



Chronicles of St. Mary's

Quarterly Magazine of the St. Mary's County Historical Society

Winter 2010



***Newtown Manor House Successful Nominated
for 2010 Endangered Maryland Program***

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A Letter from the Editor

This is the Winter 2010 issue of the Chronicles of St. Mary's. This is the second of the "catch up" issues that will hopefully get us back on schedule.

This issue features an article by Fr. Rory Conley on Robert Cole and the religious practice of the first Catholics in Maryland. It is the second part of a two-part article that was originally published in the Catholic Historical Society of Washington Newsletter.

Al Gough summarizes the rationale behind the Society's nomination of Newtown Manor House for the 2010 Endangered Maryland program sponsored by Preservation Maryland and Maryland Life magazine. The Society is extremely proud of this nomination and is working closely with Fr. John Mattingly, St. Francis Xavier Church, and his parish.

Susan Wolfe summarizes the results of the 2010 Maryland to Kentucky Reunion held in Leonardtown this July.

We have included notice of an updated architectural history of St. Mary's County available from our bookstore. We are also honoring our members who passed away in 2009 and the first half of 2010, as well as listing our new members. The decline in our membership continues to be the top priority of your Board of Directors.

Editorial Board

If you wish to receive the Chronicles of St. Mary's Online, please contact Susan Wolfe by email at smchsdirector@md.metrocast.net or by phone at 301-475-2467

Presidents Letter

Although this is the Winter 2010 issue of the Chronicles, the temperatures for the months of June, July and early August have held in the 90's and low 100's and it's been very, very dry. Many corn and soybean crops will not be harvested this year. It's even been too hot to fish, crab or swim. Tobacco is probably the only crop that would have loved this extremely hot, hot summer. During January through March, we were complaining about our vast accumulation of snow – how we long for those days!

Since March, the Society has been in the process of the second phase of a major renovation of Tudor Hall, our headquarters. In 2008, using funds secured from a 2007 Maryland General Assembly Bond Bill, the Society renovated the outside of the building. All work on the exterior and interior of the home had to be approved by the Maryland Historical Trust. In 2008, the Society secured a Bond Bill from the General Assembly to begin the restoration of the interior of Tudor Hall. It was determined that the first and then the second floors would be refurbished in that order.

Tudor Hall was closed to researchers and the public from March through mid-July. The original archway under the home's hanging staircase was reopened, walls were built in the parlor area to reflect the home's original configuration, the indoor kitchen was restored, the bookstore moved, and plastering, painting, flooring, electrical work, plumbing and other maintenance work was completed.

We are currently in the process of raising funds to complete the refurbishment of the second and most challenging floor of Tudor Hall. One Society member has pledged \$1000.00 a year for the next three years to assist in this effort.

Please mark your calendars!!! The Society will commemorate its 60th anniversary in 2011 with a celebration on May 14 at St. Mary's College of Maryland. I hope to see all of you there for the festivities.

John Hanson Briscoe

"I'm Goin' Down County"

New Book Available

St. Mary's County, Maryland, the "Mother County" of the State, is blessed with an architectural heritage that speaks to the history of its past residents. From the earliest colonial buildings such as Tudor Hall to the historic hangars and aircraft testing facilities at Patuxent River Naval Air Station, the county's historic buildings chronicle the exceptional events and everyday life that shaped the place that 100,000 people now call home.

I'm Goin' Down County; An Architectural Journey Through St. Mary's County, by Kirk E. Ranzetta, includes a historical narrative from the earliest periods of the county's history to the present. The volume includes a detailed narrative of hundreds of historic properties located throughout St. Mary's County. Profusely illustrated with black-and-white images taken of historic buildings, including floor plans and sketches, the book takes readers on an architectural journey through the oldest county in Maryland.

It updates previous editions of the book prepared by Mr. Ranzetta and Elizabeth Hughes, now with the Maryland Historical Trust.

Published by the St. Mary's County Department of Land Use and Growth Management, this hardcover volume is available through the Society's bookstore at \$35.00 a copy. Members will receive a 10% discount.

Robert Cole's Religion: **The Religious Practice of Maryland's First Catholics** by Rev. Rory T. Conley, Ph. D.

This article is the second part of a two part article that was originally published in the Catholic Historical Society of Washington NEWSLETTER in 2001. The first part of the article discussed the religious practice of Catholics in England in the seventeenth-century. Readers who would like a copy of that article should email Fr. Conley at rtconley@comcast.net.

In recent times the study of history has set for itself the great, if ultimately impossible task of trying to come to a deeper understanding of the life experience of those who have gone before us. Many historians are no longer content with simply compiling chronologies of great men and important events. The goal for them is to paint realistic pictures of everyday life through the study of every aspect of culture in the particular time period under investigation. With regard to Maryland's colonial history, a wonderful example of this type of in-depth historical study has been provided to us by Lois Green Carr, Russell B. Menard and Lorena S. Walsh in their book, *Robert Cole's World: Agriculture & Society in Early Maryland* (Chapel Hill: University of North Carolina Press, 1991).

The central figure of the book, Robert Cole, was a young English Catholic who emigrated to Maryland with his family in the 1650s. Skillfully layering their knowledge of seventeenth century English and Chesapeake societies upon biographical facts about Robert Cole obtained from his will and from the accounts of Luke Gardiner, the executor of Cole's will, the authors have painted a fascinating picture of what life may have been like for the first colonists who came to Maryland. While this work touches upon the importance of Robert Cole's Catholicism to his life experience, I thought our readers may be interested in a more thorough look at Robert Cole's religion. Relying on the work of other historians, including Carr, Menard and Walsh, I will attempt in this article to reconstruct, as much as possible, what the Cole family's practice of Catholicism may have been like.

As Robert and Rebecca Cole sailed up the Potomac River toward St. Mary's City on a June day in 1652 their thoughts must have included ruminations on the life they had left behind in England some two months earlier when they boarded a surprisingly fragile sailing ship bound for Maryland and a truly new world.

Robert Cole was about twenty-five years old when he emigrated to Maryland. His wife, Rebecca Knott Cole, whom he had married less than three years before, was probably a couple of years older than Robert. Widowed at a young age, Rebecca had two children, Ann (b.1646) and Francis (b.1649), from her first marriage. Rounding out the emigrant family was Robert Cole, Jr. who would be delivered by Rebecca about three months after their arrival in Maryland. Additionally, the Coles brought two indentured servants, Joseph Alvey and Robert Goodrich, along with them on the journey.¹ We do not know where the Cole family boarded the ship for Maryland. However, as their home in Heston, Middlesex was only fifteen miles west of London it is easy to picture them traveling from there to a wharf on the River Thames where they and a few carefully packed trunks filled with their possessions would have gone shipboard.

As to why the Coles chose to leave their home and family in England on a difficult and perilous journey to an uncertain future in Maryland, again we can only speculate. Perhaps they were motivated by the desire for the greater social and financial opportunities that life in the colony seemed to offer. A kinsman of Robert's, Benjamin Gill, may have encouraged the Coles to emigrate by accounts of his own prosperity in Maryland.²

The Coles were far from poor. Indeed, according to the standards of the day, Robert, at least, came from a prosperous family. His father, William Cole, was a yeoman, meaning that he was a farmer with modest land holdings. The competent English prose of Robert's will indicates that his family had the means to provide him with some formal education. There are also extant tax records that show that his widowed mother, Joan Cole, ranked within the top third of the economic pyramid in Heston. Additionally, Robert Cole had the resources necessary to transport his family and two servants to Maryland and then to purchase a three hundred acre farm when he got there.³ However, even with these advantages that placed him ahead of the great mass of his fellow

Englishmen, Maryland offered Robert Cole greater possibilities for landownership and the wealth that came with it than he could ever hope for at home.

“The Strongest Ideology”

Another factor may have motivated the Coles to leave England for America. As Catholics the Coles may have decided that the challenges involved in emigrating to Maryland were worth the risk in order to be able to practice their faith freely. Since 1642 England had been embroiled in a searing social and political struggle which included a protracted civil war and a shocking act of regicide when Charles I was beheaded in 1649. While King Charles had at times taken advantage of the precarious legal position of Catholics in order raise funds for the royal coffers through fines, over his twenty-year reign the Catholic community was quietly tolerated. Indeed, Maryland itself had been named for his Catholic queen, Henrietta Maria. With his execution by the victorious Parliamentary forces, the English government was firmly in the hands of men who were fiercely hostile toward Catholicism.

Throughout the seventeenth-century Catholicism was consistently depicted as barbaric by English Protestant propagandists. Its rituals, devotions and use of Latin were ridiculed as paganistic and imposed by a cynical clergy in order to keep the truth of the Bible from the Catholic laity. Further, because of their loyalty to the Papacy, which was considered to be in league with Spain and France, English Catholics were regarded as potential if not actual traitors to the state. Catholics in England also tended to be supporters of the “crypto-Catholic” Stuart royal family and given the opportunity, they would reimpose Catholicism as the state religion and restore to the Church the lands taken at the time of the Reformation. For many, Catholics posed a threat to the three foundations English society—Parliament, Protestantism and property. Thus anti-Catholicism was “the strongest ideology in seventeenth-century Britain and one of the main forces contributing to national identity.”⁴ After his execution, the rather benign policies of King Charles were replaced with the “savage regulations” of the Commonwealth era.⁵ While these new regulations were not consistently enforced, they presented a serious threat to English Catholics and may have been a significant factor in Robert and Rebecca Coles’ decision to pack up their things and leave for Maryland

The Hand of God

Of course if the Coles were to enjoy the opportunities for greater prosperity and religious freedom that Maryland offered they first needed to arrive there safely. By the time the Coles boarded their ship in 1652 English sailors had been successfully crossing the Atlantic Ocean, or “western sea” as it was known, for one hundred and fifty years. However, the voyage could still be quite dangerous. The festivities which would later surround the departures of the great ocean liners of the twentieth century would have been unknown. Instead, wills were written and fervent prayers were offered for a safe passage. So it would not be far from the mark to imagine that the Coles boarded the small wooden ship with more than a little trepidation. Once on board perhaps Robert and Rebecca quietly recited the Rosary together invoking the intercession of Our Lady, their patron saints and their Guardian Angels for a safe voyage.

Their prayers said, the Coles would have found their living quarters below deck cramped and dark. Things were not too bad, at first anyway, as the ship sailed smoothly down the Thames and out into the English Channel where the ship would have anchored at Dover or Cowes to wait for favorable winds to carry it westward. However, after a few days aboard ship the novelty would have worn off and the discomfort set in.

Conditions on shipboard during the seventeenth century were generally appalling. Dozens and even hundreds of passengers were crowded into small, dark, ill-ventilated cabins for weeks at a time. In addition to the discomfort of rough seas they had to put up with poor food and minimum sanitary facilities. In many instances the ships were filthy and rat-infested. Under these circumstances it is not surprising that disease was rampant and mortality frightful.⁶

Death at sea from disease was a very real possibility. An often-overlooked fact concerning Maryland’s first colonists is that twelve of the *Ark’s* passengers died on board from fever.⁷ Knowing the danger, Robert and

Rebecca must have anxiously observed their young children Ann and Francis for signs of ill health.

Then there were the dangers above deck. Would the weather for the crossing be fair or were they destined to be caught in storms? A ship like the one the Coles sailed on would roll and pitch wildly in high seas and such vessels frequently went down in storms.⁸ Twenty years earlier the *Ark* was nearly lost in violent storms and Father Andrew White believed that only divine intervention could explain their survival.

...about 10 in the night a black cloud shed a pitiful shower upon us, and presently such furious wind followed as we were able to bear no cloth at all, and yet before we could take in our main Course (sail), which we only carried, a furious impression of wind suddenly came and split it from top to toe, and cast one part of it into the sea. This amazed the stoutest heart, even of the sailors, who confessed they had seen ships cast away with less violence of weather; all the Catholics fell to prayer, Confessions and vows, and then the helm being bound up, and ship left without sail or government to the winds and waves, floated at hull like a dish till God were pleased to take pity on her. Thus we were in fear of imminent death all this night never looking to see day in this world, till at length it pleased God to send some ease, and by little and little still more, till we were with milder weather freed from all these horrors. This delivery in a manner assured us of God's mercy towards us and those infidels Conversion of Maryland, his holy Goodness be forever praised, Amen.⁹

Storms at sea which threatened to drown God-fearing people were believed by many to be the work of evil forces. Father White attributed the storm the *Ark* passed through to “the sprites and witches of Maryland.”¹⁰ A year after the Coles’ voyage to Maryland a ship carrying a Jesuit priest, Francis Fitzherbert, experienced storms for several weeks. As Father Fitzherbert would later testify, the crews’ frightened reaction to the dangerous weather had terrible consequences for one hapless female passenger, Mary Lee.

The tempest lasted two months in all, whence the opinion arose, that it was not raised by the violence of the sea or atmosphere, but was occasioned by the malevolence of witches. Forthwith they seize a little old woman suspected of sorcery; and after examining her with the strictest of scrutiny, guilty or not guilty, they slay her, suspected of this very heinous sin. The corpse and whatever belonged to her, they cast into the sea. But the winds did not thus remit their violence, or the raging sea its threatenings.¹¹

Seeing the hand of God or the work of the devil as directly involved in the events of their lives was a central characteristic of an Englishman’s worldview in the seventeenth-century. At times it could lead to murderous witch hunts. But this worldview could also propel ordinary believers to heroic acts of courage. Surely it was only with an abiding sense of God’s providence that Robert Cole was able to board his pregnant wife and two small children onto a small wooden ship for a potentially harrowing two month voyage to a new world.

Seasoning

As they stepped off the ship at St. Mary’s City, the Coles must have been relieved to be safely back on dry land again after several weeks of being tossed about on the open sea. Relief would have turned to wonder and curiosity as they took in the sights and sounds of this new land. The forests thick with tall trees which lined the shore as the traveled up the Potomac and then the St. Mary’s River were stunning. And like earlier colonists, the Coles must have been impressed by the new species of fish and fowl they observed, not to mention their abundance.

Their place of landing on the other hand was probably a major disappointment. With its dozen wooden buildings spread out over hundreds of acres, St. Mary’s “City” would hardly have merited the designation of a village back in England. In part the availability of cheap land which had attracted Robert Cole to Maryland was to blame for the fact that St. Mary’s wasn’t a true city. The colonists had no reason to cluster their homes together. Also, the shipping of tobacco, which had become the cash crop of the colony very early on, was greatly facilitated by proximity to creeks and rivers. Thus, farms stretched out along side the waterways instead

of in clusters. Then too, the weather seemed to have had a lot to do with the development, or rather, the lack of development of the City.

June days in St. Mary's City in 1652 would have seemed pleasant enough. It would have been a bit warmer than what the Coles were used to in England, but welcome relief after the sea voyage. July and August, with their extremely hot days, and sultry nights would have been another matter. In a time before viruses had been discovered, the hot humid weather of the Chesapeake area was thought to be responsible for the spread of disease. Actually, since malaria was common, this supposition was not completely erroneous. However, the real cause of the "seasoning" of illnesses and fevers that colonists had to pass through was not the weather. Rather they needed to adjust to a completely new "disease environment" in Maryland for which they had no inherited immunities. Of course, not everyone adjusted and even those who survived the endemic malaria, dysentery and typhoid would have a shorter average life expectancy than their countrymen who stayed in England. Robert Cole didn't know it, but, based on averages, when he landed at St. Mary's City at age twenty-five, his life expectancy was only another twenty years. The shortened life expectancy and high mortality rate in the colony meant that the Maryland colony experienced very little natural population growth during the first decades of its existence. Thus there was little chance that the small collection of buildings called St. Mary's would ever become a city.¹²

Maryland's short but faction driven history was also partly to blame for its slow population growth and the unimpressive character of its capital city. Establishing the new colony required that the colonists erect institutions to govern the social, political, and economic life of Maryland. Within a year of the first landing in 1634 a colonial assembly of all free men began to meet. At first most of these men were Catholics and through the assembly they enjoyed the right to participate in government, a right denied them in England. Soon the assembly developed a parliamentary character and the relationship that developed between the assembly and Lord Baltimore reflected some of the tension that then existed in the mother country between King Charles I and Parliament. The rights granted to Lord Baltimore under the charter for Maryland were often resented among members of the assembly. When Lord Baltimore had his brother, Governor Leonard Calvert, present a code of laws for Maryland to the assembly in 1637 the assemblymen saw the proposed code as a restriction on their rights since it gave the Proprietor a monopoly on trade with the Indians, and it raised both rents and taxes.

Founding Fathers

The Jesuit Fathers, who had accompanied the first colonists, also rejected the new code. At the core of the Jesuits' objections to the code was a profound disagreement with Lord Baltimore concerning the relationship of church and state in Maryland. The Jesuits envisioned Lord Baltimore as a Catholic prince who was obliged to use his governing authority to advance the mission of the Church and to grant them privileges enjoyed by the clergy in Catholic countries. Not that they were without privileges. As free men who also brought many servants with them, the Jesuits were entitled to a certain amount of property and they exercised their claims to establish the manors of St. Inigoes in St. Mary's County and St. Thomas in Charles County. The establishment of these two large farms provided the Jesuits with important sources of income as well as residences with which to carry out their apostolate.

On his part, Lord Baltimore knew that even if he wanted to codify special privileges for the Catholic Church in his colony, he could never do so because of the political realities in both Maryland and England. Besides, having experienced discrimination because of their religious convictions, both George and Cecilius Calvert, as founders of Maryland, had a genuine desire that complete religious toleration for all Christians be established in the colony. Granting special privileges to Catholic clergy was incompatible with such a vision. Finally, the second Lord Baltimore was quite protective of the rights his family had been granted by the king in the Charter for Maryland and was loath to concede them to anyone, including the priests of his own Church. As a manifestation of this concern for impressions and protectiveness about his rights, Lord Baltimore was angry when he learned that his brother, Governor Leonard Calvert, had given the Jesuits permission to build a wood chapel in St. Mary's City in 1637 to replace the former Indian hut they had been using. Under his charter, Lord Baltimore had sole authority to erect chapels. Additionally, news that the Jesuits were openly building churches in his colony would have undermined his position in England. Lord Baltimore demanded that this chapel in St.

Mary's City be sold to him although the Jesuits continued to use it to celebrate Mass for the community when they came up from their base at St. Inigoes.

The conflict between the Jesuits and Lord Baltimore dragged on for five years. Relations became so strained that in 1641 Lord Baltimore sought to have the Jesuits replaced by secular priests. Finally, in 1643 a compromise was reached. The Jesuits turned over lands given to them by the Indians and recognized the sole right of Lord Baltimore to make land grants. In addition, they conceded to the Calverts the right of approval over Jesuits sent to Maryland. Lord Baltimore in turn excused the Jesuits from service in the militia and the assembly and exempted their lands that were used for religious purposes from taxation. While the Jesuits' conflict with Lord Baltimore had failed to yield the Church privileged status in the colony, the fact that the Calverts did grant them as individuals the same land owning rights as other gentlemen proved in the long run to be a better foundation for Catholics in Maryland. In the times of persecution that were soon to come, it was their status as property owners that ultimately enabled the Jesuit priests and Catholic laity to at least practice their faith privately.

During the course of their long conflict with Lord Baltimore the Jesuits continued their evangelization efforts although the controversy had a debilitating effect on the mission in Maryland. In 1637 Father Thomas Copley replaced Andrew White as superior of the mission. The following year in the annual letter the Jesuits in Maryland sent to their superiors they reported that although the governor of the colony had so far forbidden them to live among the natives, "both on account of the prevailing sicknesses and also because of the hostile acts" occasionally committed against the settlers, "we devote ourselves more zealously to the English." According to their account, the Jesuits succeeded in converting many of the Protestants and "as for the Catholics, the attendance on the sacraments here is so large, that it is not greater among the Europeans." Reflecting the harshness of colonial life, they also noted that "the sick and the dying, who have been very numerous this year, and who dwelt far apart, we have assisted in every way so that not even one has died without the sacraments." A few years later, in 1641, the Maryland Jesuits quantified their successes among the Protestant settlers by reporting that of the roughly four hundred persons then in the colony, one hundred were Catholics and forty more had been converted.

Although they had to work under the Calverts' restrictions, the Jesuit Fathers could not be distracted from their mission to the Indians for very long. From their base at St. Mary's City, the Jesuits established a second mission on the Patuxent River at Mattapany in 1639 on land given to them by the Indians. This property was at the center of their conflict with Lord Baltimore and was seized by the Proprietor in 1640. In June 1639, Father White established a third mission at Kattamaquindi and baptized the local chief of the Piscataway Indians, Chitomachen, and his wife in the spring of 1640. The Jesuits' annual letter for that year indicates that this ceremony took place in a chapel made out of bark which Chitomachen had erected for the occasion. This chapel was the first such building to be erected in what is now Prince George's County and was the forerunner of the present parish of St. Mary's in Piscataway. Soon after Chitomachen's conversion, Father Ferdinand Poulton converted the chief of the Anacostans. Writing of their progress in evangelizing, the Jesuits rejoiced "everywhere the hope of harvest has dawned."

The successes that the Jesuits were having in Maryland which they relayed to their superiors through annual letters undoubtedly inspired their confreres to join the mission to the native peoples. When a call for volunteers for Maryland was sent out in 1640, more men responded than the Society could afford to send at that time. The request to be sent to Maryland by one successful petitioner, twenty-nine year old John Cooper, was fairly typical of the group.

...I earnestly beseech your Reverence, out of that affection you bear my soul's good, that you will value my health and life no more than I myself do value them, who shall be most happy to spend a thousand lives, if I had them, in so good a cause. I would have your Reverence to know that I care not to live nor fear to die...Moreover my mean parts and small sufficiency will not, as I imagine, prove so beneficial to Europeans as to these barbarians, those of Europe requiring more learning than I for my part profess to have. Besides, this country of Maryland, taking its name from so great a patroness as the ever Immaculate Virgin, gives me no small assurance of doing something to her honor and glory, in whose help and assistance I trust next to God.¹³

Despite their successes and the Jesuits' unquestioned zeal, these missions to the native peoples of Maryland faced many obstacles. The first obstacle to converting the Indians was the language barrier. By 1641 Father Andrew White had sufficient mastery of their language to write both a dictionary and catechism, but most of the other Jesuits still had to rely on interpreters. The evangelization of the local population was further hampered by restrictions placed on the Jesuits by Lord Baltimore and enforced by his brother, Gov. Leonard Calvert. Thirdly, the harsh physical conditions decimated the missionary force. Eight of the fourteen Jesuits sent to Maryland between 1634-1645 died, almost all of disease.

The Plundering Time

The mission to the Indians and indeed the entire Catholic community was dealt a crushing blow in February 1645 when elements hostile to Lord Baltimore's rule over Maryland, aligning themselves with the Parliamentary faction in England's Civil War, rebelled against the Calverts. While the primary target of the rebels' displeasure was the Calvert family, the Catholics in the colony were also violently attacked and the chapel at St. Mary's City destroyed. Governor Leonard Calvert, Father Roger Rigby and Father John Cooper were among those Catholics who escaped to Virginia. The two Jesuits died there of disease the following year. Father Bernard Hartwell, the superior at St. Inigoes went into hiding and also died in 1646.¹⁴

Father Thomas Copley and Father Andrew White were put in irons and taken back to England where they were tried for having broken the law against priests coming into the country. Pointing out the rather obvious fact that they had not entered England of their own accord, the two priests received a sentence of banishment and left for the Low Countries. Although Father Andrew White was unable to fulfill his wish to return to Maryland, he did go back to England and died serving the beleaguered Catholics there in 1656 at the age of seventy-seven.

Leonard Calvert returned from Virginia and reasserted his family's rule over Maryland at the end of 1646. However, by that time, the colony which had over 500 hundred inhabitants the year before now only had a bit more than 100. The rest it seems had left for Virginia.¹⁵ Father Copley returned from Europe in January 1648 with another Jesuit priest, Lawrence Starkey. Copley later reported that when he quietly reentered Maryland the following month the Catholics there, having gone for over two years without a priest, joyfully received him.¹⁶ However, by the time of the Jesuits' return most of the Indians they had hoped to evangelize had been driven out of Maryland or had died from disease. Only a few Indian converts remained.

Reacting to the success of the rebellion and charges that he had favored Catholics, in 1648 Lord Baltimore appointed a Protestant, William Stone, governor and shortly after invited to Maryland several hundred Puritans from Virginia who were being persecuted for their beliefs. Lord Baltimore demonstrated his sincere commitment to religious freedom for Catholics and Protestants by promulgating through the colonial assembly the "Act Concerning Religion" of 1649. Composed by both Catholics and Protestants, the Act is a landmark document on religious freedom and toleration.

Of course, the Act introduced nothing new to Maryland and applied only to Christians. Still, given the intense animosities based on religion, which were then rending English society, the Act was a unique and courageous statement. However, for many Puritans and other radical Protestants in both Maryland and England, Catholicism could never be tolerated in Maryland. Seeking to destroy allegiance in Maryland to the deposed Stuart dynasty and responding to complaints of Catholic oppression of Protestants there, Parliament sent three commissioners to Maryland in early 1652 to insure the colony's obedience to the new government in England. These commissioners forced Governor Stone to resign in March only to restore him to office on June 28, 1652 in response to popular demand. However, the Commissioners remained on hand to monitor the actions of Stone and his council for signs of disloyalty to Parliament. Thus, the political atmosphere of St. Mary's City was highly charged when the Coles arrived there in June 1652.

Having discovered that St. Mary's City was not a city at all and that Catholics could be subject to persecution here as well as in England, the Coles may have had second thoughts about their decision to come to Maryland. However, there was little they could do but make the best of things. For a brief time the Coles may have recuperated from the long sea voyage at the one inn at St. Mary's City, the "ordinary" owned by Barnaby Jackson. Among the few dozen inhabitants of St. Mary's City there would have been a number of their coreligionists who would have welcomed the Coles into the tight knit Catholic community. Perhaps one

of the first to welcome the new arrivals would have been the Jesuit priest, Thomas Copley. Father Copley had come to Maryland in 1637 at which time he took over the administration of the Jesuit mission from Father Andrew White. Copley was descended from a prominent English Catholic family that had gone into exile rather than renounce their faith during Queen Elizabeth's reign. Born in Madrid in 1594, Thomas Copley entered the Society of Jesus sometime between 1611 and 1615. While using the alias "Peter Fisher" he was arrested in England in 1628 for being a priest. Fortunately Copley's Spanish birth and family connections protected him from persecution. As the Jesuit Superior in Maryland it was Copley who conducted their contest with Lord Baltimore in the early 1640's and who established their manors at St. Inigoes (St. Mary's County) and St. Thomas (Charles County).¹⁷

Dragged back to England as a prisoner after Ingle's invasion in 1645, Copley returned to Maryland three years later to reestablish the Jesuit mission. From the Jesuit manor at St. Inigoes, a few miles south of St. Mary's City, Copley ministered to the Catholics of the area. Had they indeed met in June 1652, Father Copley may have seemed rather old to the young couple. He was after all fifty-eight years old and his fifteen years of service on the Maryland mission, including time in prison, had undoubtedly taken their toll. With Rebecca six months pregnant, perhaps the young couple made arrangements with the old priest for the upcoming baptism of their child. As things turned out, the Coles' son was baptized by Copley's colleague, Fr. Lawrence Starkey, as Copley himself died on July 14, 1652.¹⁸

The Planter's Life

After a little time to acclimate themselves to their new environment the Coles soon moved to a rented home in the Newtown area. This move may have been facilitated by Robert's kinsman, Benjamin Gill, who lived nearby. But this home was only a temporary stop. Not long after the family moved to St. Clements's Manor where Robert had leased 300 acres along the south shore of Tomakokin Creek near where it empties into St. Clement's Bay. It was here that Robert, an aspiring tobacco planter, settled his family.

It is unlikely that Robert Cole was able to plant much tobacco at first. For one thing, he and his two servants as well as his family would have experienced sickness as part of their "seasoning" during their first few months in Maryland. Additionally, Rebecca was in the last stages of her pregnancy that culminated with the birth of their son, Robert Cole, Jr., on October 15, 1652. Then too, all available energy would have been needed to clear enough land to build a log house and to plant corn that was the settlers' food staple. Cleared land was also needed to start an orchard for the production of cider as soon as possible. Pigs, cows and chickens would have been purchased in order to provide the family with meat, milk and eggs. Once he had established their food supply Robert Cole could then proceed to plant tobacco, the crop that was going to enable him and his family to prosper. It is estimated that Cole and his two servants, Joseph Alvey and Robert Goodrich, would have needed to clear at least fifteen acres in order to get his family housed and fed and his land into production. The land clearing alone would have lasted three months and it was probably only in the second year after he purchased his land that Cole's tobacco farm would have been in full production.¹⁹

By early 1653 it seems likely that Cole was ready to join the annual rite of his already established neighbors and begin planting his first seedbeds of tobacco. This process normally took place in late January or early February. Once the plants sprouted they needed to be cared for and protected against frost and insects. Beginning in March the next two months were spent making hills for corn and tobacco plants. The corn crop was planted in mid-April; then in late May and early June the tobacco seedlings were transplanted from their beds. This process had to be completed by early July if the plants were to be ready before the coming of the fall's first frost. The tobacco started to ripen in late August and early September. As soon as the plants were judged to be ripe they had to be cut and hung for five to six weeks of curing in a tobacco house. Then the tobacco leaves were stripped and packed in wooden casks called hogsheads. The packing of hogsheads began in mid-October and could last into early December. In January the whole process began again.²⁰

While the tobacco crop set the pace for the work on the farm, with April and May being especially busy months, the Cole household was kept busy with many other tasks throughout the year. For example, collectively the Cole household would have needed to spend from five to seven hours each day just grinding corn for meals.²¹

The Coles' yearly agricultural calendar would have unfolded within the context of the Catholic liturgical calendar that they had known in England. The Church's seasons of Advent, Christmas, Lent and Easter and the various other feasts and fasts continued to be essential elements of their lives with the difference that in Maryland they hoped to conduct these observances freely.

The Catholic Community

In addition to building a farm, Robert and Rebecca Cole were also busy raising a family. As was mentioned, Rebecca's children from her first marriage, Ann Knott, who was around seven in 1652 and Francis Knott, who was three, were joined by Robert Cole, Jr. in October of that year. Four more children Mary, William Maria, Edward and Elizabeth, are known to have been born to the couple, following each other at roughly sixteen-month intervals until March 1659.²² Along with these arrivals the household also witnessed the comings and goings of indentured servants whom the Coles had brought over to Maryland. From 1652 through 1661 seven men and three women were servants in the Coles' household.²³

Just as the Coles' agricultural calendar was enveloped by the liturgical calendar of the Church, their household conducted its life within the context of the surrounding, largely Catholic community. Robert Cole had purchased his three hundred acres from Thomas Gerard, who, under Lord Baltimore's plan of settlement, qualified as "lord" of St. Clement's Manor, where he was developing his own community.

Gerard was a Catholic and had attracted a number of other Catholics to settle on his lands. By 1661 Gerard had sold nine freeholds on his manor. Six of these farms, which ranged in size from 300 to 800 acres, were sold to Catholics, one to a Protestant friendly to Catholics and two to men who were Gerard's former servants. Gerard also had sixteen tenant farmers and nineteen free laborers on his lands in 1661. These 44 free adult men were joined by wives, children and indentured servants to make up the community of St. Clement's Manor that at the time was on the frontier of the colony. They would have relied heavily on each for help with heavy work and assistance in times of crisis.²⁴

In addition to those who lived on St. Clement's Manor, the Coles were in contact with other Catholics who lived along the banks of St. Clement's and Bretton bays. The most important of these was William Bretton who settled on Newtown Neck in 1640 and who was instrumental in the erection of a church there in 1661.²⁵

Confronted with the somewhat precarious existence of the Catholic Church in Maryland when they first arrived at St. Mary's City, Robert and Rebecca Cole were probably not surprised to find that the Church had little organized presence twenty miles further up the Potomac where they had chosen to settle. Still, given the fact that the prospect of being able to practice their religion freely was critical in their decision to emigrate to Maryland, they must have been disappointed.

Just as in England, the Coles practice of the faith within the domestic environment took on greater significance. Perhaps, like many other devout English Catholics, they possessed copies of *The Manual of Devout Prayers* and *The Primer of the Blessed Virgin Mary* that aided them in conducting their family devotions. Under the influence of the Jesuits, whose founder, St. Ignatius Loyola, was inspired by reading the lives of the saints, the Coles may have similar volumes for their spiritual edification. A later inventory of the Coles household furnishings which listed "six pictures" may imply that they, like other Maryland Catholics, hung inexpensive pictures of the saints in their home.²⁶

This is not to say they were completely cut off from religious services. According to the St. Mary's County historian, Edwin W. Beitzell, the Jesuits had established a mission at Newtown between 1638 and 1640.²⁷ From there the Jesuits could travel comparatively easily by water up and down the rivers and creeks of St. Mary's and Charles counties.

However, at the time of the Coles arrival the mission of the Jesuits in Maryland was at a low ebb. There were only two Jesuits serving in the colony in June 1652 and, as was mentioned, one of them, Thomas Copley, died a month later. The other priest then in the colony was Father Lawrence Starkey. Father Starkey was forty-six years old in 1652 and had been a Jesuit since 1638. In 1648 he had accompanied Father Copley on his return to Maryland and the two of them had been the only priests in the colony since that time. Left alone in the mission after July 1652, Father Starkey ministered to the Catholic families scattered about Maryland and Virginia by himself until late 1653.²⁸

It was Father Starkey whom the Coles called on to baptize their son Robert which he did sometime in 1653. As Robert Jr. was born in October 1652, the fact that at least two months passed before they were able to have him baptized suggests that Father Starkey was under quite a burden. In an age when infant mortality was tragically high, the young parents must have passed some anxious weeks as they awaited the visit of Father Starkey to their area and the christening of their son.

Opportunities for the practice of their faith and the religious education of their children improved for the Coles and their fellow Maryland Catholics in 1653. First of all, sometime that year Ralph Crouch, a former Jesuit novice, opened one of the colony's few schools at Newtown Hundred. Funds for paying Crouch to be the schoolmaster had been left for this purpose by a local Catholic, Edward Cotten, in his will. Although Protestants also attended the school, it was clearly a Catholic school.²⁹ The Coles put a high priority on the education of their children and between having them tutored at home and sending them to the little school at Newtown, each of their children received about four years of schooling, which was "generous by the standards of the time."³⁰ In addition to reading and writing and mathematics Ralph Crouch would have instructed the Cole children on the four pillars of the Catholic catechism, the Creed, the Seven Sacraments, the Commandments and the Our Father. According to the practice of the time, the children would not have made their first Confession and Communion until around the age of thirteen. There would be no bishop in Maryland to confer the Sacrament of Confirmation until 1789.

Another positive development for Maryland Catholics in 1653 was the arrival of Father Francis Fitzherbert who arrived late in the year. Fitzherbert, was forty years old at the time of his arrival and had been a Jesuit for 21 years. A native of Derbyshire, Fitzherbert had spent many years working in Flanders and Portugal prior to being sent to Maryland. His arrival meant that with two priests now in the colony Catholics like the Coles could hope that a priest would be coming to Newtown more often to celebrate Mass and to offer the sacraments.³¹ However, the fortunes of the Catholics in Maryland soon turned for the worse and Robert and Rebecca may have wondered if they had made a big mistake in thinking that Maryland was a place where they could practice their Catholic faith freely.

The Puritans in Control

Although Governor Stone had been restored to office in June 1652 by the Parliamentary commissioners, governor and the commissioners continued to argue over who held ultimate authority in the colony. Then, claiming to act on the authority of Oliver Cromwell, the Lord Protector of England, the commissioners removed Governor Stone and the provincial council from office on July 22, 1654. A new council was formed packed with members from the radical Protestant or "Puritan" community which had settled on the Severn River at Providence, near what became the town of Annapolis.³² News of these developments must have spread fear within Maryland's Catholic community as the Puritans were especially hostile toward Catholicism.

Sure enough, when the first assembly of this new council met in October 1654 they abrogated the law on religious toleration enacted in 1649 and barred all who practiced "the Popish Religion commonly known by the name Roman Catholick religion" from holding office and voting in the colony.³³ The fact that these same Puritans had been taken in as refugees from religious persecution in Virginia just four years before must have been especially galling to the Catholic community.

While working through political channels in London to have Cromwell disavow the unlawful seizure of his colony, Lord Baltimore ordered Governor Stone to restore his rule in Maryland by force. On March 25, 1655, twenty-one years to the day since the first Mass on St. Clement's Island, Governor Stone's force of some 130 men was defeated by the Puritans at the Battle of the Severn.

About fifty of Stone's men were killed or wounded, the rest, including Stone were taken prisoner. Going back on their promise to spare those who surrendered, the Puritans condemned ten leaders of Baltimore's forces, including Governor Stone, to death. Eventually, Stone and five others were spared. But the remaining four did not escape execution.

Not long after the Battle of the Severn the Jesuit residences at Chapel Point and St. Inigoes were attacked. The attackers looted the houses and bragged of taking away the priests' "consecrated ware, their pictures, crucifixes and rows of beads, with great store of relics and trash they trusted in."³⁴ However, the two Jesuits,

Starkey and Fitzherbert eluded their enemies and escaped to Virginia. These events were described by Father Fitzherbert writing in the third person to his superiors.

Rushing into our houses, they demanded for death the impostors, as they called them, intending inevitable slaughter to those who should be caught. But the Fathers, by the protection of God, unknown to them, were carried from before their faces in a little boat; their books, furniture, and whatever was in the house, fell a prey to the robbers. With almost the entire loss of their property, private and domestic; together with great peril of life, they were secretly carried into Virginia; and, in the greatest want of necessaries, scarcely and with difficulty do they sustain life. They live in a mean hut, low and depressed, not much unlike a cistern, or even a tomb, in which that great defender of the faith, St. Athanasius lay concealed for many years...But nothing affects them more than that there is not a supply of wine, which is sufficient to perform the sacred mysteries of the altar...Even though the enemy should depart and they should return to Maryland, the things which they have already suffered from their people, and the disadvantages which still threaten are not much more tolerable.³⁵

While the priests suffered from a lack of wine to celebrate the sacred mysteries, the Catholics of Maryland went without the Mass due to the absence of priests. Additionally, those who came to be known as Catholics by the Puritan government were subject to fines for the crime of “owning the Pope’s supremacy.”³⁶ The anti-Catholic militancy of the new government was as bad if not worse than anything the Coles had experienced in England. Fortunately for the Catholics of Maryland Cromwell acquiesced to Lord Baltimore’s protests concerning the rebellion in his colony and his proprietary rule was reaffirmed in 1656. The campaign against Catholicism in Maryland ended in 1658 but the Calverts did not regain control of the colony until 1661, following the restoration of the monarchy in England.

To the Greater of Almighty God

In the meantime, Father Fitzherbert resumed work in Maryland alone. Father Starkey had died in exile in Virginia in February, 1657.³⁷ Fitzherbert was joined by Father Thomas Payton in March 1658. At age fifty-one, Payton had served for many years on the missions in England. Like Fitzherbert, he had also been an army chaplain.

While the Coles would have rejoiced that there were once again priests nearby to minister to them, they may have shared the unease of some of their coreligionists as to the prudence of Father Fitzherbert. In October 1658 Fitzherbert was charged with practicing treason and sedition because he had decided to preach sermons to Protestant members of the colony’s militia the previous August. Fitzherbert was also charged with threatening to force Thomas Gerrard’s Protestant wife and children to come to the Catholic church if Gerrard could not get them to come which was contrary to the religious toleration Act of 1649, which was once again in effect. Father Fitzherbert successfully argued that his preaching was protected under the same Act and was acquitted in June 1661.

Father Fitzherbert received other good news that year. First of all, Father Henry Pelham, a vigorous twenty-six year old priest arrived to take the place of Father Payton who had died the year before. Then a new spirit of confidence began to manifest itself in the Catholic community. With the restoration of Charles II to the throne Catholics in Maryland experienced a freedom to practice their religion that they had not known since Ingle’s invasion in 1645. William and Temperance Bretton, who lived but a short distance from the Coles across St. Clement’s Bay, gave expression to this new confidence among Catholics by donating an acre and a half on Newtown Neck for the erection of a church and the establishment of a cemetery. Actually the Bretton’s donation, as they acknowledged in the deed signed on November 10, 1661, was part of a general movement at work among the Catholics of Newtown and St. Clement’s Manor.

Forasmuch as diverse good and zealous Roman Catholic Inhabitants of New Towne and St. Clements Bay have unanimously agreed amongst themselves to erect and build a Church or Chapel whither they may repair on Sundays and other Holy days appointed and commanded by holy Church to

serve Almighty God and hear divine service, And the most convenient place for that purpose desired and picked by them all, is on a certain parcel of land belonging to William Bretton. Gent, Now know ye that I William Bretton of Little Bretton in the County of St. Mary's in the Province of Maryland gent. With the hearty good liking of my dearly beloved wife Temperance Bretton, to the greater honor and glory of Almighty God, the ever Immaculate Virgin Mary and all the saints have given and do hereby freely & for ever give to the benefit of the said Roman Catholic Inhabitants and their posterity and successor Roman Catholics so much land as they shall build the said church or chapel on which for their better convenience they may frequent and serve Almighty God and hear divine service as aforesaid with such other land adjoining to the said church or chapel convenient likewise for a church yard to bury their dead containing about one acre and a half situated and lying on the east side of the said division of land called Brettons Out Let...³⁸

Underneath the ceremonial language of the document, one can hear the piety of these Maryland Catholics. They were doing this themselves, having “unanimously agreed” on its necessity. They wanted a church in which to worship on the days “commanded by holy Church.” The action was to the “hearty good liking” of their women as represented by Temperance Bretton. Embracing the Jesuits’ motto, they were taking this action for “the greater honor and glory of Almighty God” along with the Blessed Mother and all the saints. And they were erecting the church for those Catholics who would come after them, “their posterity and successor Roman Catholics.”

Robert Cole was one of four witnesses to this deed, along with his neighbors and friends Luke Gardiner, William Evans and James Thompson. The three friends did not know it then but soon they would be witnesses together to another document— written five months later in Robert’s hand— under much changed and sad circumstances.

Last Will & Testament

On April 2, 1662 Robert Cole wrote out his last will and testament. He did so because he was once again going to brave the dangerous Atlantic Ocean, this time crossing back to England on his own. It is unclear why Robert Cole returned to England at this time. Whatever the reason, it must have been important as he went even though his wife Rebecca had died only a month before and their seven children would have to be left in the care of his friend Luke Gardiner. Robert Cole never returned to Maryland and all that is known for certain is that by September 1663, seventeen months after his ship sailed, he was dead.³⁹

It is impossible to say what Robert Cole thought about his Maryland experience. However, his will does tell us something about what he thought of his religion.

...first and principally I commend my Soule to Almighty God my Creator and my Body to the Earth from whence it was taken....

1. Item I give and bequeath to my honoured friend Mr. Francis Fitzherbert or his Successor the best hogshead of tobaccoe of my Crop and the best Steere of my Stock in Testimony that I dye a Roman Catholicke and desire the prayers of the Holy Church.

At the conclusion of his will, after having named his “loving friends” William Evans and Luke Gardiner his executors in Maryland, Robert Cole gave them

strict Charge that my children bee brought and taught in the Roman Catholique Religion, as they shall the Contrary at the dreadfull day of Judgement.⁴⁰

Luke Gardiner, the one who was left to carry out Robert Cole’s will, took this charge quite seriously and saw to it that Cole’s children, both boys and girls, received instructions at the little Catholic school at Newtown. Gardiner also regularly contributed assets from Cole’s estate to the upkeep of the church at Newtown that Cole

had helped to found.

Clearly, supporting the mission of the Catholic Church and passing on the faith to his children were solemn duties. For Robert Cole, Englishman and Marylander, his Catholic religion was the most precious thing he had and his greatest legacy for his children. *Two of Robert and Rebecca Cole's great-grandsons, Joseph (1727-1763) and Robert (1733-1812) went to Europe to become Jesuit priests. A third great grandson, Henry (+1763) died trying. None of them ever returned to Maryland.*⁴¹

NOTES

1. Lois Green Carr, Russell R. Menard, Lorena S. Walsh, *Robert Cole's World: Agriculture and Society in Early Maryland* (Chapel Hill: University of North Carolina Press, 1991), 3-4, 44,241, 256, 270.
2. Ibid, 4.
3. Ibid, 5.
4. Michael J. Graham, "Lord Baltimore's Pious Enterprise: Toleration and Community in Colonial Maryland, 1634-1724" Doctoral Dissertation University of Michigan, 1983. 13.
5. J.C.H. Aveling, *The Handle and the Axe: The Catholic Recusants in England from Reformation to Emancipation*, (London, 1976), 176.
6. Arthur Pierce Middleton, *Tobacco Coast: A Maritime History of Chesapeake Bay in the Colonial Era* (Baltimore: Johns Hopkins University Press, 1984),11
7. Regina Combs Hammett, *History of St. Mary's County, Maryland 1634-1990* (Ridge, MD, 1991),5.
8. John F. Wing, *Bound By God...For Maryland": The Voyage of the Constant Friendship, 1671-1672* (Annapolis: Maryland State Archives, 1999), 10.
9. "A Brief Relation of the Voyage Unto Maryland, by Father Andrew White, 1634" cited in *Narratives of Early Maryland, 1633-1684* edited by Clayton Colman Hall (New York: Charles Scribner's Sons, 1910), 31.
10. Ibid.
11. Extract of the "Annual Letter of the Jesuits, 1654" cited in Hall, 141.
12. Carr, Menard and Walsh, 17-18,38. Loris Green Carr, "Maryland's Seventeenth Century," *Maryland Humanities* Winter 2001:9-10.
13. Thomas Hughes, S.J. *History of the Society of Jesus in North America: Colonial and Federal Text Volume I* (New York, 1907), 474.
14. Thomas Hughes, S.J. *History of the Society of Jesus in North America: Colonial and Federal Text Volume II* (New York, 1907), 11, 24.
15. Carr, 9.
16. Hughes, Volume II, 24.
17. Hughes, Volume I, 365-367.
18. Hughes, Volume II, 47. On the Cole baptism Carr, Menard and Walsh, 4.
19. Carr, Menard and Walsh, 34-38.
20. Carr, Menard, and Walsh, 55-65.
21. Ibid, 71.
22. Ibid, 173, 246-250. The text states that Mary was born in January, 1653. However, if Robert Jr. was born in October, 1652 as stated, Mary could not have been born four months later.
23. Ibid, 241-267.
24. Ibid, 122-124.
25. Edwin W. Beitzell, *The Jesuit Missions of St. Mary's County, Maryland* (Abell, MD, 1960, 1976),34.
26. Carr, Menard and Walsh, 178, 328, n35.
27. Beitzell, 25.
28. Carr, Menard and Walsh, 4-5.20. Hughes, Volume II, 46-47.
29. Hughes, Volume II, 47.
30. Beitzell, 26.
31. Carr, Menard and Walsh, 148-149.
32. William P. Treacy, *Old Catholic Maryland and Its Early Jesuit Missionaries* (1889), 73.
33. Richard Walsh and Wm. Lloyd Fox, *Maryland: A History 1632-1974* (Baltimore, 1974), 12-13. Carr, Menard, and Walsh, 19.
34. Hammett, 40. Walsh and Fox, 13.
35. Cited in Hughes, Volume II, 58 n1.
36. The Jesuits Annual Letter for 1655 and 1656 cited in Hall, 142.
37. Graham, 88. Beitzell, 23.
38. Hughes, Volume II, 59-60.
39. Cited in Beitzell, 34. I have rendered the text into contemporary English.
40. Carr, Menard and Walsh, 1-2.
41. Ibid, 170-174.
42. Ibid, 325 n25.

Preservation Maryland Places Newtown Manor House on the 2010 *Endangered Maryland* List

Acting on a nomination submitted by Susan Wolfe, Executive Director, on behalf of the Board of Directors of the St. Mary's County Historical Society, the Newtown Manor House located at Newtown Neck was in March of this year placed on the *Endangered Maryland* list. Each year the 'Preservation Maryland' organization in conjunction with the *Maryland Life* Magazine lists ten endangered Maryland landmarks. Their purpose being to bring public attention to these historical gems scattered through the state and hopefully the renewed public awareness will result in their ultimate preservation.

Following the settlement of St. Mary's City in 1634, a number of the Colonists followed the Potomac westward and settled in the Breton Bay area. They settled on both sides of the bay and on the peninsula between Bretons Bay and St. Clements Bay, i.e. Newtown Neck. In 1646, there were enough inhabitants to establish Newtown Hundred, a civil division of St. Mary's

County. The boundaries of Newtown Hundred have been lost with time. According to an article by the late Edwin W. Beitzel, noted historian and for many years the Society's editor of the *Chronicles*, appearing in the *Maryland Historical Society* magazine of June 1956, the area of the Hundred took in considerable more territory than Newtown



Newtown Manor

Neck, which is commonly regarded as the area of the Hundred. In 1654, the Colonial Assembly designated the house of John Hammond of Newtown the county court. Hammond's property was located in the vicinity of the present St. Mary's Ryken school complex in Leonardtown. The Assembly also granted Hammond one of St. Mary's County's first liquor licenses and was instructed by the Assembly to provide a ferry for the convenient passage of people over the Newtown River, which we know today as Breton Bay. It is thus evident by the very content of the colonial act, to wit: a court house, a ferry, and a liquor license, that all of the elements for advanced civilization were existent in the Breton Bay area as early as 1654.

Some seven years later, on August 10th 1661, Mr. William Bretton a prominent citizen of the Province "with the hearty good-liking of

my dearly beloved wife, Temperance” deeded an acre and one half of land for a church and burying ground from his plantation located on Newtown Neck in Newtown Hundred. In 1668, the Jesuits purchased William Bretton’s whole plantation for 40,000 pounds of tobacco. The Jesuits then established a Catholic center dedicated to St. Ignatius, which included a church, rectory, burying ground and school. Later the establishment was rededicated and named in honor of St. Francis Xavier.

The age of the existing manor house is uncertain. The late Robert E.T. Pogue in his book *Yesterday in Old St. Mary’s County* placed the date of construction as 1677, others at mid 18th century. At some point a wing, either new construction or the original Bretton house (c.1637) was added to the house as a chapel. The existence of this construction has been documented archaeologically. The wing no longer stands.

The seven hundred seventy seven + acre tract of land has been farmed and has remained undeveloped since the days of William Bretton. In 1967, the Jesuits sold a 7.5-acre parcel that included St. Francis Xavier Church and Newtown Manor House to the Archdiocese of Washington. The remaining 770 acres of land was sold to the State of Maryland in 2009 with the proviso the land be developed into a state park, thus assuring the preservation of this unique tract for the enjoyment of generations to come.

The Manor house, listed in the National Register of Historic Places, was home to the Jesuits for over two hundred years and was

occupied into the early 1960’s. Clem and Susie Delehay and their two sons, Francis Clement “Judge” and Bernard Yates “Tub” were the last to call the Manor home. Clem farmed using teams of horses and was the overseer of the several other tenant farmers who lived on the Newtown Neck property.

Today the Manor House is literally a shell of its former glory. Lack of maintenance and open to the elements as a result of broken windows and doors has caused water to permeate the interior leading to rot and decay.

By bringing attention and focus to this historic building the Society is in hopes that progress can be made towards its preservation. We would hope that

the current owners of the property would work with the local preservation community to stabilize the structure. The recent acquisition by the state of Maryland of the adjacent Jesuit property presents an opportunity for potential partnering with the State to direct the use of the Manor house to a best use arrangement.



**Newtown Manor and
St. Francis Xavier Church**

Maryland to Kentucky Reunion 2010; A Reprise

Close to 300 descendants and friends of St. Mary's County families and their extended families who migrated to Kentucky after the Revolutionary War and the War of 1812 met in Leonardtown on July 16-18, 2010 for the biennial Maryland to Kentucky Reunion.

Reunioners came from Alabama, California, Colorado, Florida, Illinois, Indiana, Iowa, Kansas, Kentucky, Maryland, Michigan, Missouri, New Mexico, New York, Ohio, Oklahoma, Pennsylvania, Tennessee, Texas, Utah, Virginia, Washington, West Virginia, Wisconsin, and Washington, D.C.

The reunion participants represented the following families: Abell, Allen, Alvey, Arvin, Alsheimer, Arundel, Ash, Ballard, Bandon, Banques, Baptist, Barnes, Bartley, Beall, Bean, Beddo, Beaven, Berry, Billingsley, Birkhead, Biscoe, Blackistone, Blacklock, Blandford, Blanton, Boarman, Boone, Borders, Bowles, Bowling, Bramble, Brent, Brewer, Bright, Briscoe, Brothers, Brown, Bryan, Buckman, Budes, Bullock, Burch, Burke, Burks, Burroughs, Butcher, Butler, Byrd, Byrne, Caffey, Camalier, Cambron, Carrico, Carter, Cartwright, Cash, Cassidy, Casteel, Cecil/Cissell, Chapman, Clark, Clayton, Clements, Cleveland, Clouse, Coomes/Combs, Cooper, Corbett, Coy, Craycroft, Crume, Cuit, Culver, Curtsinger, Dant, Davenport, Davidson/Davison, Delozier, Dent, Donahue, Dones, Dougherty, Doyle, Drayden/Dryden, Drury, Duke, Ebelhar, Edelen/Edelin, Edgelin, Elder, Farr, Fenwick, Flick, Fowler, Freeburg, French, Frye, Gardiner, Gates, Gensheimer, Gerard, Gibbons, Girten, Goldsborough, Gootee, Grant, Graves, Grayson, Green, Greenley, Greenwell, Greif, Gwynn, Hagan, Hager, Hamilton, Hammett, Hancock, Hanrahan, Hardesty, Harkins, Hart, Hayden, Head, Heeps, Herbert, Herd, Herdt, Higdon, Hill, Hilton, Hodge, Holland, Holman, Howard, Hughes, Hutchins, James, Jarboe, Jewell, Johnson, Johnston, Joy, Judd, Kelly, Kelty, Kidwell, Knight, Knoh, Kordenbrock, Lancaster, Langley, Lanham, Lee, Lents, Lewis, Linahan, Little, Livers, Long, Lowber, Luckett, Lyddanne, Mackin, Mahoney, Manning, Marsham, Masters, Mattingly, McAtee, McCauley, Medley, Melton, Mercer, Merriman, Metcalfe, Miles, Mills, Mollihorne, Monarch, Montgomery, Moore, Morton, Mudd, Mullican/Mulligan, Mullins, Nave, Newton, Norris, Nuthall, O'Brien, O'Bryan, O'Daniel, O'Nan/Onan, Offutt, Osborne/Osborn, Padgett, Patterson, Pawley, Payne, Peak, Pence, Pidgeon, Pierceall, Pike, Polley, Porter, Price, Queen, Raley, Randolph, Ray, Reese, Reid, Reynolds, Rhodes, Riggs, Riley, Riney, Ritchie, Roberts, Robinson, Roby, Rodgers/Rogers, Rouner, Scale, Schmidt, Schnaneider, Seal, Selby, Semmes, Sexton, Shanks, Shaw, Shields, Shercliffe/Shircliff, Shively, Sieb, Simmons, Simms, Sipes, Slack, Smith, Spalding, Speake, Steinbrock, Stephen, Stone, Strange, Stuart, Sukey, Tattershall, Taylor, Tennison, Thomas, Thompson, Thralls, Tippet/Tippitt, Tolliver, Tucker, Utley, Vaughn, Vowels, Walker, Ward, Warren, Wathen, Watson, Wayne, Weathers, Weekley, Wethington, Wheatley, Wheeler, White, Wickham, Wilkerson, Wilkinson, Willett, Wimsatt, Worland, Yates, and Young,

Events were held at the Leonardtown Fire Department and Tudor Hall. Several Historical Society members including Pete Himmelheber, Dave Roberts, Scott Lawrence, and Linda Reno gave programs. Three members were the co-chairman for this reunion: Betty Mason and Cecelia Holley and Leslie Roberts. At least half of the participants visited Tudor Hall on Friday and Saturday to either do genealogical research, purchase material from our bookstore, search land records, or request local information. Dr. Henry Miller, Historic St. Mary's City, gave the address at the banquet. Attendees also went to a special mass at St. Aloysius Gonzaga Catholic Church on Sunday. Through research fees, photocopies, scanned copies, digital copies, bookstore items, etc., the Society's gross income was over \$3200.00.

Unfortunately, this was the last Maryland to Kentucky Reunion. Previous reunions have been held in:

1990:	Nazareth, Nelson Co., KY	2000:	Leonardtown
1992:	Leonardtown/Hollywood	2002:	Springfield, Washington Co., KY
1994:	Cape Girardeau, Girardeau Co., MO	2004:	Hannibal, Marion Co., MO
1996:	St. Mary/Lebanon, Marion Co., KY	2006:	Leonardtown/Hollywood
1998:	Owensboro, Daviess Co., KY	2008:	St. Thomas Farm, Bardstown, KY

Susan Wolfe

New Members

The following 69 members joined or rejoined the Society from 2009 through August 2010.

Jacqueline Bond
Grace Mary Brady
Mary S. Brennan
Elliot Burch, Jr.
Romaine Burelbach
Robert Cammack
Mr. & Mrs. Thomas Cavanaugh
Linda Cullen
Mary Anne Burroughs Doms
M. Alice Drury
Mr. & Mrs. Carl Dubac
Dyson Building Center
Nancy Easterling
Mr. & Mrs. Tom Emery
Capt. & Mrs. Stuart Fitrell
Jefferson C. Glassie
JoAnn Gough
Randy Greenwell
Sara J. Guy
Mr. & Mrs. David Guyther
Mr. & Mrs. Herb Hause
Vicki Hayden
Kathryn Helbringer
Mr. & Mrs. Loic Jaffres
Freda Jones
Kristina F. Kennett
Doyle King

Katherine King
Leonardtown Lions Club
Mr. & Mrs. John Robert Malko
Mr. & Mrs. John J. McAllister, Jr.
Mehaffey & Associates PC
Sharon W. Montillo
Karen O'Connor
Mr. & Mrs. John Padukiewica
Robert Parong
Carla Pierce
Production Products, Inc.
Margaret Ann Pruitt
Steve Purvins
Mr. & Mrs. J. Barry Roache
Mr. & Mrs. Brian Roache
Mr. & Mrs. Michael Roache
Deb Settle
Susie Reed Stough
J. Howard Thompson
Victoria Cawood Thompson
Gail Valenti
Mr. & Mrs. Andrew Valiante
John Walters
Carolyn Wheeler
Chris Wilcox
Christine Wray & John Felicitas
Jane F. Yowaiski

In Memoriam

Treasured in our hearts always are the following St. Mary's County Historical Society members who passed away in 2009 through August 2010.

Mary Catherine Sterling Bell
John Bollinger
Dr. Clifton Rowland Brooks, Sr.
Francis Dean
Joan Mattingly Dean
Walter B. Dorsey
James Drury
Regina Hammett

Helen S. Mattingly
Aloysius F. Raley, Sr.
Wanda Schuhart
Mary Jane Scully
Mary Carpenter Soucek
Francis Taylor
William Zantzinger

August 19, 2010

Dear Society Member:

As of this month, the Historical Society is participating in the **Verizon Velocity** fundraising program. We're excited about this program because the Society will receive donations when you order new, qualifying Verizon residential service(s) from the list below. We can receive up to \$65 for one Verizon Triple Play order – and that can add up fast!

RESIDENTIAL PRODUCT	ONE-TIME DONATION
Verizon Internet (FiOS®) or High Speed Internet	\$25.00
Verizon TV (FiOS®) or DIRECTV®	\$20.00
Verizon Phone Service (FiOS Digital Voice Freedom™ Calling Plan)	\$10.00
Verizon Long Distance	\$10.00

So, if you have been thinking about ordering new Verizon residential services, please be sure to place your order through this great program. And, you will not miss out on special Verizon offers because customers who order through the Velocity fundraising program are **also eligible to receive currently advertised promotions**.

In order for the St. Mary's County Historical Society to benefit, please be sure to follow these directions:

Step 1.

Add new Verizon residential service(s) by calling the Velocity Sales Office at **1-888-695-5299**.

Orders placed any other way, e.g., online, at a retail store, etc., will not generate donations.

This is the most important step!

Step 2.

Provide the Verizon representative with our code: **14132**.

That's it. We hope you will support us through Verizon Velocity. For more information on the Verizon Velocity fundraising program visit www.verizon.com/velocity. If you have any questions regarding this program, please contact me at 301-475-2467 or by email at smchsdirector@md.metrocast.net. Thank you for your continuing support of the Society.

Sincerely,



Susan J. Wolfe
Executive Director