FOR THAT. Do you believe that this earth on which we dwell is an immense ball that neasures thousands of miles in circumference—a ball, with all its cities, towns and villages, its seas, likes and rivers, mountains, etc.? On what does this ball rest? On nothing, you say. It is suspended in space—hangs on nothing. Do you think that possible? How in the world can that be, that a ball of such tremendous weight haugs there, resting on nothing? Why does it not fall? Why is it suspended there? "Why," you say, "it is gravitation."
And what is this gravitation? You cannot explain what it is; so here is another natural mystery, something

else you do not understand. You believe in telegraph lines, do you not? You believe in sending dispatches. When you stand and talk to the operator, in the twinkling of an eye, whatever you say to the telegraph operator here in New York is gone to will you be good enough to tell me what electricity is? "I do not know."
There it is again—a mystery, some-

mystery. And darkness is a mystery, and water is a mystery, and EVERY BLADE OF GRASS IS A MYSTERY,

and the stars in the firmament of heaven, and every living creature in the water and in the earth is a mystery, and you attempt to say, my Protestant friends, that you do not believe in mysteries, ignorant men that you are. If you were men of a little more education, if you knew a little more philosophy, and knew a little more of that yousee? "Well, what a question!
Do I believe that I see? Why, sir, I
know that I see." And do you understand your sight? Can you explain to me
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you proclaim to the word that you are you proclaim to the world that you are an ignorant man. Because you know how to cipher and read and write, and, perhaps, by looking at a map, can tell the boundaries of the country in which you live, you imagine you are an enlightened people. But do not be too fast—"do not crow until you get out of the woods," as the saying is. It is conceptions—thoughts of size, thoughts of shape, of form, of color, etc? lieve in mysteries. The greatest of philosophers, the most scientific men of the age, have acknowledged that the fact that the mind of man, my dear people, is narrow and limited, and that the mind of God is unlimited and without bounds, it follows that in the truths which the mind of man cannot fathom; and all these truths, which are in the mind of God, and which the mind of man cannot comprehend, all these are mysteries to the mind of man. The more developed the mind of man world can explain. You do not believe is the more truths he perceives which in natural mysteries, my dear Protesa man of little education must look upon as mysteries. For instance. Do you not believe that you can hear? "Why certainly I can hear—I know that I hear." Well, and how do truths in mathematics which the man truths in mathematics which the man of no education in mathematics cannot see at all, and regards as a mystery. And so it is with the arithmetician the results of certain complicated problems are perfectly clear to him, but to the man who knows nothing

about it, it is a mystery.

You, for instance, may solve a problem by the Rule of Three, which is perfectly clear and correct to you, but the man who is ignorant of it regards it as a mystery; to you it is a truth, but to him it is a wonder.

AND SO IT IS WITH THE MIND OF GOD. All those things which are evident truths to the mind of God may be mysteries to the mind of man.

Now, when God reveals these truths—when He says: "That is a truth"-is not man bound to believe it? Is not God the infallible truth that cannot deceive? Is not His the wisdom that cannot be deceived? When, therefore, a truth is presented to our minds which we do not understand, what is the duty of man? he not bound to believe? Is he not bound to believe what God teaches? Do you see anything unreasonable in that, my dear Protestant friends? You think you are reasonable in rejecting mysteries, but, in reality, you are very unreasonable. When an infal-lible Truth says a thing, is it wise and reasonable that we should not believe it? In other words, is it not wise and believe in mysteries, and what is all nature but mystery? The seed that you throw into the earth takes root, my Protestant friend, "man is bound and few that good the seed that you have few that good the seed that good the you throw into the earth takes root, and from that seed there springs up a to believe what God teaches, whether springs up a to believe what God teaches, whether the springs up a to believe what God teaches, whether the springs up a to be the springs u

bread and wine, by the power of God, and by the words of Jesus Christ, can explain how that seed, which decays and rots, can have the power of drawing out of the earth all the material that forms the tree, that shapes the leaf, that forms the flowers, and tinctures it in so delicate a way, and tinctures it in so delicate a way, and the control of the body and blood of Jesus, has God said that it is? We must examine, and if is God has said it, man is bound the control of the control of the words of Jesus Christ, and by the words of Jesus Christ, an to believe it. Do you not agree with me now, my dear Protest-ant friends? Where is the man that ant friends? Where is the man that proposes to be a Christian, and does not say with me, "That is right, sir. If God has said it we are bound to be lieve it." Well, then, let us see if God has said it. You want the Bible? "Yes, Father, we want the Bible—we love the Bible, sir." Very well, then, we shall give you the Bible: "And Jesus said, I am the bread of life, which came down from heaven. 1 am the living bread which came down from heaven, and the bread that I will

give to you is My flesh." JESUS SAID IT IS HIS PLESH. Do you believe it? Do you believe the word of Jesus Christ? Do you believe the Bible? "The bread that I will give to you is My flesh." "And the Jews murmured among themselves," says St. John, the Apostle, and said "how can this man give to us His flesh to eat?" You see, the Jews understood our Divine Saviour in the literal sense of the word—that they were really to eat His tiesh and drink His blood—and they said: "How can this man give to us His flesh to eat?" Then Jesus said to them: "Amen, Europe. It does not take a minute to travel. What do you understand that to mean? "Why," you say, "it is electricity." Well, I guess it is; but will you be good enough to tell me what electricity is? "I do not know." hath everlasting life, and I shall raise him up on the last day." Christ here

plauded as having discovered it, has been refuted, and we do not know yet what light really is. It is a natural These are the words of Jesus Christ: You shall not have life in you.

"He that eateth My flesh and drinketh My blood," says the Saviour, "hath everlasting life, and I shall raise him up on the last day, and he shall live for-ever; for, says Jesus Christ, "My flesh is meat indeed and My blood is drink indeed." Christ knew that after fifteen hundred years Protestantism would come into the world in Germany, and that Pro testantism would deny that it is the real body and the blood of Jesus, and that they would say that the bread and wine were only in memory of Christ. Therefore says Jesus: "My flesh is food indeed"-in truth and in reality-"and My blood is drink indeed"-i truth and in reality. When, there-fore, you desire to derive from the Bible the real and actual doctrine, you must read the Bible as it isadd nothing to it, take nothing away from it. Take the plain, obvious meaning of God's holy book, and then you have the Catholic doctrine. In order to derive the Protes tant doctrine from the Bible you must say just the contrary.

CHRIST SAYS, "MY FLESH IS FOOD IN-

DEED." "I believe it," says the Catholic, and the Protestant says "I do not."
Christ says "My blood is drink indeed"—in truth and reality. "I believe it," says the Catholic, and the
Protestant says, "Lord Jesus allow
me to differ from you. You say it is
your flesh, now allow me to differ from your flesh, now allow me to differ from you. You say it is your blood, allow me to differ from you, and I hope you will not take it as an insult. Allow will not take it as an insult. me to tell you, it is only bread and wine." So, the Protestant religion teaches precisely the contrary of what Jesus says. Now, who is the Bible Christian? Is it the Catholic, who says: "Yes, my Saviour, it is Thy flesh and it is Thy blood." Is i the Catholic who is the Christian? The Protestant says: "The Bible is my faith, the Bible is my teacher." And the Bible says: "If there be any man sick among you, let him call in the priest of the Church, and let him pray over him, anointing him with oil in the name of the Lord." Here is the command of the Bible, that the priest must come to the sick man and anoint him with oil. Do you believe that, my Protestant friend? "Oh, no, sir; I do not believe any such superstition

as that." But the Bible says you must.
"Oh! well, we cannot follow the Bible all the time," says my Protestant friend. Where is the Protestant who calls in the priest in time of sickness that he may anoint the sick person with oil? You see, you do not follow the Bible, my dear Protestant friend; you do not take the Bible for your

guide or teacher. The Bible also says you must confess your sins (St. James, fifth chapter). Do you do that?

DO YOU CONFESS YOUR SINS? "Why, do you think I am such a simpleton as that?" answers my Protestant friend. But the Bible says so, my dear friend. Here you go against the Bible again. The Bible says also that you must fast. Christ says also have given you an example, that as I have done, you do in like manner." have given you all example, that as I have done, you do in like manner." Christ fasted. Do you fast? "Of course not." The Bible tells us that the Apostles fasted, even after Christ had gone (thirteenth chapter of the Acts of the Apostles). We read of the Saviour fasting and praying. Do you fast? "Oh, no we do not fast!"
Well, then, you do not follow the Bible. appears beautiful foliage and charming flowers, and from those flowers comes a delicious fruit, and that fruit again thousands of other seeds. Can you explain it? Where is the man who can explain how that seed, which do lays and forty nights, and the Apostles asted. I cannot say too much in this cture, as it would take too much time rom the real subject on which I speak

o-night—Transubstantiation.
"For My flesh," says Jesus, "is meat
indeed and My blood is drink indeed. He that eateth My flesh and drinketh My blood abideth in Me, and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth CONTINUED ON SIXTH PAGE

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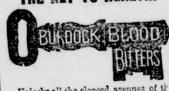
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