tion did persist as policy in the colony for fifty-five years, a remarkable achievement in the seventeenth-century Western world.[9]

As Lord Baltimore set out to find men and women who would join him in his colonizing venture, the consequences of his plan were as yet unseen. His immediate problem was to find any investors, whatever their religion. He circulated a pamphlet, *A Declaration of the Lord Baltemore's Plantation in Mary-Land.* It described the advantages of Maryland—mild climate, bountiful resources—and presented his incentives. Like any promoter of the time Lord Baltimore paid lip service to God and king. People who ventured to Maryland would extend the kingdom of Christ and the English empire to new parts of the world, a glorious enterprise in itself. But the *Declaration's* major stress was on personal gain to the investor—the 2,000-acre manor and shares in the joint-stock fur trade venture. At this stage Lord Baltimore ignored those who were willing to go but could not afford to bring others too poor to pay for themselves. His promotion was aimed at those wealthy enough to fill a ship with able workmen who had the skills to build the first settlement.[10]

In the end, seventeen "Gentlemen Adventurers" sailed on the *Ark* and the *Dove,* and six others either joined the joint-stock fur trade venture or sent settlers without going themselves. There also were a few "silent partners," or secret investors, who were attracted by the promise of wealth, but not the notoriety, of a Catholic colony. The Jesuit order contributed two priests and a lay brother and nearly one fifth of the servants and their supplies. Finally Lord Baltimore himself invested heavily in his venture.