

lics could not be enforced in Maryland. The province could pass its own laws without any interference from English authorities. Furthermore, while the proprietor was permitted to build churches only if they were consecrated according to the ecclesiastical laws of England, he was not required to do so. The way was open for Catholics to support their own churches. Of course, the proprietor could not expect to establish the Catholic Church in Maryland with the privileges it had held before the English reformation. Nor could he expect, or even wish, to people his thousands of square miles entirely with Catholics willing to emigrate. It was not reasonable to suppose that a Protestant kingdom would allow an entirely Catholic colony to be established, regardless of the charter's provisions. Lord Baltimore needed Protestant settlers and his first published promotion, *A Declaration of the Lord Baltemore's Plantation in Mary-land* (1633), explicitly invited any interested person to apply.¹⁶ But devising the means whereby Catholics and Protestants could share power took imaginative political talent.

The solution Cecil Calvert adopted was based on one that lay Catholics in England were beginning to consider. They argued that since Catholicism would never again be the established religion in England, Catholics should see themselves as members of a sect, one among many, and should work to free all dissenters from penalties for not worshipping as Anglicans. The second Lord Baltimore built upon these ideas. In his colony, church and state were separate and religion was a private affair. No one was to criticize anyone's Christian beliefs or practices. Everyone otherwise qualified could vote and hold office and participate fully in the society, regardless of religion. Cecil Calvert and his advisers