

THE FAITH IN AMERICA

An interesting Lecture on its Origin Delivered by Rev. E. I. Devitt, S. J.

What the Country Ows the Church.

VII.

St Ingoes is a manor that was taken up by the Jesuits, under the first Conditions of Plantation, by which a certain number of acres was granted to every colonist for himself and for each servant whom he brought in.

St Thomas Manor, near Port Tobacco, Charles Co., has been held since the first year of the colony. It was for a long time the residence of the Jesuit superiors. Fr. White labored here among the Indians, and he and his successors are witnessed to by legislative enactments charging Fr. William Hunter with "extravagance," "presumptuous behavior," and the "scarcity of attending upon the sick and dying during the pestilence of 1696."

George Hunter built a large new house before the Revolution. He was a friend of Washington, for Mr. Vernon was a short distance up the river, on the opposite side. It was reported to Washington that Priest Hunter's house had been burned by the British, but this calamity did not overtake the stately old mansion until nearly a century later.

Outside of Maryland, at this period, there was no Catholic place of worship, no Catholic clergyman, in any of the English colonies. When the Dutch possessions on the Hudson had passed under the dominion of England, the duke of York, afterwards James II, appointed Thomas Dongan, a Catholic, Governor of his Province. For a short time, some priests from Maryland officiated at the Fort, where Mass was said. A Latin school was opened, and an effort was made to substitute English for French Jesuits in the Iroquois mission.

It was under a Catholic proprietary and a Catholic Governor, that the first legislative assembly was convened, in New York, and its first act was the "Chapter of Liberty," passed in 1683, granting freedom of worship. But, as in Maryland, it was subsequently found too comprehensive, as it extended toleration to the religion of those who enacted it.

At the fall of James II, in 1688, the feeble flame of Catholic life was extinguished, and the "Bill of Rights" specially excluded Catholics from its privileges. By an extension of the penal laws to the province, in which the bigoted Gov. Bellomont took a shameful party, Catholic priests were sentenced to perpetual banishment, and, if they returned, were to be hanged.

the colonial period. For the sake of this time, the priests in the provinces were members of the Society of Jesus, essentially a teaching body, and always most solicitous for the instruction of the young. Yet, it was only for a few years, that they were enabled to conduct this school at Bohemia. What they would have done, had they been free to act, may be inferred from what they did, when liberty was won; immediate steps were taken to found Georgetown College, whose existence antedates that of the Federal Capital.

Old St. Joseph's church needs no lengthy description, nor eulogium before a Philadelphia audience. Archbishop Wood has said: "The recollection of the services which this Church has given to religion is enshrined in the hearts of all." But whilst it is dear to you—a household word, all American Catholics can take pride in its history, and all can claim a share in its fame and venerable associations. Here, was the celebration of the Holy Sacrifice, since the coming of Fr. Greston; and although appeals were made to the proprietary, to suppress the "publick scandal of the Mass," yet, the central act of our faith and worship is known no interruption in Philadelphia, since the day when the handful of believers, in mingled fear and gladness, clustered around the altar, in the neighborhood of Fourth and Walnut Sts. The original congregation numbered eleven, or, at most, forty persons. The mustard-seed has grown into a mighty tree, whose branches have spread over Philadelphia, Pennsylvania, and the adjoining states.

Our illustration presents the church as it was in 1776, and it is followed by an interior view. The intervening years, from 1782, had been uneventful; but, freedom from vexatious interference was the most that could be hoped for, and more than was secured else where. Under the benign rule of the Penna, there was tranquil existence, even for Catholics for the Friends were not unacquainted with persecution, and they had learned to be indulgent to others who were under the ban, because of religious belief. The names of Greston and Lewis, Molyneux, Neale Harding and Farmer, may be unknown to the secular historian, but they labor to keep the light of faith brightly burning, during the dark days, their works live after them, and prove to us that they were good and faithful servants.

St. Mary's, the first offshoot of St. Joseph's, was known as the "New Chapel," when the Minister Plenipotentiary of the French king invited the President and Members of the Continental Congress, to attend the chanting of the Te Deum, in celebration of the Independence of the United States of America, July 4, 1776. A sermon was delivered on that occasion, and printed afterwards; it was probably the first discourse of a Catholic priest to be distributed to the people of the thirteen United States. At St. Joseph's and St. Mary's, there were other public services, which must have been novel to many of the Continental dignitaries, who were present. Benedict Arnold refers to one of them, in the spirit of a time, then drawing to its close. In the proclamation, written after his attempt to betray West Point, he says: "The eye which guides this pen lately saw your mean and profligate congress at Mass for the soul of a Roman Catholic in purgatory, and participating in the rites of a church, whose anti-Christian corruptions your pious ancestors would have withstood with steadfast blood."

When then Acadians were torn ruthlessly from their homes, and scattered among a hostile population those who reached Baltimore met with sympathy, denied to them in other parts. And they had the consolations of religion furnished to them by Fr. A. B. F. who found them from the Jesuit residence at White Marsh, or from Donaghorega Major belonging to the Carrolls. The first Catholic Church in the city, which was soon destined to become an episcopal see, was an unfinished dwelling house, converted by the exiled Acadians into a place of worship. Fottrell's building, as it was called, is described as "the first brick house in Baltimore with freestone corners, and the first which was two stories high without a hip roof. There was no church built in Baltimore, until after 1776."

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Alcoholic

There Are Now Over 1000 Immigrants In The United States

Over 200,000 men and women have been afflicted with this disease. Over 500 in Philadelphia alone have been afflicted with this disease. Treatment for their ailments are now healthy, temperate men and women. Briety has come and come to stay.

SELYE'S NERVO-VITALE, AND FOR ALCOHOLIC NERVOUSNESS

A safe, quick-acting, home treatment. No hypodermic injections, no expenses costing \$100 and over; no board bill away from home; no loss of business. Cost of ordinary cases, \$5; extreme cases, \$10. Best of all, the most men say in regard to the success of Selye's effort to put medical progress within reach of all.

Read what MR. G. C. BUELL, Director of the New York Canal and Hudson River Railroad has to say. It relates to a good man who was afflicted by alcoholism.

ROCHESTER, N. Y., APRIL 11, 1894. Mr. D. W. Selye, Baltimore, Md. Dear Sir:—As you request I am glad to give you the results of my experience with your remedy. I had been afflicted with alcoholism for several years, and had become a confirmed drunkard. I had been in the hospital for several months, and had been treated by the best of the medical profession. I had been told that I had a chance of recovery, but I had not believed it. I had been told that I had a chance of recovery, but I had not believed it. I had been told that I had a chance of recovery, but I had not believed it.

Years truly, G. C. BUELL. Mr. Buell writes again, four months later: Rochester, N. Y., Sept. 13, 1894. Dear Sir:—Some time ago I was afflicted with alcoholism, and I had been in the hospital for several months. I had been told that I had a chance of recovery, but I had not believed it. I had been told that I had a chance of recovery, but I had not believed it. I had been told that I had a chance of recovery, but I had not believed it.

Read what the Great Talmage says in HISSE & CO. here is a copy of HISSE & CO. Rochester, N. Y., Sept. 14, 1894. D. W. Selye, Baltimore, Md. Dear Sir:—We have in our shop a man who has been afflicted with alcoholism for several years. He has been in the hospital for several months, and has been treated by the best of the medical profession. He has been told that he has a chance of recovery, but he has not believed it. He has been told that he has a chance of recovery, but he has not believed it.

A Friend Who May Give a Testimony Concerning the Value of Selye's Nervo-Vitale. I have found the following interesting problem in an old notebook which Mr. Walter Bennett, I have no recollection at all of its origin. Perhaps everybody knows it. Perhaps everybody does not. Those who do not will find it, I think, unless they bring algebra to bear upon it, rather a tough nut to crack.

Here it is. Once there were three niggers—their wickedness is a negligible quantity; it does not enter into the problem—who robbed an honest man of his money. The man who was robbed went to bed. One of these niggers came five days, and being asked for his share of the money, he said, "I have no share of the money." The man who was robbed went to bed. One of these niggers came five days, and being asked for his share of the money, he said, "I have no share of the money." The man who was robbed went to bed. One of these niggers came five days, and being asked for his share of the money, he said, "I have no share of the money."

[The End] The latest writing appears in the issue of the Italian paper, "L'Espresso," in the number of Genoa, covering the week of 1894. The paper, "L'Espresso," is a very interesting and valuable work. It contains a great deal of information concerning the history of the Catholic Church in the United States. It is a very interesting and valuable work. It contains a great deal of information concerning the history of the Catholic Church in the United States. It is a very interesting and valuable work. It contains a great deal of information concerning the history of the Catholic Church in the United States.