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THE  
BIOGRAPHICAL CYCLOPEDIA

OF

REPRESENTATIVE MEN

OF

MARYLAND

AND

DISTRICT OF COLUMBIA.

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manded to know "what his purpose was, being Governor of another plantation, to abandon that and come thus to Virginia?" He replied, that he came to plant and dwell. "Very willingly, my lord," they answered, "if your lordship will do what we have done and what your duty is to do." Lord Baltimore refused to take the oath of supremacy. The authorities of Virginia then informed him that they could not, under their oaths, permit any one to settle in their colony who would not acknowledge all the prerogatives of the King of England, and firmly invited him to leave in the next ship. Leaving "his lady" in Virginia, he explored the Chesapeake Bay, admired the beauty of its inviting prospects and fertile borders, noted the flourishing settlement on Kent Island, and returned to England to rejoin his children and to sue for a grant of land. He employed himself, in leisure hours, drawing up a charter for his proposed province, and died April 15, 1632, leaving a great reputation for probity, ability, and piety. He married Anne, daughter of George Mynne. She died August 8, 1622, and was the mother of the following children: Cecilius Calvert, the second Lord Baltimore; Leonard Calvert, who was Governor of Maryland from 1634 to June 9, 1647; George Calvert, who settled and died in Virginia; Francis Calvert, Anna Calvert, Henry Calvert, Anna Calvert, who married William Peasley; Dorothy Calvert, Elizabeth Calvert, Grace Calvert, who married Sir Robert Talbot, of Kildare, Ireland; Helen Calvert, and John Calvert.

**C**ALVERT, CECILIUS, the second Lord Baltimore, was the eldest son and successor of Sir George Calvert, the first Lord Baltimore. On the 20th of June, 1632, he received from Charles I the charter of Maryland, embracing a region of country, described as a "country hitherto uncultivated, in the parts of America, and partly occupied by savages, having no knowledge of the Divine Being." It is remarkable that this grant from a Protestant King, of a Protestant country, should have been made to a Roman Catholic subject, at a time when proscription for religion's sake was the rule of Christendom. The charter released the colonists from taxation by the Crown, and conferred upon the Lord Proprietary the power to ordain, make, and enact laws, "with the advice, assent, and approbation of the freemen of the same province," and guaranteed to the inhabitants thereof "all privileges, franchises, and liberties of this our Kingdom of England, freely, quietly, and peaceably to have and possess." The charter, while permitting, in its practical operation, the freedom of all persons professing the Christian religion, amply protected the exclusive rights of the English Church, and of those professing its faith. It gave to the Proprietary the right of selecting the clergymen sent to the colony by the Bishop of London, the diocesan of the

province. This right of advowson and presentation was exercised by the Proprietaries until the Revolution, in 1776. The fourth section of the charter granted this right in the following words: "And, furthermore, the patronages and advowsons of all churches which (with the increasing worship and religion of Christ), within the said region, islands, islets, and limits aforesaid, hereafter shall happen to be built, together with license and faculty of erecting and founding churches, chapels, and places of worship, in convenient and suitable places, within the premises, and causing the same to be dedicated and consecrated according to the ecclesiastical laws of our Kingdom of England." To prevent any misapprehension, the twenty-second section says: "Provided, always, that no interpretation thereof be made, whereby God's holy and true Christian religion, or the allegiance due to us, our heirs and successors, may in any wise suffer, by change, prejudice, or diminution." It will be perceived that, under the charter, Protestantism, the celebration of Divine service, and the practice of "God's holy and true Christian religion," according "to the ecclesiastical laws of the Kingdom of England," was provided for and protected, that was none other than the Church of England. King Charles, however, graciously tolerated the personal religious views of Lord Baltimore, who, like his father, had abandoned the faith of his ancestors and become an adherent of the Church of Rome, and permitted him without molestation, to afford an asylum to his co-religionists in Maryland—so that Maryland came to be gratefully called by their historians the land of the sanctuary. For several years Lord Baltimore, who desired to make his colony a profitable investment, and with that view had encouraged the immigration of Protestants, was much embarrassed by the unreasonable claims and demands of the Jesuits for privileges incompatible with his proprietary prerogatives, the terms of the charter, the laws of England, and the prosperity of the colony. In October, 1642, the Jesuits agreed to the following: "Considering the dependence of the Government of Maryland on the state of England, unto which it must, as near as may be, be conformable, no ecclesiastical person whatever, inhabiting or being within the said province, ought to pretend or respect, nor is Lord Baltimore, or any of his officers, although they be Roman Catholics, obliged in conscience to allow said ecclesiastics, in said province, any more or other privileges, exemptions or immunities for their persons, lands or goods, than is allowed by his Majesty or his officers and magistrates, to like persons in England." "And any magistrate may proceed against the person, goods, etc., of such ecclesiastic for the doing of right and justice to another, or for maintaining his proprietary prerogatives and jurisdictions, just as against any other person residing in said province." "These things to be done, without incurring the censure of bullæ Cœnæ, or committing a sin for so doing." Lord Baltimore appears, at this exciting period in English history, to have kept him-

self in a neutral or obscure position, and devoted all his thoughts and energies towards the development, security, and welfare of Maryland. The mixed population of the colony, a majority of whom being Protestants, and therefore supposed to be friendly to the Parliament, and the uncertain condition of public affairs in England, made his position a difficult one, and demanded his utmost prudence, in order to preserve his charter. In February, 1645, Captain Richard Ingle and William Claiborne headed an insurrection of the inhabitants and drove Governor Leonard Calvert out of Maryland. Assisted by Sir William Berkeley, with a competent force, Governor Calvert returned to Maryland in 1646. The colony of Maryland emerged from Ingle's rebellion in a very depressed condition. The General Assembly of 1648, in a letter to Lord Baltimore, said, "Most of your lordship's friends here were despoiled of their whole estate, and sent away as banished persons out of the province. Those few that remain were plundered." Yielding to the necessities of the times, he appointed on the 6th of August, 1648, William Stone, "a zealous Protestant, and generally known to have been always zealously affected to the Parliament," to be Governor of Maryland, with the understanding that Stone would bring into the province five hundred colonists. The settlers introduced by Stone were all Protestants of a superior class. The old and distinguished families of Maryland, with few exceptions, trace their ancestry from the period of Stone's administration, which was peculiarly favorable for the immigration of men of quality and culture. Lord Baltimore required of Governor Stone a new oath, which contained, for the first time, the following clause, inserted for the special protection of the minority: "And do further swear that I will not by myself, nor any person, directly or indirectly, trouble, molest or discountenance, any person whatsoever, in the said province, professing to believe in Jesus Christ, and in particular no Roman Catholick, for, or in respect of his or her religion," etc. On the 21st of April, 1649, the members of the General Assembly, in a letter, signed by all the members present, speaking of the last Assembly convened by Governor Calvert, said it, "two or three only excepted, consisted of that rebelled party," who were "professed enemies" of his lordship. About this time, 1648-1649, the non-Conformists, Protestants, and Independents were ferreted out of Virginia and sought an asylum in Maryland. Hammond, a friend of Lord Baltimore, wrote, in 1656, that "an Assembly was called throughout the whole country, after their coming over, consisting as well of themselves, as the rest, and because there were some few Papists that first inhabited these themselves, and others being of different judgments, an act was passed that all professing in Jesus Christ should have equal justice." The act, entitled "An Act Concerning Religion," was passed by a Protestant majority of the Legislature, April 21, 1649, and confirmed by Lord Baltimore, August 26, 1650. It was hoped that this act would give peace to the

colony, but at the next Assembly, in 1650, the four Roman Catholic members, John Medley, of Newtown, George Manners, of St. Michael's, Philip Land, of St. Mary's, and Thomas Mathews, of St. Inigo's, objected to its principles. Mathews went so far as to say that he could not take the oath of toleration, "as he wished to be guided, in matters of conscience, by spiritual counsel." He was censured and expelled, and Cuthbert Fenwick was seated in his place. Governor Stone maintained, with consummate zeal and ability, the rights of his lordship, with varying fortune, until the 22d day of July, 1654, when the Government of Maryland fell into the hands of the Puritan Commissioners, William Fuller, Richard Preston, William Durand, Edward Lloyd, Captain John Smith, Leonard Strong, John Lawson, John Hatch, Richard Wells, and Richard Ewen. On the 24th of March, 1658, the Government of Maryland was surrendered to Lord Baltimore, and Josias Fendall became Governor. Fendall betrayed his trust and, on the 24th of June, 1660, Philip Calvert was appointed Governor. At this period the population of Maryland was twelve thousand. In 1661, Hon. Charles Calvert, son of the Proprietary, became Governor, and the colony commenced a career of unexampled prosperity. In less than fifteen years its population numbered twenty thousand, of whom, according to Lord Baltimore's statement before the Court of Privy Council, "three-fourths were Presbyterians, Independents, and Quakers." Cecilius Calvert, Lord Baltimore, married Anna, the beautiful daughter of Earl Arundel, who died in 1649, aged thirty-four years. He died 30th of November, 1675, and was succeeded by his son, Charles Calvert, the third Lord Baltimore.

**C**ALVERT, CHARLES, the third Lord Baltimore, son of Cecilius Calvert, the second Lord Baltimore, came to Maryland with a commission, as one of the Council of State, bearing date the 7th of November, 1656, became the Governor of the Province in 1661, and filled that position until he succeeded to the title on the 30th of November, 1675. He married Mrs. Jane Sewall, the widow of Hon. Henry Sewall, of Mattapany, on the Patuxent, in Maryland. On the 15th of May, 1676, he convened the Legislature, and, with its assistance, repealed many obnoxious laws, revived and confirmed those necessary for the prosperity of the province, and made many wise enactments. After a thorough and much-needed reformation of the statutory laws, he visited England, leaving Thomas Noteley, Esq., his Deputy Governor, and remained there until 1680. In 1682 an act was passed, entitled "An Act for Advancement of Trade," which established many towns, ports, and places of trade throughout the province. Supplemental acts were enacted in 1684, 1686, and afterwards; but very few of these marts of commerce have left visible relics of their existence or