

TERCENTENARY HISTORY  
OF  
MARYLAND

EMBODYING  
BIOGRAPHICAL RECORDS OF COLONISTS, PIONEERS, JUDGES,  
GOVERNORS, MILITARY OFFICERS, ETC.

COMPILED PRINCIPALLY BY  
HENRY FLETCHER POWELL

---

ILLUSTRATED

---

VOLUME IV

---

CHICAGO—BALTIMORE  
THE S. J. CLARKE PUBLISHING COMPANY

1925

in 1801 President Jefferson appointed him United States marshal for the Potomac district. His death occurred in St. Mary's county, Maryland, October 15, 1842.

---

CECILIUS CALVERT, SECOND LORD BALTIMORE.  
(1606-1675.)

Cecilius Calvert, second Lord Baltimore and actual founder of the palatinate of Maryland, was the eldest son and heir of George Calvert, first Lord Baltimore, projector of the colony and, in conjunction with King Charles I, framer of its charter, which the Maryland historian McMahon styles "the most ample and sovereign that ever emanated from the British crown." George Calvert having died before this instrument had passed the royal seal, the king confirmed the grant to Cecilius, and thus a young man, barely twenty-six years of age, received a gift which virtually constituted him a tributary prince, the tribute called for being only two Indian arrows and the one-fifth part of any gold which might be found in the province. Along with this splendid gift, he received a task which was to absorb the major part of his energies for a quarter of a century, which was to involve him in a succession of vexatious controversies and which might well have taxed the capacities of a seasoned statesman. The young lord of Maryland proved equal to the task. He set about the work of planting his colony with a comprehension of its requirements that spoke of careful preparation. His prudence and foresight enabled it to avoid errors such as had narrowly escaped wrecking two earlier English colonial enterprises in the new world. Under his guidance his province thrived from the beginning. Beset on all sides by powerful enemies who were bent upon the cancellation of his charter or on wresting his territory from his control, handicapped by his adherence to a proscribed religious faith, deprived in a short while of the protection of his royal patron, and fated never to set foot upon the soil of his fair domain because he must needs remain in the motherland to thwart one hostile intrigue after another, he steered a safe course through perils as grave as ever helmsman of a ship of state was compelled to encounter. He gave to the world its first example of a government built upon the cornerstone of separation of church and state, maintained it under a Puritan lord protector of England against the assaults of Puritans, made it an asylum for sects which were under the ban of the realm from which he held his fief and left the impress of his personality so distinctly upon it that now, after the lapse of nearly three centuries, an acute observer may find in its institutions traces still surviving of his plastic genius.

Cecilius Calvert was born in 1606 and was baptized into the Church of England at Bexley, Kent county, England, on March 2 of the same year. He was named for his father's earliest patron, Sir Robert Cecil, afterwards Earl of Salisbury. In the record of his baptism, his name was spelled Cecill, and it was so spelled also in his father's will. At his confirmation the Latin form, Cecilius, was used, and in after life, when he had occasion to inscribe his name at the top of a formal document, he almost invariably signed himself Cecilius. Very little is known of the boyhood of the founder of Maryland. He was entered at Trinity College, Oxford, his father's alma mater, in 1621, but no record has been found of his having taken a degree. The first Lord Baltimore became a Roman Catholic when his son was still a youth and it is probable that the son abandoned the church of his baptism at the same time. When his father paid his last visit to the colony at Avalon he took his wife and younger children with him, but left Cecilius at home to look after the Calvert Estates in Ireland. Thus the founder of Maryland lost the only opportunity which compelling circumstances did not prohibit of setting foot upon the soil of the new world. In 1629 he married Anne Arundel, the beautiful daughter of Baron Arundel of Wardour, a Roman Catholic nobleman. In 1634 he was elected member of parliament for Harwich, but little or nothing is known of his political opinions. This is practically all that is recorded of Cecilius Calvert's history until he emerges from obscurity as the founder of an unique dominion in the new world. On the death of his father in 1632, Cecilius seems to have been fully prepared for the duties which devolved upon him, having evidently been a diligent student of the subject of colonization. His first task was that of peopling the wilderness to which he had fallen heir. Prospectuses were distributed broadcast over England in which the attractions of his province were skillfully pictured, and it is a significant circumstance that much emphasis was placed upon the fact that freedom of worship would be permitted to settlers of all

religious opinions. He seems also to have addressed personal letters to certain men of respectable station, offering them liberal inducements to settle in Maryland. These letters were sent to Anglican churchmen as well as Roman Catholics, some of whom probably became pecuniarily interested in this colonial enterprise.

The charter of Maryland was issued June 20, 1632, and seventeen months were spent in making preparations for the departure of the first body of colonists. Meanwhile Cecilus was compelled to divide his attention between the innumerable details which his project entailed upon him and the machinations of his enemies. Religious prejudice was already creating hostility to the planting of a colony under the auspices of a Roman Catholic proprietary and, in addition, the Virginians were vigorously protesting what they regarded as an unwarranted excision of a large extent of valuable territory belonging to their domain. The young proprietary successfully contended against these adversaries before the privy council and on November 22, 1633, the Ark and the Dove set sail for Maryland under the leadership of Leonard Calvert, brother of the proprietary, who was chosen to be the first governor of the province. But defeat, far from discouraging the foes of Maryland, had only served to spur them to more desperate measures. Lord Baltimore, in a letter to the celebrated Lord Strafford, his father's warm friend and his own, seven weeks after the sailing of his colonists, relates how, after failing in their attacks upon his charter before the council, they had informed several lords that his ships, instead of being intended for the planting of a new colony, were intending to carry nuns to Spain and also soldiers for service under the king of that country, and how they had induced the attorney general to make an information in the star chamber that the Ark and the Dove had sailed without Cockets (clearance papers) from the custom house after abusing the King's officers and refusing to take the oath of allegiance. He tells further how king's ships were sent to bring his expedition back to Gravesend, all of which was done before he knew anything about the matter.

Cecilus had fully intended to accompany this expedition, but had found it expedient to remain in England lest, in his absence, something might be accomplished to the disadvantage of his colony. The same consideration deprived him during his entire lifetime, of the privilege of beholding the region of which he was the lord. Having determined to defer going to Maryland, Cecilus prepared a lengthy letter of instructions for the governance of the voyagers, replete with wisdom worthy of a sage. He laid stress on the importance of amity between those of different religions. He directed that all occasion for scandal or offense be avoided, that Roman Catholics in the party remain silent in case of religious discussion, that they perform all acts of their religion privately and that Protestants be treated with as much favor as justice would permit. He bade his commissioners seek tactfully to discover what efforts his enemies were making in England to create disaffection in the colony and to collect evidence on this point. He further directed that friendly relations with the Virginians be cultivated, but prudently advised that his ships, on their arrival in the Chesapeake, be anchored over toward the Eastern Shore, out of reach of the guns of the fort at Point Comfort. Cecilus, in this letter, gives instructions also as to the laying out of a town, the sort of houses to be built and various other matters, in all of which he displayed a practical knowledge which could only have been acquired as the fruit of much thought and careful investigation.

Cecilus Calvert's career as an empire builder was destined to consist of a long series of struggles for existence. With the forces of nature, he might successfully cope by means of prudence and forethought, but with the intrigues of malignant enemies and the adverse conditions created by events in the mother country, rare qualities of sagacity and a large endowment of diplomatic talent could alone enable him to contend and survive. At the very outset, William Claiborne, a Virginian who had obtained a license to trade with the Indians and who had established a post on Kent island in the Chesapeake for that purpose, contested his right under the charter of Maryland to the soil of that island, claiming that it was not territory "hitherto uncultivated" such as was conveyed in the grant to the Calverts. The merits of the controversy do not fall within the scope of this sketch. It suffices here to say that Lord Baltimore, far from seeking to dispossess Claiborne of his privileges or property, issued orders that efforts be made to conciliate Claiborne, and made proposals which were satisfactory to Claiborne's financial backers in London. But Claiborne was not inclined to be conciliated. He seems to have entertained an inveterate hatred of the Calverts, both father and son. He had been one of those who offered incivilities to the first Lord Baltimore when he visited Virginia and who endeavored to prevent him from obtaining a grant of territory south of that colony. During many years

he sought opportunity to disturb the tranquillity of Maryland and was prompt to join hands with every foe of the proprietary, seeming to care very little about the character or purposes of his allies. Cecilius met this attack on his charter with success, but even after the commissioners of plantations had rendered a decision in favor of the proprietary, Claiborne continued to be implacable. The proprietary's next controversy was with his colonists. His charter authorized him to make laws for his province "with the advice, assent and approbation of the free men of the same." The general assembly of the province, however, claimed the right to initiate legislation, assigning to Lord Baltimore only the privilege of veto. This struggle over the initiative was not of long duration. On August 21, 1638, Lord Baltimore took the politic course of yielding his charter rights and consenting that the laws enacted by the assembly should be in force "until I or mine heirs shall signify in me or their dissent thereto." As the controversy was never renewed, it may be assumed that the limitation attached to the surrender was intended merely to enable the proprietary to retire with the honors of war.

A more bitter controversy followed between Lord Baltimore and the Jesuit missionaries in Maryland. The earliest of these missionaries were devout men whose pious zeal has commended them to all Maryland historians. The Rev. Thomas Copley, who succeeded the Rev. Andrew White as head of the mission, seems to have been insensible to the difficulties with which the proprietary was contending even to the verge of mental blindness. He wrote to Lord Baltimore demanding privileges for the clergy in the province such as were accorded them in Roman Catholic countries. He also asserted the right of the missionaries to accept gifts of land from the Indian converts and to fortify his demands, warned the proprietary against drawing upon himself the penalties of the papal bull *In Coena Domini*. Compliance with such demands would likely have been attended with ruin to Lord Baltimore. The proprietary was greatly incensed at the Jesuits, and expressed his indignation in terms very seldom indulged in by him. He rebuked his brother, the governor, harshly for disobeying his commands by granting land to the missionaries, took steps to substitute secular priests for the Jesuits and directed the governor to use expedition in obtaining from the Indians title to all the lands in the province. The good sense of the higher officials of the Society of Jesus, however, prevented the quarrel from proceeding to extremities. The Rev. Henry More, Jesuit provincial in England, expressed the opinion that Copley had been "deficient in judgment and prudence," and the general of the Jesuits in Rome directed that no more lands be accepted from the Indians without Lord Baltimore's assent. "I should be sorry" he added, "if differences about temporal things placed a hindrance in the way of the conversion of souls." An interesting feature of this controversy was a passage in a letter of Lord Baltimore to his brother in which he clearly sets forth his views as to the limitations of clerical authority. "If all things," he wrote, "that clergymen should do upon these pretenses should be accounted just and to proceed from God, laymen were the basest slaves and the most wretched creatures upon the earth. And if the greatest saint upon earth should intrude himself into my house against my will, and in despite of me, with the intention to save the souls of all my family, but withall give me just cause to suspect that he likewise designs my temporal destruction, or that being already in my house, doth actually practice it, though withall he do perhaps many spiritual goods—yet certainly I may and ought to preserve myself by the expulsion of such an enemy, and by providing others to perform the spiritual good he did, who shall not have any intention of mischief toward me." The laws of Maryland to this day bear the impress of this clash between Lord Baltimore and the missionaries. No ecclesiastic is permitted to be a member of the state legislature, and every gift, sale or devise of land to a church is subject to legislative sanction.

The downfall of the monarchy and the rise of the Puritan commonwealth in England constituted a more serious menace to the Roman Catholic proprietary of Maryland than any other which he had encountered. The Puritans whom he had welcomed to his province after their expulsion from Virginia thought that the triumph of their coreligionists across the water opened to them an opportunity to appropriate to themselves the place of refuge which they had found in their time of travail. A succession of uprisings against Lord Baltimore's government was the result. But Cecilius Calvert was equal to the emergency. His brother, the first governor having died after quelling the Ingle and Claiborne insurrection which, at its beginning, had forced him to flee to Virginia, Cecilius determined to appoint William Stone, an Anglican churchman, as governor in place of Thomas Greene, a Roman Catholic, who had succeeded Leonard Calvert. It was with some misgivings, however, that he

adopted this politic course, in view of its possible effect on the fortunes of the Roman Catholics in the province. To avert any danger of a disturbance of the condition of equality of religious sects which he had established he altered the oath of office so that it pledged the governor not to molest any person who professed belief in Jesus Christ, and particularly no Roman Catholic, in respect of his or her religion, nor to make any difference of persons in conferring offices, rewards or favors on account of religion. To give legislative sanction to this protective step, he caused the famous act of toleration to be enacted by the general assembly of 1649.

During the civil war in England, Lord Baltimore naturally followed the fortunes of his royal patron but after the execution of Charles I he, like numerous other royalists who despaired of the restoration of the monarchy and saw no alternatives except anarchy or the rule of a strong man, made his submission to Cromwell. When it was determined to send a commission to America to reduce the colonies to obedience to the new power in the mother country, he was successful in having the name of Maryland stricken from the list of those subject to visitation. The enemies of Maryland, however, were too resourceful to be thwarted in this way. By an adroit wording of the instructions given the commission, they managed to bring Maryland within the scope of their activities without specifically mentioning the province. As Claiborne and Richard Bennett, the Puritan leader, had managed to have themselves added to the commission, it is easily conceivable how this came about. Trusting to the sympathy of their coreligionists, now triumphant in England, the Puritans in Maryland were quick to grasp what they believed was a providential opening for wresting the province from the control of its Roman Catholic lord. Civil war broke out in which a battle was fought near Providence, the Puritans being victorious owing to the aid given them by the crew of an armed vessel. The proprietary government was overthrown, "popery" and "prelacy" outlawed and the taking of the oath of fidelity to Lord Baltimore prohibited. Both parties now appealed to Cromwell and pending a decision Lord Baltimore appointed Josias Fendall governor and his brother Philip secretary of the province. Fendall and Philip Calvert set up a government at St. Mary's while the Puritan government continued to function at Providence. The Puritans confidently relied on the religious sympathies of Cromwell's government with their party to sustain their rule, but were doomed to disappointment. Anxious to conciliate the nobility, the lord protector was content to have the controversy settled on its merits. As a result, the Puritan agents hastened to make an agreement with the proprietary under which the province was restored to him and immunity for past offenses granted to those who had participated in the overthrow of his government. One more trouble awaited the long harassed proprietary of Maryland. No sooner had Governor Fendall received the submission of the Puritan rebels than he turned traitor himself, seeking to supplant the government of which he was the head with one resting on the authority of the legislature alone. The career of this new rebel was of short duration. Charles II, who had been called from exile to the throne of England, issued a command that all his loyal subjects in Maryland should submit to the lord proprietary. Fendall surrendered to Philip Calvert, who had been appointed to succeed him as governor, and escaped the penalty of his treason through the action of Calvert in disobeying the proprietary's order not to let Fendall escape with his life.

The remaining years of Cecilius Calvert's rule in Maryland were marked by peace and prosperity. Despite the troubles that had agitated the colony for many years, it had never ceased to grow in wealth and population. In the first two years, the proprietary expenditures for transportation of colonists and for necessary provisions amounted to forty thousand pounds sterling, an immense sum at that period, and for a time, he was dependent on his wife's father for a home for his family. He was beloved by the people of the province, a majority of whom probably were never in sympathy with the movements to subvert his authority. Throughout his proprietorship the records of the general assembly abound in attestations of his wisdom, his beneficence and his readiness to prefer the well-being of the province above his own ambitions and personal interests. As early as 1640 an act was passed giving thanks to Almighty God "for benefits received since the colony was first brought here and planted at his lordship's great charge and expense and continued by his care and industry, and they desire that this may be preserved forever amongst these records as a memorial to all posterity of their thankfulness and fidelity." In 1642, the assembly voted the proprietary a subsidy of fifteen pounds of tobacco per poll, levied on every inhabitant except females under twelve years of age, as some compensation for his heavy charges in settling the province, and in 1671, an act was passed grant-

ing him an export duty on tobacco on the same account. Cecilius Calvert died on November 30, 1675. In forty years his colony had grown from a few hundred souls to over twenty thousand. Every historian of respectable rank who has written of Maryland has paid high tribute to his character as a man as well as to his indomitable perseverance, wisdom and justice as a ruler, and few even of those who were most hostile to his religion and loath to recognize the possibility of anything good coming out of Rome, have sought to deny him the title of "Father of Maryland."

Much has been written concerning the motives which actuated the Calverts in founding Maryland—whether the colony was a commercial venture solely, or whether the intention was to establish a land of sanctuary for the persecuted of all religions where all might have freedom to worship as they pleased; whether the charter required the establishment of the Church of England or whether it merely forbade the establishment of any other church; whether the intent was simply to create a refuge for Roman Catholics, with toleration of other religions as an incidental necessity, or whether the founder of Maryland sought, a century and a half before the constitution of the United States was written, to give to the world a practical illustration of the wisdom of divorcing the things that are Caesar's from the things that are God's.

A controversy strongly tinged with sectarian jealousy has long raged as to the motive which impelled the Calverts to become colonizers. Was Maryland conceived simply for material gain or was it designed to be a Land of Sanctuary for the persecuted of all religions? Actions are matters of record; motives are matters of conjecture. George Calvert framed a charter; Cecilius created a body politic. Maryland was what Cecilius made it. A century and a half before the constitution of the United States was written, he gave to Christendom its first state in which the things that are Caesar's were divorced from the things that are God's; he sought out the followers of proscribed sects and offered them an asylum; in his quest for settlers he emphasized freedom of worship as an inducement; he rebuked the clergy of his own church when they requested privileges not accorded to laymen; he granted citizenship rights to Jacob Lumbrozo, the only Jew known to have visited his province during his lifetime, despite the ban imposed on unbelievers in the Trinity by the so-called toleration act of 1649. All churches in his province had to derive their support from voluntary contributions; if his charter called for compliance with the ecclesiastical laws of England, he ignored the call; if the act of assembly of 1640 which provided that holy church in the province should enjoy all its rights was intended to grant privileges to any particular church, he interpreted it otherwise. The conditions as to religion which existed in Maryland under his rule were practically the same as those which prevail in the twentieth century. On this record of facts, whatever the motive underlying them, rests Cecilius Calvert's right to the title of The Father of Religious Liberty.

---

MOST REVEREND JOHN CARROLL.  
(1735-1815.)

John Carroll, first bishop and archbishop of Baltimore and first Roman Catholic prelate whose diocese lay within the bounds of the English settlements in America, was born at Upper Marlboro, Prince George's county, Maryland, January 8, 1735, the son of Daniel and Eleanor Darnall Carroll. On the maternal side he was a blood relative of the Lords Baltimore; on the paternal, he was connected with the family of Charles Carroll of Carrollton. How close this latter relationship was has been a subject of much controversy. The most exhaustive and probably the most accurate study of the Carroll genealogy is that of Frederick Welty, made for the valuable work by Rev. William T. Russell entitled "Maryland, the Land of Sanctuary." It shows that Archbishop Carroll was not a first cousin of the signer of the Declaration of Independence. It also shows that he was a third cousin of the signer both on the maternal and paternal sides, and that they were fifth cousins through the Brooke family of Maryland.

John Carroll was sent at an early age to the Jesuit grammar school on Bohemia Manor in Cecil county, Maryland, where Charles Carroll the "signer" was also a pupil. At the age of thirteen years he became a student at the College of St. Omer in French Flanders, also under the direction of the Jesuits. He remained there six years and in 1753 joined the Society of Jesus. In 1755 he took up the study of philosophy and theology at Liège and after fourteen years was ordained priest at