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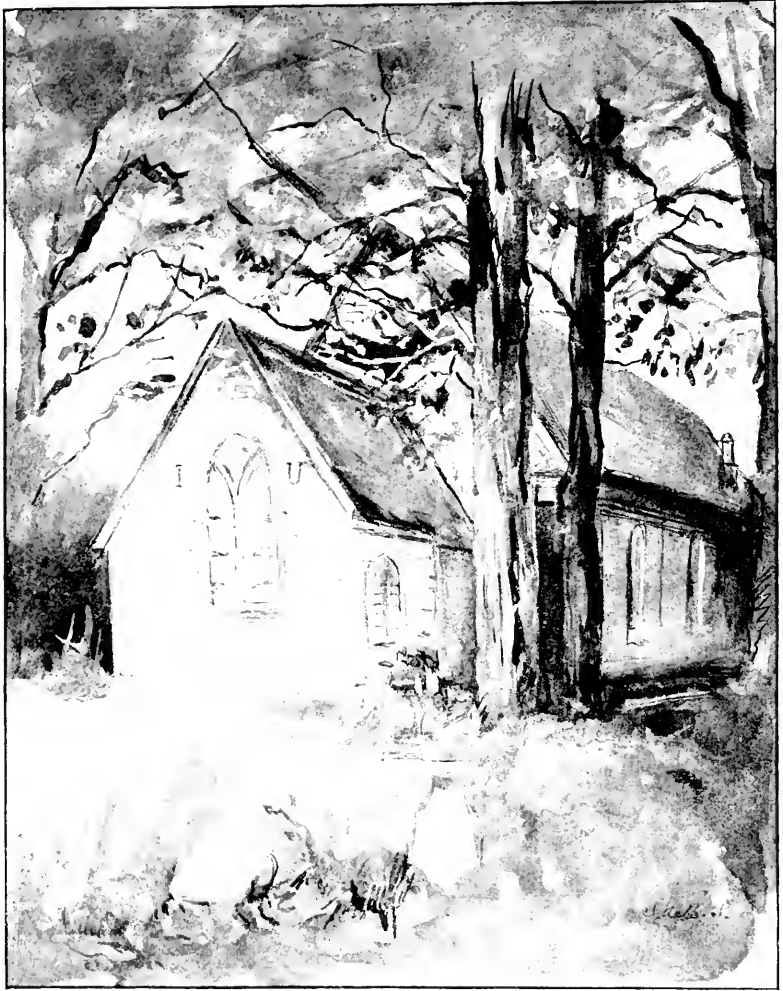


THE  
OLD BRICK CHURCHES  
Of Maryland









THE I. U. CHURCH, KENT.

THE  
OLD BRICK CHURCHES  
Of Maryland.

BY  
HELEN WEST RIDGELY.

WITH ILLUSTRATIONS  
BY  
SOPHIE DE BUTTS STEWART.

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TO

*The Memory of my Grandfather,*

JOSEPH WHITE MOULTON,

A PIONEER HISTORIAN OF THE STATE OF NEW YORK



## PREFATORY NOTE.

---



WHEN relays of fresh inspiration are to be found along the road, writing a book becomes a veritable pleasure-trip. Such, indeed, has this book been to me from the moment when my cousin, Miss Stewart, suggested that we should sally forth together in quest of the Old Brick Churches of Maryland, and with brush and pen accentuate the fact of their existence.

In this pleasure trip the Maryland Historical rooms might be called our booking-office, the Episcopal Library our first inn, and the Rev. George A. Leakin our genial fellow-passenger, who, with others, has indicated to us the points of interest along the way.

I borrow my similes, perforce, from stage-coach days, for I cannot forget that Maryland in some sections is to this day a staging country. This we discovered, greatly to our edification, when actual travel carried us beyond the regions of the railroad and the telegraph, — beyond the bustle of modern life, where Time is tyrant, to an Arcadia where shifting shadows gently remind one of the hour, and the kitchen clock

is regulated by the rise or set of the sun. Indeed, even that homely institution is sometimes wanting, — as in the case of one housewife, who boiled her eggs while singing the hymn “Just as I am;” a very soft-boiled egg requiring one verse only, while a hard-boiled egg required six!

Life in these solitudes flows on with the proverbial stillness that suggests either depth or stagnation: we found both.

At the end of six months our churches had been visited, sketched, and discussed; yet the materials thus gathered represented but the skeleton of a subject which required a judicious amount of padding to give it a lifelike aspect. But all the raw-cotton and sawdust of facts utilized for the purpose were in vain; the desired effect seemed as far off as before. At last a clever doctor, who may be said to have felt the pulse of the subject, exclaimed: “But where are the people who worshipped in these old churches?” Thanks, friend! I have taken your hint, and sought for them. But, alas! some have been dead and buried these two hundred years, and I fear they bear no greater resemblance to their former selves than mummies do to the ancient Egyptians.

HELEN WEST RIDGELY.

HAMPTON, *October*, 1894.





AN OLD MAP OF MARYLAND.



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## Chapter I.

THE CAVALIER AND THE PURITAN. — “OLD KENT.”  
ST. PAUL'S CHURCH. — VESTRYMEN OF ST. PAUL'S.  
AN OLD VESTRY-HOUSE. — REV. STEPHEN  
BORDLEY. — THE I. U. CHURCH.  
EMMANUEL CHURCH.  
CHESTERTOWN.





The  
Old Brick Churches of Maryland.

I.



IN local history, the picturesque has generally taken precedence of the practical, because it first rivets the attention as an object-lesson. When details are entered into, other parts of the drama come to the front to claim their just position and consideration.

The picturesque in Maryland has been represented by its band of Cavaliers, who, in the costume of Charles I., with flowing locks, pointed goatee, and erratic mustache, took all hearts captive to their bold, reckless, merry, idle life. But fashions change: Vandyke gives place to Kneller, and he in his turn to Sir Joshua Reynolds. Can it be that Maryland has furnished no type of the picturesque save the Cavalier and the stately dame? Have there been no subjects for the brush of a Gerard Dow, a Jules Breton, or a L'Hermite, — no examples from the life of the people, breathing the poetry of common things? Is there no recognition for those who have borne the burden and heat of the day, and laid the foundations of a purer social life?

The lawlessness we generally associate with the gay Cavalier, but which, on account of his amiable qualities we find it so easy to forgive, received numerous checks in Maryland from his natural enemy, the stern Puritan, who, as early as 1650, reigned supreme on the banks of the Severn, and supplied his quota of burgesses to the Assembly of Maryland, held at St. Mary's.

The two bodies assumed a mutual hostility in 1655, when the men of Severn shouted their battle-cry, "In the name of God, fall on; God is our strength!" overpowering the "Hey for St. Mary's, and wives for us all!" of their dashing opponents.

Another blow to the Cavalier was dealt in 1692, when Maryland fell under the jurisdiction of England's king, the sagacious William.

St. Mary's was shorn of her glory as the capital of the province in 1695, when she was supplanted by her hated rival on the banks of the Severn. This rival, bearing the name "Annapolis," became henceforth the hub of State affairs.

At the time of William and Mary's accession, Protestant sects formed more than three fourths of the population of Maryland, but there were few worthy leaders among them. An established ministry seemed to be the crying need of the times, and the Episcopal, or National Church of England, was consequently adopted. Parishes were laid out, and a poll tax of forty pounds of tobacco imposed for the support of the ministry. Vestrymen and church wardens were

appointed to attend to the secular affairs of the church, and to serve as guardians of the public morals.

The ancient manor houses, now scattered through the lower counties of Maryland, are so many monuments to the departed glory of the Cavalier, while the old brick churches and their offshoots, the chapels of ease, are so many witnesses to the vigorous growth of the people, who in some of the most important crises of our national life, have made a stand for the public good. It is to the life of the people centring around these old brick churches that we would now draw attention.

The Isle of Kent, on the eastern shore of the Chesapeake, is the spot where the seed of churchmanship was first sown. Kent was represented in the Virginia Assembly by Captain Nicholas Martin, before Lord Baltimore's charter was granted, and before Maryland received her name. It became later the subject of contest between Lord Baltimore and Colonel William Claiborne, who had purchased it from native kings, and had formed a Protestant settlement there as early as 1630. Like Kent in England, which was the first to be conquered by the Anglo-Saxon, Kent in Maryland was the first to fall before the power of the invader, and Claiborne, with his followers, was obliged to flee. Their lands were confiscated, and among those who suffered exile was the Reverend Richard James, who returned to England, and died at the house of Sir Richard Cotton, in 1638.

The traditions of Episcopacy were not destroyed,

however, and as early as 1650 we find Kent Island in possession of a church whose successor, built of English brick on a granite foundation, was standing as late as 1880, in a grove of venerable oaks near Broad Creek, an inlet of the Chesapeake. Christ Church at Stevensville, about a mile and a half distant, is partly constructed from the brick of this ruin, and rears its head in proud consciousness of lineal descent from the first authenticated church edifice in the province.

This seems a strange statement to make in the face of prevailing Roman Catholic traditions, but it is true. The Catholic Lord Proprietary, although he had the power to license the erection of churches, was obliged, by the terms of the charter, to see that "the same should be dedicated and consecrated according to the ecclesiastical laws of England;" and as the laws of England were at that time antagonistic to the Roman Catholic Church, the Jesuits contented themselves with building chapels.

The Isle of Kent has ever been noted for the beauty of its scenery and the wealth of its waters, and it is thought to be the only place of settlement of the colonists on the Eastern Shore before the year 1652. At this time we find Colonel Richard Bennett and Edward Lloyd making a treaty of peace with the Susquehanna Indians, by which the latter gave up "all land lying from the Patuxent to Palmer's Island," — now Watson's, — "on the west side of the Chesapeake Bay, and from the Choptank River to the northeast branch which lies



ST. PAUL'S, KENT.





to the north of the Elk River on the eastern side of the bay."

The name of Edward Lloyd and his estate of Wye point to a Welsh origin.

Kent County was organized in 1650, and at that time embraced most of the territory on the Eastern Shore. The Chester River enters into Chesapeake Bay between the Isle of Kent and Eastern Neck Island. Eastern Neck, north of the island, is intersected by Church Creek, so named because upon its banks was built the first church of the main land.

James Ringgold, of Huntingfield, lord of the manor on Eastern Neck, was doubtless one of the builders of this church, and one of the founders of the town of New Yarmouth, on Gray's Inn Creek, a few miles distant. This town was prominent as a port of entry in 1684, and was the county town for a period of twenty years; but its site is now only a matter of conjecture. It is said that the foundation stones of a church may be seen at very low tide, and that on the land have been discovered tombstones and brick arches of graves. In 1706, Chestertown, twelve miles further up on the Chester River, became the county town, and has retained the position to the present day. By drawing a line from Chestertown to Gray's Inn Creek in a southwest direction, we have the hypotenuse of a right-angled triangle, at whose apex is to be found the oldest church remaining in Kent County. This is the parish church of ST. PAUL'S. Around this venerable structure

are stationed primeval oaks, spreading their patriarchal branches over the trees of a younger generation, and over the graves of nearly two centuries. The quaintest of gravestones bears the following inscription:—

HERE LYES THE BODY OF  
DAVID COLEY. HE DEPARTED  
THIS LIFE OCTOBER YE 20 1729.  
CUT BY JOHN GODFREY.

On the foot-stone is carved the following epitaph:—

Behold and see now where I lye,  
As you are now see once was I,  
As I am now see must you be,  
Therefore prepare to follow me.

The first page of the Parish Records begins with the following entry:—

Pursuant to an act of Assembly Entituled an Act for the Establishment of the protestant Religion in this Province, wherein it is ordered that the Counties within the Province of Maryland shall be Divided into Parishes, and likewise by the same Law it is ordered that the Justices of the County with the freeholders shall chuse six Vestrymen for Each respective Parish, which According was done and performed the 24th. Day of Janry — Anno qui Domini 1693. ——— whose names are hereunder inserted,

|                    |   |                   |                   |
|--------------------|---|-------------------|-------------------|
| viz <sup>t</sup> : | { | Mr. THOS. SMITH.  | Mr. CHAS. TILDEN. |
|                    |   | Mr. WM. FRISBY.   | Mr. MICH. MILLER. |
|                    |   | Mr. HANS. HANSON. | Mr. SIMON WILMER. |

Janry — 30th. 1693.

Acquaintance with these vestrymen may be formed from the well-preserved records of Kent County and from the traditions of a proud posterity.

Thomas Smith appears on the records as Colonel Thomas Smythe. He was the grandson of Sir Thomas Smythe, Treasurer of the Virginia Company, between 1606 and 1618. He was also one of the signers of the petition to William and Mary in 1689 for the establishment of the Protestant religion in Maryland. In 1694 he was chosen, with William Frisby, Hans Hanson, and John Hynson, to serve as burgesses, and in 1697 these names appear in a public document from which the following extract may prove interesting:—

“William the Third, by the grace of God, King, Defender of the Faith, &c. . . . We have also constituted and appointed you and every four or more of you of which you the said William Frisby, John Hynson, Hans Hanson and Thomas Smyth or one of you are allways to be one of the Commissioners to Enquire of the Oaths of good and Lawfull men of your county aforesaid, of all manner of Felonies, Witchcrafts, Inchantments, Sorceries, Magick arts, Trespasses, Forestallings, Ingrossings and Extortions whatsoever & of all and singular other misdeeds & offences whatsoever of which Justices of the Peace in England may or ought Lawfully to Enquire.”

Of witchcrafts, etc., there were but few cases in Maryland, one woman only having lost her life on suspicion of being a witch, when she was thrown overboard by frightened sailors during a storm.

Thomas Smythe presented to the church of St. Paul's in 1699 a communion service, consisting of one chalice of silver and one plate of silver, which are still in use, and bear this inscription: “The gift of ₯ to the Parish of St. Paul's on the north side of Chester.” The vestry

books also record the gift of a pulpit cloth and cushion from his wife, "Eliner Smythe." This has undoubtedly been long since appropriated by the historic moth. Thomas Smythe's estate of Trumpington adjoined that of James Ringgold, whose name is also prominent in



A PICTURESQUE CORNER, CHESTERTOWN.

the history of Kent. In the generations of Smythe that follow, are to be found an Honorable and a Major, and a house in Chestertown, dating from colonial times, still attests to the standing of the Ringgold family.

Southeast of St. Paul's was the home of the Frisbys, one of whom married the granddaughter of Simon Wilmer, a patriarch whose descendants are found like twigs upon the genealogical trees of other families. The name of Wilmer, moreover, has to this day been distinguished in the Church and in the Law.

The Tildens were men of standing in England, and their coat of arms is as follows : —

*Arms.* Azure, a saltier, ermine, between four pheons. Or,

*Crest.* A battle-axe erect, entwined with a snake, proper.

*Motto.* Truth and Liberty.

Michael Miller, on whose land the church was built, "repaid again as a gift to the church" the two thousand pounds of tobacco which he had received for the land. This gentleman was chosen burgess in 1685, and churchwarden in 1709; but that did not exempt him from his duties as vestryman, for it is recorded that on July 20th, 1695, he was fined one hundred pounds of tobacco for being absent twice from the meetings of the vestry.

Hans Hanson was the only vestryman whose ancestors were not all English. His grandfather, whose mother was a Swede, served with honor in the army of Gustavus Adolphus, and lost his life at the battle of Lützen, while defending his king. The parents of Hans were Andrew Anderson Hanson and his wife Annika, who in 1642 emigrated with the Swedish settlers under Lieutenant John Printz to New Sweden on the Delaware. Hans was born on Tinicum Island in

1646, but came to Maryland in 1653, when his parents were driven from Delaware by the Dutch. In the County Records we find the name of Colonel Hans Hanson associated with positions of honor and trust, and his blood has flowed in the veins of most of the prominent Kent Islanders from that time. After his marriage, in 1679, he purchased from Charles Vaughan the estate of Kimbolton, lying on the north side of Chester River and on the west side of Langford's Bay, near the mouth of Broad Neck Branch. He lived there till he died in 1703. The Hanson coat of arms, handed down from Colonel Hanson of the Swedish army, was as follows:—

*Arms.* Azure, a cross betommée, cantoned by four fleurs-de-lis, argent.

*Crest.* A martlett, proper.

*Motto.* Sola virtus invicta.

It differs from that of the English branch, but the motto is the same. The grandson of Colonel Hanson was Gustavus Hanson, who served with our revolutionary patriots, severing all connection with his English relations, though his bride, Catherine Tilden, had received from his family in England a "magnificent silk dress inwrought with bullion thread," a portion of which is still preserved by a descendant.

In the history of those times, we find that the Privy Councillors, County Court Judges, High Sheriffs, and Burgesses were all planters, and the large plantations, with their group of storehouses and cabins, assumed the

character of towns, and the state of society was feudal. Among customs repugnant to modern ideas was that which sanctioned the corporal punishment of servants. A case is on record where the jury found that the punishment of a maid-servant, although not the cause of her death, was "unreasonable, considering her weak estate of body," and the court imposed a fine of three hundred pounds of tobacco for the "unchristianlike punishment." The rod used on the occasion was from a peach-tree, which shows that Kent was then, as it is now, a fruit-growing country. With William the Third the cane came into vogue, and we may picture to ourselves irascible gentlemen of the old school shaking their canes at refractory subjects.

A few yards from St. Paul's Church stands the vestry-house bearing the date 1766 in brick mosaic on its south side. Here the vestry held their courts, and an indication of the nature of some cases coming under their jurisdiction is found in an extract from the Parish Records, dated Feb. 10, 1695: "Likewise ordered by this vestry that the churchwardens admonish Edward Plesto and Elizabeth North to live separately." When admonitions failed, the parties were summoned to appear before the vestry, and if they still persisted in their way, they were finally handed over to the civil authorities to be punished according to law. The vestry-room was a place of social as well as business meeting for those who perhaps never met their neighbors excepting on Sunday. Here the men may have negotiated the

sale of their crops, and joined the women at a frugal repast, indulging in a bit of gossip around the blazing logs. The colonial church was never heated.

Before the vestry-house was built, vestry meetings took place at private houses or at the court-house, which stood first at New Yarmouth and afterwards at Chestertown. Every court-house had its "ordinary," a place licensed to sell liquors, for which the rates were fixed by the court.

In 1686 on the court-house wall of New Yarmouth was posted the following list of drinks:—

|  | Lbs. of Tobacco. |
|--|------------------|
| Brandy per gall. . . . .                       | 100.             |
| Rum per gall. . . . .                          | 080.             |
| Brandy Burnt per gall. . . . .                 | 100.             |
| Cider per gall. . . . .                        | 020.             |
| Quince drink & Perry per gall. . . . .         | 025.             |
| Sherry wines per gall. . . . .                 | 120.             |
| Port wines per gall. . . . .                   | 060.             |
| Claret & white wine per gall. . . . .          | 060.             |
| Canary per gall. . . . .                       | 150.             |
| A Bowl of Punch with one quart of Rum & Ingre- |                  |
| dients per gall. . . . .                       | 040.             |
| Ditto Brandy per gall. . . . .                 | 060.             |
| Madeira per gall. . . . .                      | 076.             |
| Molasses beer per gall. . . . .                | 012.             |
| Mault beer — strong — per gall. . . . .        | 020.             |

The first rector of St. Paul's was the Rev. Mr. Vanderbush, who was chosen by two members of the vestry commissioned to engage him for a year for the sum of eight thousand pounds of tobacco. He died in 1696, when Governor Nicholson sent to succeed him the Rev.



Stephen Bordley, with the following form of installation, which was at that time used in Maryland:—

The Bearer hereof is Mr. Stephen Bordley, who is sent by the Right Hon'ble and Right Rev'd Father in God, Henry Lord Bishop of London, in order to officiate as a clergyman of the Church of England in this his Majesty's Province of Maryland: I do therefore, in his Majesty's name appoint the same Mr. Stephen Bordley to officiate as a clergyman of the Church of England in the Parish of St. Paul's in Kent county. Given under my hand and Seal at the Port of Annapolis, the 23d day of June, in the 9th year of the reign of our Sovereign Lord William the third, by the grace of God, of England, Scotland, France and Ireland, King, defender of the Faith, &c., Anno Domini, 1697.

FRANCIS NICHOLSON

(Seal)

To the Vestrymen of St. Paul's Parish, Kent Co. — These.

The Rev. Stephen Bordley died in 1709. His influence, like that of other good pastors, seems to have infused into the church a store of vitality which enabled it to survive periods of religious famine and moral depression.

Other entries on the church records show that the collections taken up at Christmas, Easter, and Whitsunday went to defray the cost of wine used at the Holy Communion. We here learn also that after 1715, when the Hanoverian succession was threatened by the Pretender, vestrymen took an oath of "Allegiance and Abhorreny," and continued to take the "Test Oath," which excluded Catholics from office. The oath of Allegiance and Abhorreny is as follows:—

I, A. B. do swear that I do from my heart abhor detest & abjure as impious & heretical that damnable doctrine & position that princes excommunicated or deposed by the pope or any authority of the See of Rome may be deposed or murdered by their subjects or any other whatsoever & I do declare that no foreign prince or prelate, state or potentate hath or ought to have any jurisdiction, power, superiority or authority ecclesiastical or spiritual within the Kingdom of G<sup>t</sup> Britain or any of the dominions thereto belonging, so help me God.

St. Paul's Church was rebuilt in 1713, and we have reason to believe that the same walls are now standing, as their dimensions and structure conform to a description recorded at that time. By it, we learn that the church was forty feet long by thirty feet wide and sixteen feet high. The walls were two and a half bricks thick, and there was "a circle at the east end." The first Chapel of Ease of St. Paul's Parish, now known as the I. U. CHURCH, originally bore the name of Saint Peter; but it seems that the saint was less honored than one John Usidon, a considerable landowner, whose initials decorated a sign-post at the cross-roads where the chapel stood. Of the church built in 1768 no trace is left; the present one represents the parish of I. U., created about the year 1862, but now only interesting, as are some individuals, on account of ancestry. A large I. U., in a different colored brick on the chancel end, is the badge entitling it to consideration, while the fine old pines clustered around it are like faithful retainers, striving to conceal the defects of an unworthy offspring.

At Chestertown is a church, finished in 1770, as a Chapel of Ease to the I. U. Church. It was remodelled some years ago, is now the parish church, and is known as Emmanuel.

Before closing this chapter, it may be well to explain what is meant by a "Chapel of Ease." At the time of the Establishment, there were ten counties in Maryland. These were laid out into thirty-one parishes, covering such large tracts that many families, in order to reach the parish church, which by law they were forced to attend, had to drive to the spot on Saturday, that they might be in time for service on Sunday, — a "Sabbath day's journey" being ahead of them before they could reach home again. To rectify this, Chapels of Ease were built in the outlying districts of large parishes; but where two or more churches already stood in the same area, one of them invariably became the parish church, and the others the Chapels of Ease, and the rector was obliged to minister in turn to each. Whenever a supplementary church was needed, it was ordered by Act of Assembly that a Chapel of Ease should be built "for the furtherance of God's religion."



## Chapter II.

“OLD CHESTER.” — ST. LUKE’S, WYE. — THE TILGHMANS AND THE LLOYDS. — THE REV. THOMAS BACON. — HENRY CALLISTER — THE BENNETT BURYING-GROUND. — ST. LUKE’S, CHURCH HILL. — ST. JOHN’S, TUCKAHOE. — TRINITY, DORCHESTER COUNTY. — ST. ANDREW’S, SOMERSET COUNTY. — THE OLD GREEN HILL CHURCH, WICOMICO COUNTY. — ALL HALLOWS’, WORCESTER COUNTY. — ST. MARY’S, CECIL COUNTY. — A LIST OF THE ORIGINAL PARISHES OF THE EASTERN SHORE OF MARYLAND.





## II.



EAST of the Island of Kent and south of the Chester River, lies a large area of fertile country, known at the time of the Establishment as Talbot, but later on as Talbot and Queen Anne. The three flourishing parishes

of St. Paul's, St. Michael's, and St. Peter's lay here. The oldest church buildings, now standing, are two Chapels of Ease of St. Paul's, — St. Luke's, Wye, and St. Luke's, Church Hill. St. Paul's Parish has an interesting record, extending back to 1694, and the names of its rectors represent an unbroken chain of worthies, from the Rev. John Lillingston, in 1694, to the Rev. Hugh Neill, in 1775. It is a remarkable fact that these

colonial rectors retained the same charge up to the time of their death, and with one exception lie beneath the ruins of ancient St. Paul's, better known as "Old Chester," which stood about a mile from the town of Centreville, where the present St. Paul's was erected in 1855. Two royal oaks mark the site of the original building, a wooden structure standing in 1655, and of its successor, which was so old as to need repairs at the time of the Establishment. A prominent vestryman of St. Paul's was Colonel Richard Tilghman of the Hermitage, who advanced the sum necessary for the rebuilding in 1697, the vestry engaging to reimburse him; he also contributed liberally to the building of the Chapel of Ease at Wye, in which a large square pew near the chancel was reserved, by order of the vestry, for the use of his family. ST. LUKE'S, Wye, is one of the quaintest of Eastern Shore churches. Seen in the slanting rays of the evening sun, through a frame-work of branching oaks, its weather-beaten brick and shining ivy present a prettier picture than an engraving can reproduce. Changes have been made in the interior to meet the requirements of modern times. Beneath the altar lie the remains of one of the colonial rectors, whose name has been lost. A stone, bearing the following inscription, stands within the chancel-rail, awaiting removal to the spot it is destined to cover: —



BENEATH THIS STONE LIE  
 THE REMAINS OF THAT  
 EMINENT AND FAITHFUL  
 SERVANT OF GOD  
 THE  
 REV. ELISHA RIGGS  
 RECTOR OF THIS PARISH  
 FROM A. D. 1797  
 UNTIL HIS DEATH  
 FEB 6TH 1804.  
 THE MEMORY OF THE  
 JUST IS BLESSED.

The church, at one time, fell into disuse on account of its dilapidated condition, and a new St. Luke's was built at Queenstown, a few miles distant. Bishop Whittingham, however, finding the venerable structure given up to the beasts of the field, literally drove these living proofs of the "abomination of desolation" from the spot, and afterwards used his influence to have it restored to its proper uses. In 1854 the whole building, "fitly framed, compacted, and beautified," being then as strong as in the days of old, was reconsecrated by the same bishop. Wye became a separate parish in 1859.

Colonel Tilghman married Anna Maria Lloyd, granddaughter of the Commissioner of 1652. She was named for her grandmother, Anna Neale, who had been lady-in-waiting to Queen Henrietta Maria, and had received from her the gift of a ring, which is still in the possession of a lineal descendant. This ring opens with a spring, and reveals a miniature portrait of Charles I.

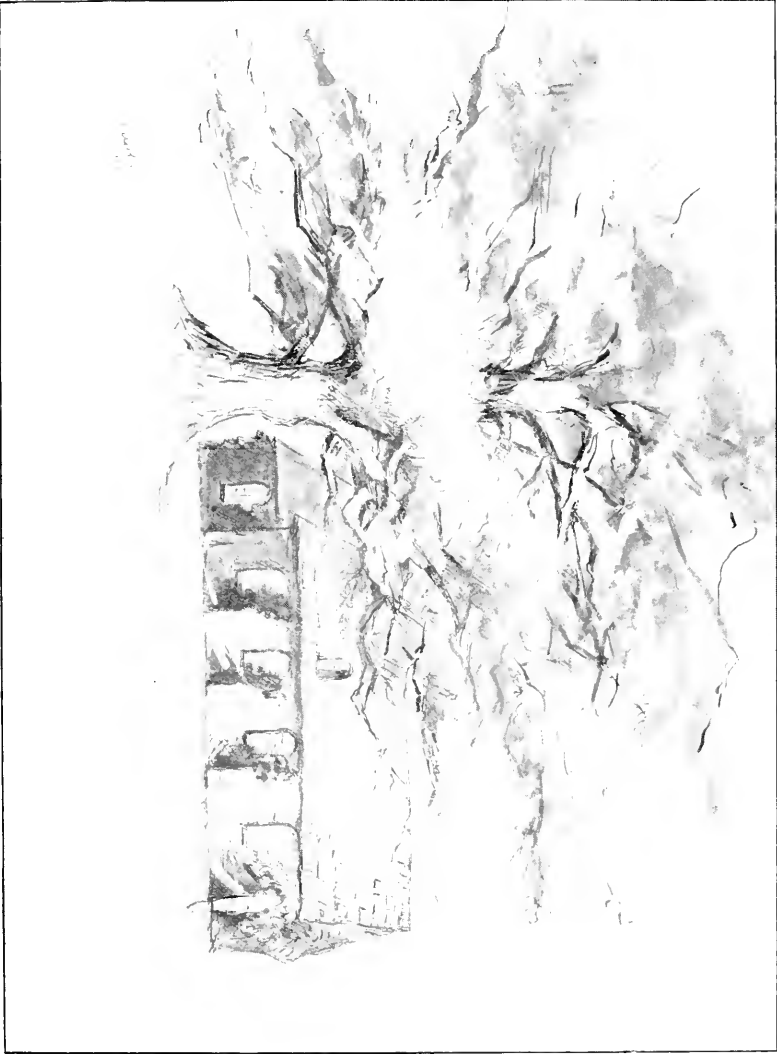
painted on copper. Anna Neale's oldest daughter, Henrietta Maria, though a Papist, married Richard Bennett, son of the Puritan Commissioner, and after his death, Philemon Lloyd, a Quaker, son of Edward Lloyd, the other Puritan Commissioner. Philemon settled at Wye, and Wye House has ever since been the home of the Lloyds. The oldest son of the family for eight generations has been called Edward, and there are three generations of that name now living.

The records of Shrewsbury, a parish two hundred years old, but with no ancient church, contain a letter written in 1721 by the Commissary of the Eastern Shore, the Rev. Christopher Wilkinson, inviting the rector, Rev. James Williamson, to assist at the consecration of Wye Chapel on St. Luke's Day, October 18th, and to lodge at his house "ye night before."

Talbot and Queen Anne have ever been pre-eminent for their hospitality, and as there had been a wedding in the Tilghman family the preceding week, we can imagine that the consecration of Wye Chapel was an excuse for prolonging the festivities. There is a saying in Maryland, "Ride a mile and stay a week,"—a saying which may well have originated where the Lloyds, the Tilghmans, the De Courceys and others kept open house.

Among some interesting letters written by the Rev. Thomas Bacon, rector of St. Peter's Parish, to "Henry Callister, merchant," is the following, dated Dover, Oct. 26th, 1756: "We had on Saturday last at Col. Lloyds the

St. Luke's, Wye.





most delightful concert America can afford, my honor the first fiddle being accompanied on the harpsichord by the famous Palmer, who is the best natured man of a Top hand, I ever met with." There were neither theatres nor concert-halls in Maryland at that time, but wealthy planters entertained actors and musicians, who came to them with letters of introduction, and an impromptu play or concert was often made practicable by the concurrence of the many guests possessing talent and toilet for the occasion.

Many of these old families still preserve gowns of brocade and other rich material, antique jewellery, and old portraits, which attest the truth of William Eddis' statement, made shortly before the Revolution, that "the quick importation of fashions from the mother country is really astonishing, nor are opportunities wanting to display superior elegance." He also alludes to the varied amusements and numerous parties of the time.

Queen Anne and Talbot on the Eastern Shore, and Prince George's and Anne Arundel on the Western, were, until the Revolution, the centres of refinement and festivity. The rural amusements then in vogue were of the same character as now prevail at fashionable country clubs. The character of importations at that time may be seen in an invoice made by Henry Callister, merchant of Wye, in 1751, which reads as follows:—

Colored gingham  
 Bibles & Common Prayers  
 Irish stuffs &c  
 Gauze handkerchiefs  
 Candlesticks & snuffers  
 Spice mortars  
 Black jacks  
 Snuff boxes  
 Chafing dishes  
 All the green teas  
 All sorts of Crockery  
 &c &c.

There is on record also an inventory of books owned by H. Callister, as follows : —

A Latin & English Dictionary  
 Statutes of Gt. Britain & Ireland  
 Hudibras  
 Craddock's version of the Psalms  
 Swift, Goldsmith, Pope, Molière, Tom Jones  
 History of China  
 Observations on Herculaneum.

Henry Callister seems to have been a "character." In his letter-book is preserved a notice to a storekeeper to sell "no rum to James Hoxley and Sophia his wife, as they were rendered sick, saucy, and drunk, by which I suffered in my crops and in the peace of my family." A letter addressed to the delinquents follows.

JAMES HOXLEY and MADAM SOPHIA,

I have no power to bear your ill usage longer. Come settle with me and leave my plantation to Providence.

H. CALLISTER.

Give an account of everything, at your peril.

H. CALLISTER.

Give an account of the provisions you have over.

H. CALLISTER.

Turn off the Plantation everything that belongs to you.

H. CALLISTER.

Though a terror to the transgressor, H. Callister was a warm friend to the deserving, among whom were many Acadian refugees, who settled on the Eastern Shore about this time. In fact, it is said that he wrecked his fortunes in rendering them assistance. In one of his letters he speaks of going to read Plato to a dying friend, and his kindly nature is often manifested in his correspondence with the Rev. Thomas Bacon, whose account of a concert at Edward Lloyd's we have given.

Thomas Bacon, though a good musician, is better known in Maryland history as a compiler of laws. In 1757 he began to collect in book form the enactments of every General Assembly of Maryland, retaining the titles only of those that had been repealed. Thus the church, as well as the civil community, had the whole history of legislation in the Province.

In one of Thomas Bacon's letters he says, "Musick is departed from me, and the 'Laws' my only employment, are dry stuff which stick in my throat." Accord-

ing to the Rev. Ethan Allen, this unpalatable task hastened his death, which occurred in 1758. St. Peter's Church, near Oxford, where he officiated, is now a ruin.

The graveyard at Wye contains very old graves, but the most interesting gravestones are to be found in private grounds. In the Bennett burying-ground on Bennett's Point, between Wye River and Eastern Bay, is an old stone with the following inscription: —

HERE LYETH INTERR'D THE REMAINS OF DOROTHY CARROLL  
 DAUGHTER OF HENRY BLAKE OF  
 WYE RIVER IN THE PROVINCE OF  
 MARYLAND & WIFE OF CHARLES CARROLL ESQR OF  
 CLOUNTISH IN THE KING'S COUNTY AND  
 KINGDOM OF IRELAND  
 SHE WAS MEEK PRUDENT & VIRTUOUS  
 WANTED NO GOOD QUALITY THAT  
 COMPOSED A GOOD CHRISTIAN AND  
 TENDER & LOVING MOTHER & FRIEND  
 THO' YOUNG IN YEARS A MATRON  
 IN BEHAVIOR AND CONDUCT  
 SHE LEFT ISSUE TWO SONS AND  
 ONE DAUGHTER WHO INHERITS  
 HER BEAUTY & TO BE HOPED  
 THEY WILL HER VIRTUE  
 SHE DEPARTED THIS LIFE THE  
 8 DAY OF JULY ANNO DOMINI 1734  
 AGED THIRTY ONE YEARS SEVEN MONTHS AND TWELVE DAYS.

Dorothy's son, Charles Carroll, "Barrister," figures conspicuously at the time of the Revolution, as does also his cousin, Charles Carroll of Carrollton. His beauti-



ful sister, Mary Clare, married Nicholas Maccubbin, of Annapolis, and was the ancestress of the Protestant Carrolls of Baltimore, — two of her sons having assumed the name in accordance with their uncle, the barrister's will, by which they became his heirs.

St. Luke's, at Church Hill, was at one time a Chapel of Ease to St. Paul's, and its services were conducted by the rectors of Old Chester and Old Wye. It became a separate parish in 1728. The present church was built in 1730, and now stands in the midst of old graves, shadowed by primeval oaks. The Right Rev. Thomas J. Claggett, the first bishop consecrated in America, and the first of the church in Maryland, confirmed a class of thirty there in 1793. Being out of repair and unfit for worship, St. Luke's was soon abandoned; but in 1842 it was partially restored, and opened for service. In 1881 it was completely restored by the late George Hawkins Williams, of Baltimore, whose ancestors were prominent church members. The records of St. Paul's Parish, under date of Jan. 30th, 1721, mention the gift of a solid silver chalice and flagon from Major John Hawkins, high sheriff in 1703. Mr. G. H. Williams also presented to St. Luke's a massive silver communion service, brought from England shortly before his death.

A third Chapel of Ease belonging to St. Paul's was called St. John's, but it has ceased to be. It was situated at Tuckahoe, and gave its name to the parish in Caroline County, where now stand St. Paul's and Holy Trinity.

In 1692, when the order was given for the laying out of parishes, all that part of the Eastern Shore lying south of the Choptank River was divided into Dorchester and Somerset, which were afterwards subdivided into Worcester and Wicomico Counties. In each of these four counties is an old brick church, and in Wicomico there are two. Trinity Church, in Dorchester County, has pretensions to great antiquity, and the venerable pile, built of brick brought from England, is indeed a striking memorial of the past. Queen Anne was very kind to this church. A Bible and other books of public worship given by her, are still preserved, and a cushion, said to have been used at her coronation and presented by Bishop Spratt, is one of the relics brought out on grand occasions, such as the consecration of the church, in 1853, when Bishop Whitehouse officiated. A communion service, also presented by Queen Anne, has disappeared, with the exception of one piece. Notwithstanding this royal favor, the parish was a poor living for the rector sent over by the Bishop of London. The "Taxables" in 1718 were only four hundred persons, and the salary was only equal to about thirty-five pounds a year. The parish was fifty miles long, and its rector, the Rev. Thomas Thompson, petitioned the Lord Bishop of London to relieve him of such "arduous duties and small pay."

ST. ANDREW'S CHURCH, the oldest now standing in Somerset County, — for the parish church was destroyed by fire, — is to be found in Princess Anne,

the county town. It was built in 1771 as a Chapel of Ease, and its antique communion silver is the only relic of one of the most prosperous parishes of the Province.

Beautifully situated on the north bank of the Wicomico River is ST. BARTHOLOMEW'S, better known as the GREEN HILL CHURCH. It belongs to Stepney Parish, and, as shown by the glazed figures on its east end, was



SOMERSET PARISH COMMUNION SILVER.

built in 1733. after a style of architecture we may call barn-like. It stands near the site of the original wooden building, as proven by a draught of "Green Hill Towne & Pourt," made by the county surveyor in 1707.

Probably one of the most remarkable rectorships ever known in this country was that of the Rev. Alexander Adams, who came from England as a missionary to Stepney in 1704. He remained in charge of the parish

till 1769, when he died at the age of ninety years. He had to contend with poverty and many other trials, but in 1752 he presented to the church a massive silver service, consisting of a flagon twenty inches high and ten



OLD GREEN HILL CHURCH BEFORE IT WAS RESTORED

inches in diameter, two chalices and two patens, which are still in use. The old register, dated 1732, is also preserved.

About eight miles from Salisbury stands the Spring Hill Church, built in 1761 as a Chapel of Ease to Stepney Parish. It became a parish church in 1827.

A more flourishing parish is that of All Hallows', Snow Hill, though it began its existence as a log house of worship. The present All Hallows', completed in 1756, was built of materials brought from England, and paid for with tobacco, a levy being made for the purpose. It is in an excellent state of preservation, and the chancel, with handsome woodwork and memorials in marble and brass, presents an attractive appearance. An artistic stained-glass window, painted by Georlinger, of New York, has recently been fitted into the semi-circular chancel as a memorial to the Right Rev. H. C. Lay, late Bishop of the Diocese of Easton.

Another old church, worthy of mention, is St. Mary's North Elk Parish, Cecil County. This parish was laid off in 1706, and the church was built in 1743, and consecrated one hundred and one years later by Bishop Whittingham. Cecil County was laid off in 1674, for Augustine Herrman, of Bohemia Manor, a very remarkable man, who figured first in the history of New Amsterdam, and afterwards in that of Maryland. A copy of a map, drawn by him for the Lord Proprietary, is to be seen at the rooms of the Maryland Historical Society. It bears in one corner the following quaint inscription : —

Virginia & Maryland, as it is Planted & Inhabited this present year 1670. Surveyed & Exactly Drawne by the only Labour & Endeavor of

AUGUSTIN HERRMAN,

*Bohemicensis*

As far as can be ascertained, St. Mary's North Elk Parish completes the list of old brick churches on the Eastern Shore, built in colonial days. The original parishes are as follows: —

|                  |                  |                 |                      |
|------------------|------------------|-----------------|----------------------|
| St. Paul's       | } Kent County.   | Great Choptank, | } Dorchester County. |
| Kent Island,     |                  | Dorchester,     |                      |
| N. Sassafras,    | } Cecil County.  | Somerset,       | } Somerset County.   |
| S. Sassafras, or |                  | Coventry,       |                      |
| Shrewsbury,      |                  | Stepney,        |                      |
| St. Paul's,      |                  | Snow Hill.      |                      |
| St. Michael's,   | } Talbot County. |                 |                      |
| St. Peter's,     |                  |                 |                      |

## Chapter III.

THE "ARK" AND THE "DOVE." — "OLD ST. MARY'S." — THE  
COURT-HOUSE CHURCH. — AN ANCIENT MANOR. — THE  
FIRST WEDDING. — ANCIENT DOCUMENTS. — REV.

DR. BRAY. — THE FIRST PRINTING PRESS.

JOHN COODE. — ROSE CROFT. — A  
MIDNIGHT ESCAPE. — AN  
HISTORIC MULBERRY.







### III.



THE “Mayflower” brought to the barren shores of New England an oppressed and exiled people, whose struggle for life and liberty is to us a matter of national pride; the “Ark” and the “Dove” bore to the fertile soil of Maryland a people for whom legislative freedom and religious liberty had been already secured, — a people whose first dealings with the natives insured their homes against the depredations so often committed in other colonies, and thus left undisturbed the foundations of that home life and that spirit of conservatism which characterize the Marylander to this day.

It is not to be supposed that Plymouth Rock, which has attained such gigantic proportions through the refracting medium of a people’s enthusiasm, is the only stone in the building of this great nation, or the only monument to its founders.

History tells how the Maryland Pilgrims, under the leadership of Leonard Calvert, the Lord Proprietary’s brother, landed March 25th, 1634, at the island of St. Clement’s in the Potomac, and took possession of the country “in the name of the Saviour and our Lord the King.”

Around a rude cross of wood, kuel't Roman and "Protestant" Catholic, in recognition of equal civil and religious liberty.

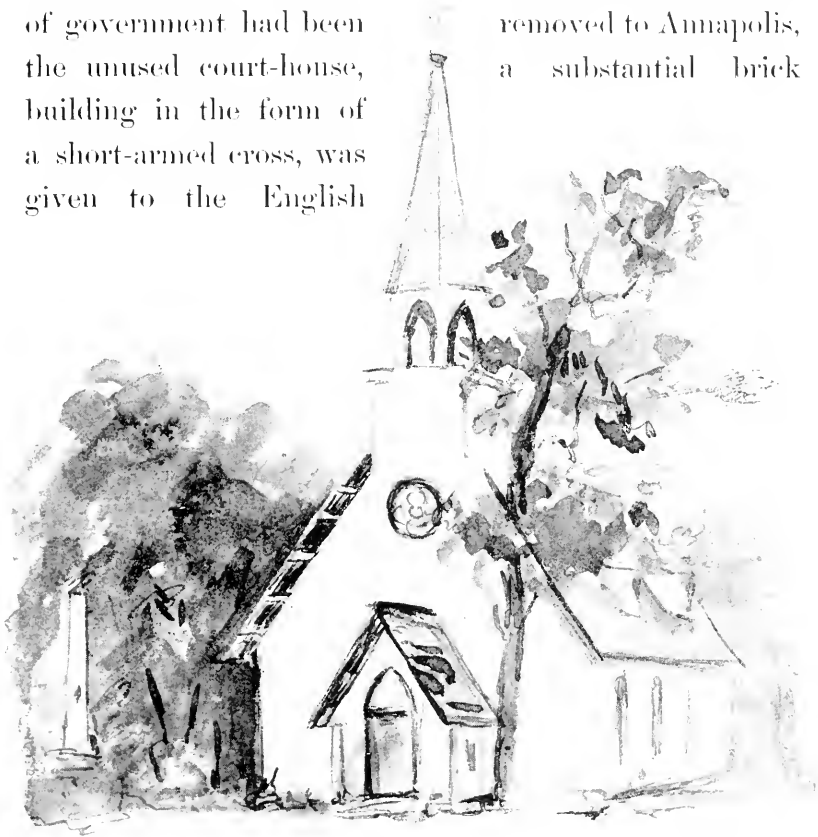
Two days later Leonard Calvert concluded his treaty with the Piscataway Indians, purchasing from them thirty miles of territory on the mainland, including the village of Yaocomico, which was henceforth called St. Mary's.

This historic ground lies on the western shore of the Chesapeake Bay, between the Potomac and Patuxent Rivers, but the ancient town of St. Mary's is no more. The bluff overlooking St. Mary's River, where the courthouse formerly stood, is now crowned by a thicket, above which rises the spire of TRINITY PROTESTANT EPISCOPAL CHURCH, while the Leonard Calvert monument, a granite obelisk erected in 1891, stands like a lonely sentinel keeping guard over the memories of the past. About a stone's throw from the church is a female seminary, whose inmates, with those of a private house on another bluff, represent the population of this defunct town.

A drive of about seven miles in a southeasterly direction, over a rolling country, which in summer is a wilderness of bloom, brings us to St. Inigoes Manor. This is part of a tract taken up by Thomas Copley, known also as Father Copley, in accordance with the "Conditions of Plantation" — he having transported fifty-two emigrants from across the water. The name St. Inigo is evidently a perversion of St. Ignatius,

and this manor was at one time the stronghold of the Jesuits. The Priest's House, at Priest's Point, on St. Inigoes Creek, is still in possession of the Roman Catholics.

As early as 1638 the Protestant Catholics worshipped in a log hut at St. Mary's, and in 1694, after Maryland had become a Royal Province, and the seat of government had been removed to Annapolis, the unused court-house, a substantial brick building in the form of a short-armed cross, was given to the English



TRINITY CHURCH, ST. MARY'S.

Church. In 1720 the gift was confirmed by the Legislature to the vestrymen of William and Mary Parish. All partitions were removed from the original structure, and a railing was placed across the east transept to form the chancel. The altar was of heavy carved oak, and above it was a fresco representing the "Flight into Egypt." The pulpit stood at the intersection of the cross, half-way down the church. In the north and south transepts were galleries for the negroes, reached by outside ladders.

Unfortunately for the antiquary, this church was torn down in 1829, to satisfy a few persons, who inherited from Puritan ancestors that spirit of iconoclasm which always found vent upon anything in the shape of a cross. The resolution to demolish this venerable pile was carried at a meeting of the vestry, which an influential member, named Dr. Caleb Jones, was unable to attend. So outraged was he at the proceeding that he never afterward took any part in church affairs.

The home of Dr. Jones was an old manor house on St. Inigoes Creek, where his descendants now live in grateful remembrance of his virtues, and in fortunate possession of many interesting documents.

On a bluff between the house and the water, and in sight of Priest's Point, is the garden, whose antiquity is attested by its gigantic box-trees with tortuous limbs. Here it was laid out two hundred and sixty years ago, when Cross Manor belonged to Sir Thomas Cornwaleys, "the wisest and best of the gentlemen adventurers who

came over in 1634." He was a member of the council, and was commissioned by Lord Baltimore to put down Claiborne's rebellion in 1635, engaging in the first naval battle ever fought on our shores. Cornwaleys brought over more than fifty followers. Ten years later, his servants, who were Protestants, joined in Ingle's insurrection, burning his house and fences, slaughtering



AN OLD MANOR HOUSE.

his cattle, and injuring his property to the extent of three thousand pounds, for which he afterwards sued Ingle.

The first Protestant marriage recorded at St. Mary's was between two of his servants, John Hollis and

Restituta Tue, the ceremony being performed by the Rev. Thomas White from Virginia, "a man of good sufficiencies of learning," upon whose occasional ministrations the Protestant settlers of St. Mary's had to depend.

The old brick manor house represents three periods of architecture from 1650 to 1850. Several stories are told to account for the name of this manor. One of them is that, early in the days of the Virginia Company, a party was sent to explore the rivers and creeks north of the Potomac, and as they did not return, a second party went to search for them, and found their dead bodies on the sandy beach, where they had been murdered by the Indians. A cross was here erected to mark their place of burial, and Cornwaleys, finding this cross, named his manor after it. Another story, equally tragic, is that Cornwaleys, while one day hunting with his dearest friend accidentally shot him. A cross was raised to his memory, and Cornwaleys ever afterwards lived a recluse.

Among the precious relics preserved at Cross Manor is the fifth volume of "A New History of Ecclesiastical Writers," translated from the French of Louis Ellies du Pin, "Dr. of the Sorbon." It was printed in London in 1693. The gold lettering on the substantial leather cover informs us that this book belonged to the library of "St. Marie's," which was scattered when the old court-house church was demolished.

The Rev. Thomas Bray was chosen in 1696, by

Dr. Compton, Bishop of London, as the one best fitted to train the infant church in Maryland. Seeing the importance of parish libraries, he established seventeen upon his arrival, contributing liberally himself, and obtaining assistance at home and abroad for their support. Four hundred pounds of the fund was given by Princess Anne of Denmark.

During the session of the Assembly of 1700, a bill, which seems to have been the joint production of the zealous Doctor and the Attorney-General, was passed unanimously by the Assembly, providing "that the Book of Common Prayer and administration of the Sacraments, with the rites and ceremonies of the Church, the Psalter and the Psalms of David, with Morning and Evening Prayer, therein contained, be solemnly read by all and every minister or reader in every church or other place of public worship within this Province."

Leaving quite a number of really good missionaries to carry on the work that he had begun, Dr. Bray returned to England to procure the King's sanction to this law, which a powerful Quaker influence was enlisted to defeat. His mission was successful there, as it had been during his brief stay in Maryland. It has been stated that Dr. Bray brought over the first printer; but thirty years earlier the Parliamentary Commissioners had a printing-press, on which was printed the "St. Marie's Gazette for the Diffusion of Godly Doctrines." A public printer was also employed in 1689, by John Coode, "an atheist and a profligate," to issue a

“Declaration of Reasons for organizing an Association in Arms for the Defense of the Protestant Religion and for asserting the Right of King William and Queen Mary to the Province of Maryland and to the English Dominions.”

The Prayer Book of William and Mary differed slightly from that which succeeded it during the reign of the Georges. One of these, printed in 1768, is preserved at Cross Manor, and also a copy of the first American Prayer Book, printed in 1789. In this collection may be found a “Discourse on Confirmation,” by Jeremy Taylor, printed in 1663, and also a work on the “Great Necessity and Advantage of Publick Prayer and Frequent Communion,” by W. Beveridge, D. D., Lord Bishop of London.

A clew to the ancestry of Dr. Caleb Jones, of Cross Manor, is found here in an old book, printed in 1700, which bears the following title: “The Mysteries of Opium, revealed by Dr. John Jones, Chancellor of Llanlaff, a Member of the College of Physicians of London and formerly Fellow of Jesus College in Oxford.” On the fly leaf is inscribed the name of Matthias Jones, “Olim et de jure Glendower.”

Matthias was a turbulent descendant of the “irregular and wild Glendower” who kept Wales in a ferment while Henry IV. was absorbed in his scheme of chasing the pagans in the “holy fields.” He joined in the disastrous rebellion of Monmouth, and was forced to fly the country. Taking refuge in Maryland, he bought



a part of Cross Manor, which is still in possession of his descendants. At the time of the Revolution, the Tory branch of the Jones family emigrated to Nova Scotia, while Caleb's father, a younger son, adhered to the patriot cause. The following extract is from a copy of the oath taken by Caleb when, in 1835, he joined the Twelfth Regiment of the State Militia as surgeon:—

I, Caleb Morris Jones, do swear that I do not hold myself bound in allegiance to the King of Great Britain, and that I will be faithful, and bear true allegiance to the State of Maryland, so help me God.

I, Caleb Morris Jones, do solemnly swear that I will support the Constitution of the United States, so help me God.

I, Caleb Jones, do most sincerely declare that I believe in the Christian religion.

Another light is here thrown upon the past by a volume called “*Lex Mercatoria; or, Merchant's Directory and Complete Guide to all Men of Business, whether as*

|             |               |
|-------------|---------------|
| Traders,    | Insurers,     |
| Remitters,  | Bankers,      |
| Owners,     | Factors,      |
| Freighters, | Supercargoes, |
| Captains,   | Agents.”      |

This book fell into the hands of Dr. Caleb Jones as executor of one Daniel Wolstenholme, a gentleman who was at one time Collector of the Port of St. Mary's, and one of the committee appointed in 1765 to formulate instructions for the members of the Stamp Act Congress.

His home, a romantic spot known as Rose Croft, furnished a charming background for some of the scenes depicted by John P. Kennedy in his novel, "Rob of the Bowl."

Rose Croft descended to Daniel Wolstenholme Campbell, whose parents, George and Ann, rest in the Rose Croft burying-ground, not far from the house, which has been altered, from the Dormer-windowed abode of the novelist, to an ordinary house with front and back porch. Its antiquity is indicated by the end walls of brick laid in a bond peculiar to the time, and the sides of frame,—a fashion prevailing when brick was brought from England, and used sparingly.

The ground-floor of Rose Croft remains unaltered. It was in its spacious halls that Daniel Wolstenholme Campbell, in the early part of this century, indulged in the general conviviality of his day. A story is told of a reckless party assembled here, who, to settle a bet, galloped off in the dead of night to the churchyard of St. Mary's, and with pickaxe and shovel, by the light of a torch, opened the way into the vault of a colonial governor. This dignitary and his wife were found to all appearance in a state of perfect preservation. For a moment, the thoughtless youths stood gazing upon the serene faces of the dead: then one, more hardy than the others, laid his hand upon the lifelike clay, and instantly it crumbled into dust. Panic-stricken, the revelers rushed out pell-mell, and shovelled back the earth disturbed by their sacrilegious hands.

Trinity Church was rebuilt in 1855, partly from the brick of the old Court House Church, whose cruciform outline is indicated by several granite pillars rising above the graves, and it now belongs to St. Mary's Parish.

Until lately, tradition here marked a mulberry tree, as having witnessed the equitable dealings of the Calverts with the Indians; but it has at last fallen, and the wood has been cleverly worked into the church furniture. The Bishop of Maryland has a gavel made from this venerable tree.



## Chapter IV.

ST. MARY'S, CONTINUED. — CONTRIBUTIONS TOWARDS A  
CLERGYMAN'S SUPPORT. — ST. GEORGE'S, POPLAR HILL. —  
CHRIST CHURCH, CHAPTICO. — ST. ANDREW'S. — THE  
REV. MOSES TABBS' WILL. — THE FIRST CHURCH OF ST.  
CLEMENT'S BAY HUNDRED. — WILLIAM BRETTON, ESQ. —  
ALL FAITH PARISH. — THE COOL SPRINGS. — CALVERT  
COUNTY. — CHRIST CHURCH. — MIDDLEHAM CHAPEL. —  
ALL SAINTS. — ST. PAUL'S, PRINCE GEORGE'S COUNTY.





#### IV.



IN 1658–59, when St. Mary's was erected into a county, there were already three Protestant churches in that part of Maryland, and irregular services had been held before the arrival of the Rev. William Wilkinson, the first pastor, who in 1650 took up about nine hundred acres of land, for which he paid to the Lord Proprietary a "quit rent" of eighteen shillings. This clergyman had no regular salary, but he soon won the affection of his parishioners, who all contributed their mite to his support, — one, William Marshall, "endowing him with the milk of three heifers." Another record of a voluntary contribution to a rector's support is found in the will of Robert Cadger, who in 1676 left in trust "to the Major (Mayor), Recorder, Aldermen, and common counsell" of St. Mary's, and to their successors, valuable property to be disposed of "for the maintenance of a Protestant minister from time to time, to be among the inhabitants of St. George's and Poplar Hill Hundred; such a one as they shall allow and approve of for minister and teacher." The executors were to "give account to the Aldermen, Counsell, &c." One of these executors was Mr. Francis Sourton, of Devonshire,

England. A tombstone bearing the same name has been recently unearthed in St. George's Poplar Hill graveyard. The Latin inscription upon it, though marred by a break in the stone, has been deciphered by the present rector, the Rev. Maurice Vaughan, and reads as follows:—

FRANCISCO SOUTON, ANGLO-DEVON FRANCISCI FILIUS  
 VERITATIS EVANGELICE ATQUE ECCLESIASTES, HEIC  
 SEDULUS VITA BREVI & SÆPIUS AFLICTA  
 FUNCTUS EST SEP. 1679.

The legend, also in Latin, and much defaced by time, has been variously translated, and one version runs as follows. —

And thou reader, living in the Lord Jesus Christ, keep the faith, and thou also, though dead, shalt live.

Beneath these words is cut a curiously quartered shield, which is still an enigma. From its unique design and its antiquity, this gravestone is one of the most interesting yet discovered in Maryland.

A horizontal slab in the same graveyard thus perpetuates the memory of another early rector:—

NEAR THIS PLACE  
 LIES INTERRED THE  
 REVEREND LEIGH MASSEY  
 HE WAS EDUCATED AT OXFORD,  
 RECTOR OF THIS PARISH,  
 THE DARLING OF HIS FLOCK  
 AND BELOVED BY ALL WHO KNEW HIM,  
 HE DIED JAN. 10<sup>th</sup> 1732 Æ 29.



In this old graveyard stands an immense tree known as "St. George's Oak," and an unbroken chain of tradition proves that it was a landmark one hundred and seventy years ago, when it had already attained gigantic proportions. It overshadows the present painted brick church, which in 1750 was placed about fifteen feet south of its predecessor. Though this church offers little of interest to the artist, the architect, or the antiquary, a halo has been thrown around it by that love of the Church and its traditions, which, in the rural districts of Maryland, has survived periods of extreme adversity. A larger and finer church than that at Poplar Hill is Christ Church, Chaptico, St. Mary's County, which, according to a report to the Council, dated July 30th, 1694, was "going forward to be built." This is the parish church of King and Queen Parish, and here, as in the adjoining parish of St. Andrew's, old customs prevail, and ample room is reserved for the negroes, who attend in large numbers. The Bishop of Maryland, in a late visit to All Saints' Chapel in this parish remarked that there were four times as many colored people as white among the communicants.

About forty years ago, during the rectorship of the Rev. Mr. Aisquith, King and Queen Parish was disturbed by the dissensions of rival vestries, and the valuable parish records disappeared. We know from other sources, that its "Taxables" in 1696 were four hundred and seventy-three adults, that its first rector was the Rev. Christopher Platts, and that the Rev. J. H. Chew,

a relative of Bishop Claggett, officiated at Chaptico in 1845.

The design of this church, simple but in perfect harmony, is attributed to no less a personage than Sir Christopher Wren, the architect of St. Paul's Cathedral, London. The base is bevelled about three feet above the ground, the bricks being laid in alternate rows of long and short, while in the rest of the building each brick is laid side to end in a style known as "Flemish Bond." There is a round arched window, with small panes of glass, in the organ loft, corresponding to the original windows of the church. Among the memorial windows which have replaced some of these, we find one donated by the Maddox family in 1842, in memory of a line of ancestors extending back to 1666.

The two stained-glass windows in the apsidal chancel were inserted about fifteen years ago, during the rectorship of the Rev. Pinkney Hammond. The marble font near the chancel is one of the many gifts to the church in Maryland ascribed to Queen Anne. The building has a high-pitched roof and a small wooden belfry. The nave is separated from the side aisles by columns with Corinthian capitals. The main ceiling is vaulted; the side ceilings are flat. The brickwork of the exterior is painted yellow and the woodwork white. St. Andrew's Parish Church, built in 1756, was doubtless copied from this church. The windows, however, are not arched, and the brick is not painted; the floors are of flagstone, and the pews, though cut down, are not modern, like

those of Christ Church. In both churches the vestry-room is on one side, near the entrance.

In the rear of Christ Church is a tomb of the Key family, whose progenitor was instrumental in building the church, and whose homestead stands near the court-house at Leonardtown; and to the right is buried an eccentric, who requested to be “planted in an upright position.”

The Rev. Moses Tabbs, rector of St. George’s, Poplar Hill, is also buried here, and the bill for his funeral expenses is as follows:—

|                            | the<br>Decem <sup>r</sup> 8 1776 |    |
|----------------------------|----------------------------------|----|
| Mr Bond                    |                                  | Dr |
| To Mr Mosses Tabbs’ burial |                                  |    |
| To the Minister . . . . .  | 6 : 0                            |    |
| Clerk . . . . .            | 4 : 6                            |    |
| Ground . . . . .           | 15 : 0                           |    |
| Grave Digging . . . . .    | 6 : 6                            |    |
| Invitation . . . . .       | 10 : 0                           |    |
| bell . . . . .             | 3 : 0                            |    |
| Watchman . . . . .         | 8 : 0                            |    |
| Pall . . . . .             | 1 - 0 - 0                        |    |
|                            | 3 - 13 - 0                       |    |

Recv<sup>td</sup> of Mr W<sup>m</sup> Bond the above in full

per JACOB DIEGEL,  
*Seaton of Christ Church.*

The Boston fire occurred during the Rev. Moses Tabbs’ rectorship, and in a letter written by him to Governor Sharpe in 1760 he mentions having handed over to the sheriff the sum of £17 11s. 4*d.*, collected at the Poplar Hill Church for the sufferers by that fire.

The will of the Rev. Moses Tabbs, brought to probate June 8th, 1779, mentions his "good, dear, and beloved wife, Sarah Tabbs," to whom he leaves the use of a plantation, called "Tabbs' Purchase," for the maintenance of herself and children, with "the horses, black cattle and stock of every kind, corn, tobacco, household



AN OLD PARSONAGE.

furniture and plate as it now stands; together with the use of the following negroes; Nan and old Nell, Clement and Phyllis Toby and Hammah, Duke and Jenny." These possessions constituted a man's wealth in patriarchal days. He also wills that his "Dear & beloved wife bind out to trade, Theophilus, Thomas & Daniel

Tabbs that they may be rendered capable, by God's blessing, to procure an honest livelihood;" and further he desires that his son Barton shall "have learning enough either for a Protestant Minister, Lawyer, or Physician." His son George was to inherit the home place, the family honors, and the plate, when it should please God to summon his "good, dear and well-beloved wife out of a world of pain & sorrows to his Eternal rest." He adds, "My will & last testament is that she do faithfully and conscientiously and impartially distribute the surviving negroes, together with the whole fortune she shall die possessed of, Justly and honestly to the above-mentioned children, according to their behavior." Dr. Barton Tabbs was the executor of the parson's will, which leads us to infer that it had been made some years before his death, and that the son, intended by him for a profession, had obeyed his father's wishes.

Tabbs' Purchase was a portion of his Lordship's manor of Snow Hill. Frederic, the last and the worst of the Lords Proprietary, cared nothing for the province, for whose welfare his ancestor, Cecil Calvert, had labored so faithfully; and, in course of time, Snow Hill and other lands reserved for the Lord Proprietary's use were put into the hands of commissioners to be disposed of, in order to raise money for his dissipations.

Chapatico was also one of the baronial manors belonging to the Calverts. Throughout that section of the country are to be found old homes associated with his-

toric times, and the old Thomas place, called Deep Falls on account of its terraces, is an interesting spot about three miles from the church.

To the west of Leonardtown, the county seat of St. Mary's, is to be found one of the few brick structures remaining to the Roman Catholics from the colonial period. This is the quaint little chapel of St. Francis, erected by Father Ashley in 1767. The first place of Roman Catholic worship in Maryland was an Indian building made of bark, called a "witchott," which they found at the village of Yaocomoco upon first landing, and adapted to the ritual of their church. Their first chapel of any prominence was not built until 1661, when "Wm. Bretton Esqr. with the good liking of his dearly beloved wife Temperance Bretton," "to the greater honor and glory of Almighty God, the ever Immaculate Virgin Mary and all saints," granted to the Roman Catholic inhabitants of Newtown and St. Clement's Bay and their posterity, an acre and a half of ground for a chapel and a cemetery. This record is of interest; for although the chapel of St. Ignatius has long since disappeared, the cemetery is undoubtedly the same that one passes on the way to the Bretton Manor House, a mile or two further down the Neck. This house belongs to the priests, and is now occupied by a tenant, who farms the land and opens the chapel of St. Francis to visitors. The house was originally one story high, with a curb roof, as is shown by a seam in the brick on the gable

end. The foundations of a former dwelling can be traced, in very dry weather, between the chapel and the manor house; and there the worthy couple, William and Temperance, probably lived when the deed of 1661 was signed. The land lies between St. Clement's Bay and Britton's Bay, and is known as Beggar's Neck, probably from the tradition that William Bretton died in poverty. His son and daughter are on record as having received alms; but the latter years of his life are veiled in mystery, and the causes of his reverses unknown. It seems indeed the irony of fate that a man who had been a large landholder, a public benefactor, a soldier at St. Inigoes Fort, a register of the Provincial Court, and a clerk of the Assembly of 1650, should have dropped so completely from the ken of man, and that his children should have been found begging their bread.

But to return to the Episcopal Church. Another ancient parish, situated in St. Mary's County and having an "old brick church," is "All Faith," which belonged to Calvert when that county extended on both sides of the Patuxent River. The first church was already standing in 1692. Its successor occupies the same site at the fork of Trent Creek, not far from the Military School at Charlotte Hall, where the earliest known springs of the State, called the "Cool Springs," were situated. The first vestrymen on record were Captain James Keech, John Smith, Richard Southern, John Gillam, Charles Asheam, and

Captain R. Gardiner. The name of Captain James Keech reappears in a document dated June 4th, 1698, which throws some light upon one of the good deeds of a royal governor of the province. It runs as follows: —

“Mr. Philip Lynes appearing at the board and giving an account of some extraordinary cures lately wrought at the ‘Cool Springs,’ St. Mary’s County, and that several poor people flocked thither to recover their health, his excellency the governor is to send and give to those poor people at the Cool Springs ten Bibles there to remain. His excellency the governor also orders that Captain James Keech and Mr. Philip Lynes do provide some sober person to read prayers there twice a day, and is pleased to lend the person who reads prayers a book of Homilies, two books of family devotions and a book of reformed devotions by Dr. Theophilus Darrington, out of which books he is to read to them on Sundays. Further ordered that the said Captain Keech acquaint Captain John Dent, who is the owner of said house and land, that if he be willing, his excellency will have made a reading desk and some benches to be placed in the new house there for the use of the poor people there gathered together. His excellency is pleased also to allow to the said people every Sunday a mutton and as much corn as will amount to thirteen shillings a week.

“Ordered that the person who reads prayers take an account of what persons come thither who are cured and of what distempers.”

Before introducing to the reader the brick churches of Calvert County, “lying east side of Patuxent,” a few words should be said about the county itself. Erected in 1654, at a time when rival factions were contending on its borders, it became in 1672 the scene of a great



religious awakening. This was owing to the preaching of George Fox, the Quaker, and all classes and all sects flocked to hear him, and when he returned to England, in 1673, the need of spiritual masters was more than ever felt.

A letter written by the Rev. John Yeo in 1676, urging the necessity of more clergy being sent to the province, failed to call forth a response from England, and it was not till 1686, after the Archbishop of Canterbury had been appealed to by a woman, — Mary Taney, the wife of Michael Taney, the county sheriff, — that the matter was considered seriously, and the Rev. Paul Bertrand was sent over, his expenses being paid from the secret service fund of the King.

A church had already been built on ground given by Mr. Francis Malden out of his tract called "Prevent Danger." This was the predecessor of Christ Church. Two brick buildings have successively occupied this site; the first was of brick brought from England in 1732, and the second was built by Colonel Alexander Somervell about the year 1772.

Christ Church Parish celebrated its bi-centennial in 1892; and, during the services held at the church, a Bible was used, which was two hundred and twenty years old.

An existing document refers to a register of births, deaths, and marriages, dating back to 1672, which, with other records, is supposed to have perished in one of those court-house fires, which have been so disastrous to our local history.

The names of the first vestrymen were as follows : —

|                |                       |
|----------------|-----------------------|
| RICHARD SMITH. | Capt. JOHN CLAGGET.   |
| HENRY FERNLEY. | FRANCIS MALDEN.       |
| JOHN MANNING.  | SAMUEL HOLLINGSWORTH. |

The Rev. Henry Hall, who died in charge of St. James', Anne Arundel County, in 1723, was rector of Christ Church from 1695 to 1697.

Middleham Chapel, in the same parish, was rebuilt in 1748. It retains a quaint old bell given by John Holdworth to the first chapel in 1699.

A second parish, laid out in Calvert County in 1692, on the east side of the Patuxent, is "All Saints," which also possesses an old brick church. The first vestrymen of this parish were : —

|                  |             |
|------------------|-------------|
| WALKER SMITH.    | JOHN SCOTT. |
| WILLIAM NICHOLS. | JOHN LEECH. |
| WILLIAM TURNER.  | JOHN HAUSE. |

Another parish, in what is now known as Prince George's County, is that of St. Paul's, and the church is the same alluded to in the court proceedings of Feb. 14th, 1692-93, as "the church being built at Charles-Town." It has been altered and enlarged, till it bears slight resemblance to its sisters of the same age. It is cruciform, and on its west front is an iron sundial of antique design, bearing the motto, "Sic transit gloria mundi." It possesses an interesting relic in the marble font, which is said to have been presented by Queen

Anne. This font was sent to England for repairs, after having gone through the war of the Revolution, and it is still in use. The stained-glass chancel window was presented by the Rev. John H. Chew in memory of his distinguished relative, Bishop Claggett, who was twice rector of the church. The bishop's gravestone is to be found in the Claggett burial-ground, not far distant, and it bears a Latin inscription, written by Francis Scott Key, of "Star Spangled Banner" fame. A late rector of this parish says that it covers an area of sixty square miles: that within its boundaries there is not another resident minister of religion of any denomination, and that there are over two hundred communicants. He adds that "it is not an uncommon delusion to think of the Roman Catholic Church of Maryland as altogether in the ascendant." To dispel this delusion one has only to visit the rural districts of Maryland, and to study the history of its old brick churches.



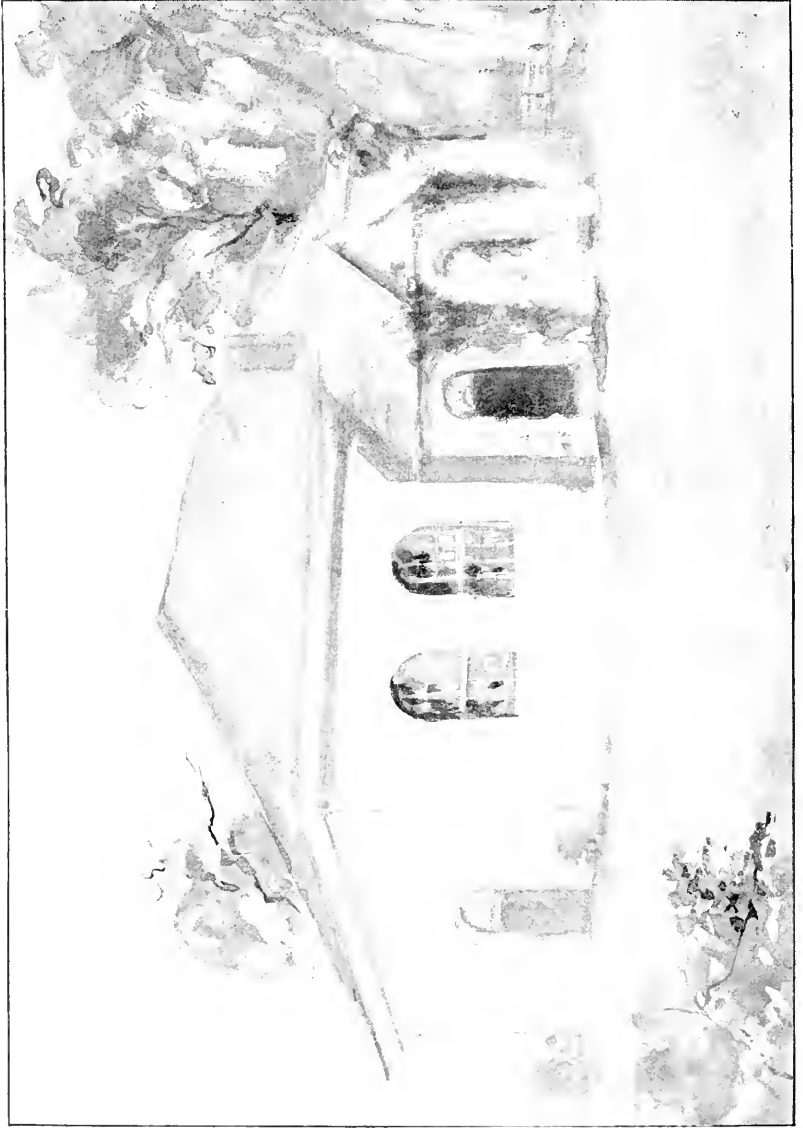
## Chapter V.

PURITAN SETTLEMENTS. — THE “ACT CONCERNING  
RELIGION.” — THE QUAKERS. — ANCIENT  
PARISHES OF ANNE ARUNDEL  
COUNTY. — ST. JAMES,  
HERRING CREEK.  
THE CHEWS.









ST. JAMES' CHURCH, HERRING CREEK.



## V.



WE have seen the beginnings of Anglo-Catholic Kent, of Roman Catholic St. Mary's, and now we will glance at Puritan Anne Arundel, or Providence, as it was called by its grateful settlers, flying from religious intolerance in Virginia.

The year 1649 marks the arrival on the banks of the Severn River of a small band consisting of about ten families, under the leadership of Richard Bennett. The celebrated "Act Concerning Religion" was passed by the Maryland Assembly that same year. It embodied the distinctive features of Puritan legislation in England regarding the observance of Sunday; and dancing, vaulting, archery, and other sports that had been allowed during the reign of Charles I., were prohibited on that day.

The "Act" also provided for the protection of all Christian sects in the exercise of their religion, and forbade a disparaging use of the words Heretic, Schismatic, Idolater, Jesuit, Papist, Priest, Presbyterian, Independent, Lutheran, Baptist, Brownist, Antinomian, Burrowist, Brownist, Round Head, or any other sectarian name, and imposed a fine of ten pounds for the transgression of this law.

For speaking disrespectfully of the holy apostles or saints, or of the Virgin Mary, the first offence was a fine, the second whipping or imprisonment, and the third banishment. To deny the Trinity was punishable with death; but there is no evidence that this last clause was ever carried into effect. In 1650 another influx of Puritans arrived, headed by Robert Brooke, who seems, in the present era of genealogical research, to have more descendants in search of their ancestral link than any other personage in the State. This is not surprising, as he brought with him eight sons and two daughters, many of whose descendants achieved public distinction. He had from the Proprietary a grant of two thousand acres on the Patuxent River, and was made by his charter commander of Charles County, having absolute feudal supremacy over his colony.

Anne Arundel County at this time was under the commandship of Edward Lloyd, who had received his appointment from William Stone, the Protestant Governor of Maryland; but the settlers of Providence had brought the Puritan system of church government with them, and Bennett and Durand were their presiding elders.

A meeting-house was built near the Magothy River, and Mr. Philip Thomas, then a strict Puritan, but later a leader of the Quakers, lived on the premises, and guarded the sanctuary. The more Orthodox among the Patuxent settlers removed to Anne Arundel, and here were for some time preserved the characteristics

of Puritanism, which were lost under a system of feudal laws and manorial courts in the settlement of the first Charles County.

The oath of fidelity to the Lord Proprietary was modified in 1650 by another Act of Assembly, and the words "Absolute Lord" and "Royal Jurisdiction," which stuck in the Puritan throat, were expunged. From this year the Roman Catholic power declined, and Maryland became largely Protestant.

For eight years the reins of government were in Puritan hands, till matters were finally adjusted to the liking of these troublesome subjects of Cecil, Lord Baltimore. After this the Puritans of Anne Arundel gave the Proprietary no trouble, and in 1689, when the Protestant Revolution broke out, they alone refused to sign the petition to their Majesties, William and Mary, to repeal his charter.

Close in the wake of the Puritans followed the Quakers, who, like them, had been persecuted elsewhere. Slowly and quietly this thrifty and peace-loving people won the favor of the colonists; and in 1665 we find the very men holding minor offices, who had been complained of as "vagabonds and seditious persons," because they refused to sit on juries and take the oath, or serve in the militia. They were relieved from taking the oath in testamentary cases, and were permitted to wear their hats on all occasions!

The first house built for the "Yearly Meeting" of "Friends" was at West River, where an interesting

old graveyard is still to be seen. The Galloways, Murrays, Chestons, Chews, and others, who afterwards became influential members of the Episcopal Church, attended this "meeting-house."

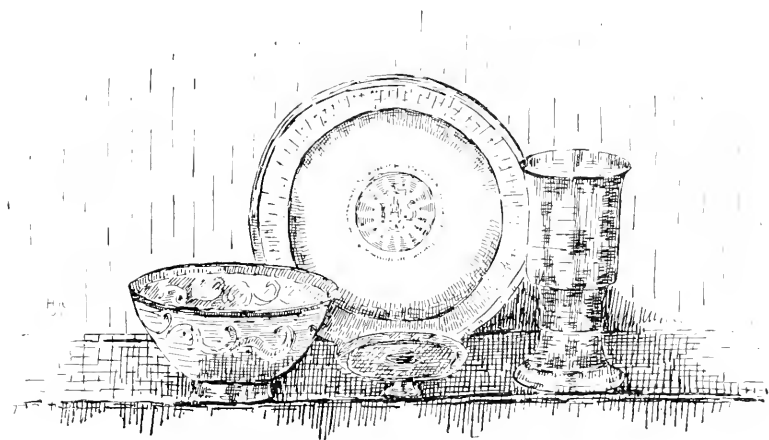
In 1672, when George Fox preached in Anne Arundel, the Puritan meeting-house was thrown open to him, for many of those who were staunch Puritans ten years before were now zealous Quakers. Sometimes this had been effected by marriage, as in the case of Samuel Chew, whose wife, Anne Ayres, was of that faith.

It was in this part of the province where stern Puritanism was softened by contact with the gentle Friend, that four Church of England parishes were laid out in 1692, and here are to be found at present three brick churches dating from colonial times. These churches represent the parishes of St. Margaret's Westminster, of All Hallows', and of St. James; but these localities, known originally as Broad Neck, South River, and Herring Creek, had their places of worship before 1692.

The Rev. Duell Pead, of South River, afterwards All Hallows' Parish, performed the rites of baptism at Annapolis in 1682 and in 1690. In 1683 he preached before both houses of the Assembly, which was held that year at the "Ridge" in Anne Arundel County.

The records of ST. JAMES', or Herring Creek Parish, show that at a meeting of the vestry held on the 1st of April, 1695, it was ordered that the sheriff pay Morgan Jones eight hundred pounds of tobacco for "covering the old church and finishing the inside

according to agreement," — a conclusive fact that there was a church before the parishes were laid out in 1692. At another meeting, held on the 29th of April, it was ordered that a church be built "forty feet by twenty-four, and twelve feet high;" but this order was not carried out until 1717, when the vestrymen "ordered, and in 1718 paid for, twenty thousand bricks made upon the glebe." This glebe was acquired by



ST. JAMES', HERRING CREEK, CHURCH SILVER.

the church in 1707, when an Act of Assembly was passed for investing the vestrymen of St. James' Parish, Anne Arundel County, with certain lands given to said parish by Mr. James Rigby, and Elizabeth, his wife, both deceased.

In 1760 the church was again rebuilt, and is still standing. It is nearly square, and has a hip roof like the one on the present All Hallows' Church, which dates from about 1722; but while the latter is open inside to

the roof, St James' has a vaulted ceiling spanning the building and slanting off at the ends to harmonize with the conformation outside. There are two aisles, and three sections of square pews with doors. The windows, with their deep embrasures, are rounded at the top, and in most of them the small panes are still preserved. There are two stained-glass windows in the chancel, and the corners near it are boxed off into vestry-room and choir, — which necessary contrivances mar the effect of the otherwise perfect interior; they, moreover, hide the tablets containing the Lord's Prayer and the Creed, which, with the Ten Commandments covering the space between the chancel windows, were probably procured with the legacy of £10 given in 1723 by the wife of William Locke, Esq., "towards adorning the altar of St James with Creed, Lord's Prayer, and Ten Commandments." The altar in those days often meant the enclosure within the chancel rail, which in this church extended originally across the east end.

William Locke himself gave money for a silver basin or baptismal bowl, which is now one of the four pieces of which the church plate consists. It bears the date of 1732, and also the name of the donor, with the word "Armigeri" after it; but what was his coat of arms we do not know.

The alms basin was the gift of the rector, the Rev. Henry Hall, who died in 1723. The other pieces look as if they might be of an earlier date, and all are men-

tioned in the church inventories of 1748 and 1752, when they were placed in care of the vestry. Among the articles mentioned on the list of 1752 was a flagon, which has disappeared, and also "one hood," which indicates that a man of learning had been in charge of the parish.

Such are the signs of prosperity and honor in this parish; but an order entered on the church records for whipping-post and stocks shows that it possessed also these instruments of shame, as did many parishes at that time, where vestrymen exercised judicial power, and churchwardens administered punishment on the spot.

The minister of the parish, who was chief vestryman, was obliged, under penalty of a fine, to read from the chancel four times a year the laws concerning Sabbath-breaking, drunkenness, swearing, and other offences.

The vestrymen generally occupied together a place of honor in the church, thus impressing the community with their dignity and authority.

In the graveyard of St. James' is a slab raised in 1665 to a nameless woman, whose virtues in life and whose departure to realms of the blessed inspired the following lines:—

This register is for her bones  
 Her fame is more perpetual than the stones  
 And still her virtues though her life be gone  
 Shall live when earthly monuments are none  
 Who, reading this can chuse but drop a tear  
 For such a wife and such a Mother dear  
 She ran her race and now is laid to rest  
 And allalgie sings among the blest.

The Rev. Henry Hall also lies in St. James' church-yard, under a horizontal slab mounted on a brick foundation. Another slab, flat to the ground, bears this inscription:—

HERE LIES THE BODY OF THE HON. SETH BIGGS Esq.  
WHO DEPARTED THIS LIFE & WAS INTERRED THE 31<sup>ST</sup>  
OF JULY 1708 IN THE 55<sup>TH</sup> YEAR OF HIS AGE.

No tombstone of the Chew family is found in this graveyard, although the estate of Samuel Chew was near Herring Bay, and in his will he styles himself Samuel Chew of Herrington. In 1669 he was sworn in as one of the justices of the Chancery and Provincial Courts. A land writ, issued to him in 1650 by the Lord Proprietary, calls him his "Lordship's well-beloved Saml. Chew, Esq.," and his name appears in both Houses of Assembly until 1676, the year of his death.

His grandson, Dr. Samuel Chew of Maidstone, an estate near Annapolis, married twice into the Galloway family of Tulip Hill, West River. He afterwards removed to Dover, and was created Chief-Justice of the three lower counties of the Province of Pennsylvania, now included in the State of Delaware. He was called the fighting Quaker, and his vigorous speech on the lawfulness of self-defence is celebrated in verse by a local poet of the time, as follows:—

Immortal Chew first set our Quakers right;  
He made it plain they might resist and fight;  
And gravest Dons agreed to what he said,  
And freely gave their cash for the King's aid,  
For war successful, and for peace and trade.



The Assembly for the lower counties passed a militia law, with provision for arms, ammunition, etc., which the Quakers endeavored to frustrate by declaring it "contrary to their charter and privileges." The Chief-Justice sustained the law, for which he was expelled from the Quaker community. In a leading gazette of the time appeared an article from his pen, which might be called an Essay on the Theory and Practice of Toleration.

"New sects," he says, "are all able clearly to prove that matters of judgment and opinion, not being under the power and direction of the will, ought to be left free and unmolested to all men; but once installed and confirmed, we too often find that those very people who have contended for liberty of conscience and universal toleration become more clear-sighted, and soon discover the necessity for uniformity in matters of religion. The people called Quakers," he says, "are a surprising example of this spirit of peace and charity maintained as long as they had occasion for it; that is, as long as they were oppressed and persecuted; . . . but in process of time, having grown Rich and Powerfull, they extend their Jurisdiction, and carry their claim so high as, for differences concerning even speculative matters, to exclude persons from their society with hard names, and other marks of bitterness worthy of the Pope himself. . . . Their bulls of excommunication are as full-fraught with fire and brimstone and other church artillery as those even of the Pope of Rome."

Samuel Chew was the father of Benjamin, the illustrious Chief-Justice of Pennsylvania, whose house at Cliveden, Germantown, was used as a temporary fortification against American bullets at the time of the Revolution, creating a diversion after the battle of Germantown which kept the Americans from following up their advantage.

Benjamin tried to be neutral when hostilities broke out, but was thrown into confinement with John Penn, on the principle that "those who are not with us are against us."

The welcome given by his daughters to the British officers was also a cause of complaint. Of these, Major André selected Peggy Chew as his "Lady of the Blended Rose" in the famous Mischianza Tourney and *fete*.

The following verses addressed to her by André are preserved by one of her descendants:—

If at the close of war and strife  
 My destiny once more  
 Should in the various paths of life  
 Conduct me to this shore ;  
 Should British banners guard the land,  
 And faction be restrained,  
 And Cliveden's mansion peaceful stand,  
 No more with blood be stained ;  
 Say, wilt thou then receive again  
 And welcome to thy sight  
 The youth who bids, with stifled pain,  
 His sad farewell to-night ?

Peggy and Harriet Chew were borne as brides to Maryland by two distinguished characters of the time, Colonel John Eager Howard, and Charles Carroll of Carrollton, only son of "the Signer."

The little Tory, Peggy, had at first cherished a feeling of bitterness toward the hero of Cowpens, because he had vanquished her beloved Red-coats; but meeting him one night at a ball, where he stood apart, with his arm in a sling, she became interested in the silent man, who not long afterwards achieved the conquest of her heart. Years afterward her children would gather around her to listen to tales of the Revolution. One night, while their father was apparently absorbed in his book, their mother talked of André, that "most brilliant and elegant gentleman." The Colonel rose, and striding toward the group, exclaimed, "Don't listen to her, children! He was nothing but a damned spy!"



## Chapter VI.

ANNE ARUNDEL, CONTINUED. — THE SOUTH RIVER CLUB.

ALL HALLOWS' CHURCH. — THE REV. JOSEPH COL-  
BATCH. — MARLEY CHAPEL. — ODD NAMES.

ST. ANNE'S PARISH. — THE DORSEYS.

QUEEN CAROLINE PARISH  
CHURCH, HOWARD  
COUNTY.





## VI.



PROMINENT colonist of South River was the Hon. William Burgess, whose tombstone is one of the oldest in Maryland. His epitaph runs as follows:—

HERE LYETH YE BODY OF W. BURGES Esq, WHO DEPARTED THIS LIFE ON YE 21 DAY OF JANU., 1686; AGED ABOUT 64 YEARS; LEAVING HIS DEAR BELOVED WIFE URSULA AND ELEVEN CHILDREN; VIZ. SEVEN SONS AND FOUR DAUGHTERS, AND EIGHT GRANDCHILDREN.

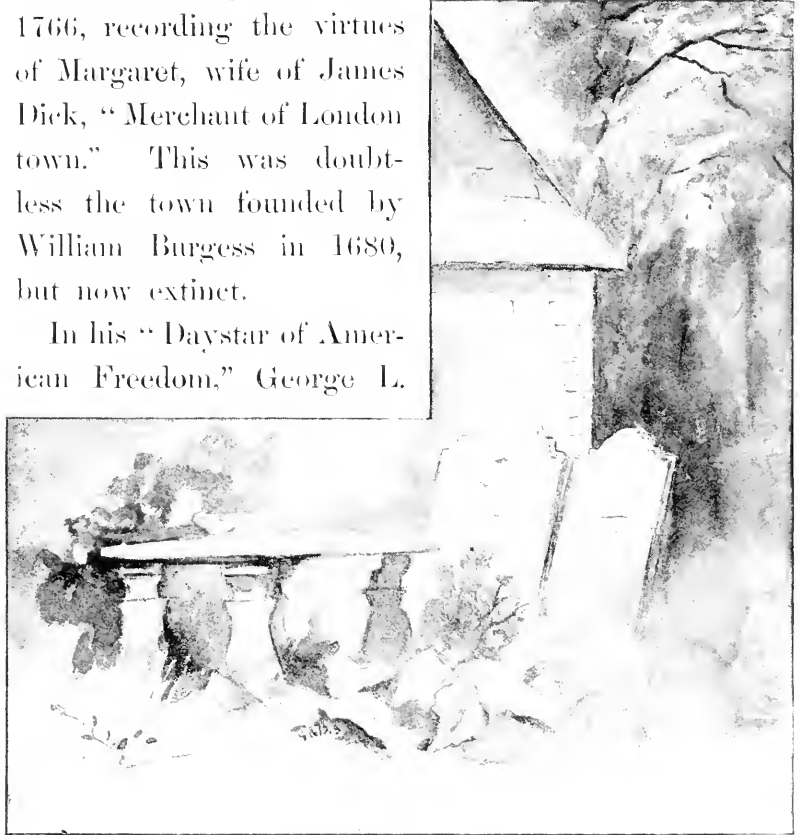
IN HIS LIFETIME HE WAS A MEMBER OF HIS LORDSHIP'S COUNCIL OF STATE; ONE OF HIS LORDSHIP'S DEPUTY-GOVERNORS, A JUSTICE OF YE HIGH PROVINCIAL COURT, COLON. OF A REGIMENT OF YE TRAINED BANDS, AND SOMETIME GENERAL OF ALL YE MILITARY FORCES OF THIS PROVINCE.

HIS LOVING WIFE URSULA, HIS EXECUTRIX, IN TESTIMONY OF HER TRUE RESPECT, AND DUE REGARD TO THE DESERTS OF HER DEAR DECEASED HUSBAND, HATH ERECTED THIS MONUMENT.

All Hallows' Graveyard, South River, is full of these memorials, suggesting different phases of human life in the past. In one secluded corner stands an elaborate stone to the memory of Elizabeth Allein, and in another an altar tomb to "My Louisa;" on a third tablet is a

coat-of-arms, indicating that Samuel Peele, of London town, who died in 1733, indulged in the "boast of heraldry and the pomp of power." On another is a Latin inscription, dated 1766, recording the virtues of Margaret, wife of James Dick, "Merchant of London town." This was doubtless the town founded by William Burgess in 1680, but now extinct.

In his "Daystar of American Freedom," George L.



GRAVES OF THE DICK FAMILY.

L. Davis says: "From this town's successful rivalry with Annapolis, during the first few years; from the antiquity of the South River Club; and from the superior style of the monumental inscriptions at the



parish church and upon the plantations; I infer, the settlement, in point of intellectual culture and refinement, upon this river, was in advance of the one upon the other" (the Severn). He also says that it chiefly consisted of Puritans and Anglo-Catholics.

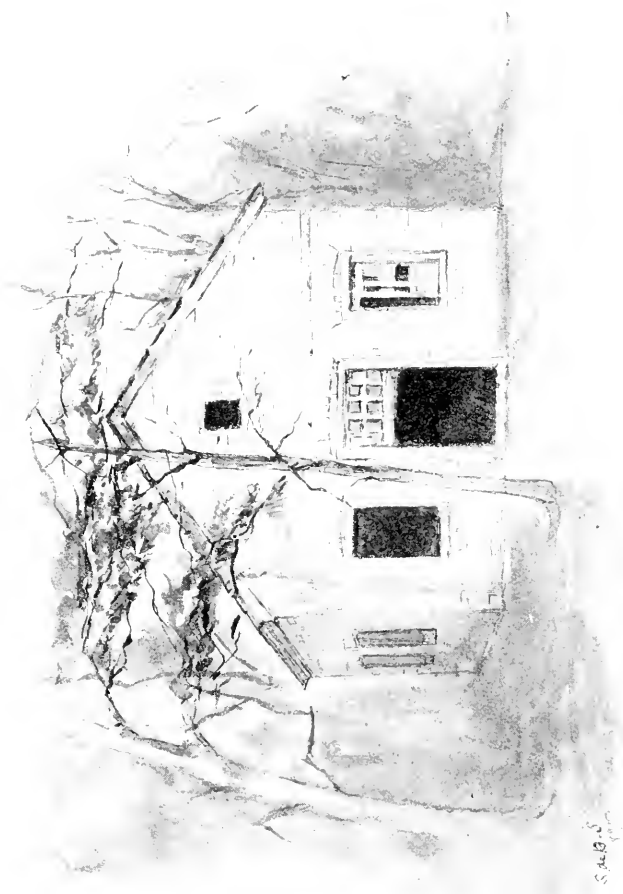
The South River Club-house still stands, and is now lent to the local Grangers for their meetings. Here the good loyal subjects of the King once met to drink his health on such occasions as the birth or wedding of a prince, and here, no doubt, the *bons vivants* of the day tested the best way of cooking the terrapin, the canvas-back duck, the oyster, and the soft-shell crab. The menu on the most festive occasions always included pork in some form or another; a roasted "sucking pig," with an apple in his mouth, was a substitute for the boar's head of old England; and the turkey, though less picturesque than the feathered peacock, was a toothsome morsel when stuffed with oysters, boiled, and served with a good "nip of punch," which was the popular beverage at the time, although Madeira, in heavy cut-glass decanters, resting in silver-plated coasters, was to be found on every gentleman's sideboard. The South River Club is in easy driving distance from Annapolis, and many prominent men of "ye olden time" in Maryland belonged to it. The list of its founders is lost, but there exists a deed, dated 1740, which was executed between John Gassaway on the one part, and Robert Sanders as trustee on the other, confirming a previous transaction between the "Society,

or Company, called the South River Club," and John Gassaway's father, acknowledging the receipt by the latter of eight pounds current money for the half-acre of land, and club-house standing upon it.

A new club-house was built in 1742, and from that date a list of members has been preserved. On this list we find the names of several clergymen, — the Rev. William Brogden, the Rev. Archibald Spooner, the Rev. Mason L. Weems, — and also members of the families of Stockett, Burgess, Dick, Moore, Caton, Nicholson, Maccubbin, Hall, Lux, West, Harwood, Hammond, Stewart, Brewer, and others.

Now, it is time to say something about old All Hallows' Church, South River. It is entered by the south door, and opens into a vestry-room at the west end, which was once surmounted by a bell-fry with a bell, bearing the date 1727. The floor of the aisles is tiled, and lies lower than that of the pews. The windows are double, with a segmental arch, — a style of church architecture temporarily adopted between 1720 and 1740, though now common. An interesting fact connected with this church is that in 1727 the Bishop of London sent for the rector, the Rev. Joseph Colbatch, to come to England for consecration. He consented to go, but the civil authorities procured a writ of *ne creat*, by which he was forbidden to leave the province. The church in Maryland, therefore, continued without a bishop, and the scandals among the clergy remained unchecked.





MARLEY CHAPEL

S. 18. 18. 18.

To show the feeling against bishops, we quote the following extract from a contemporary writer: "Throughout the Southern provinces the members of the Established Church greatly exceed those of other denominations, yet I am persuaded that any attempt to establish a hierarchy would be resisted with as much acrimony as during the gloomy prevalency of Puritanical zeal."

The original parish church of St. Margaret's Westminster stood on Severn Heights. It was destroyed by fire many years ago, and the records perished with it. The foundation, surrounded by a few tombstones, alone marks the site. This, with the communion silver, bearing the date 1713, and a deserted ruin of a chapel in some pine woods near Marley, nine miles from Baltimore, are faithful relics of the past.

Ruins have an advantage for the antiquary that restorations have not; for while the construction of a church may be disturbed by many devices to arrest decay, a ruin is faithful to the original design. A description of Marley Chapel may therefore throw some light upon the time when it was built. The ceiling, a segmental arch from which much of the plaster has fallen, is supported by wooden cornices, and the brickwork over the doors and windows follows the same curve. Between the two windows at the east end, a stretch of cleaner plaster indicates that some of the church furniture once stood there, — possibly a canopied pulpit, familiarly known as a "three decker;" or perhaps a tablet for the Commandments.

The bare ground enclosed in this ruin indicates that either a brick or tile pavement covered the aisle, and that the pews were raised above this pavement and probably floored with boards. There remain only a few beams of all the woodwork. At one time the walls enclosed a stable, and now they are only useful as a shelter for the berry-pickers who swarm in Anne Arundel County during the busy season. The abandonment of Marley Chapel to these uses may be explained by the fact that the truck farmers of this region are generally Baptists or Methodists.

A liberal patron of St. Margaret's Westminster Parish, was Charles Greenberry, son of Colonel Nicholas Greenberry, the emigrant of 1674. Dying in 1713, Charles left his estate of Whitehall to the church, and one hundred years ago there was a burying-ground at Whitehall, as the following extract from the parish record shows: "Be it remembered that John Ridout, Esq., a native of Dorset, England, departed this life on the 7th day of October, Anno Domini, 1797, and was buried at Whitehall, the ceremony being solemnized by the Rev. Ralph Higginbottom, of St. Anne's Parish."

This register records also bits of personal history, like the following: "John Stinchcomb was born in 1717, and lost his nose with a fall when he was very young;" besides many odd Christian names, such as Bignall, Umphra, Yourruth, Arretto, Comfort, Venesha, Constant, and Resen. In all probability, the clerk was partly

responsible for their oddity, Humphrey, Urath, and Reason being names still found in the rural districts.

In 1689 Anne Arundel County was reported as the most populous and richest of the province. The records of St. Anne's Parish at Annapolis contain the names of many distinguished men. Sir Francis Nicholson, who succeeded Sir Lionel Copley as governor in 1694, gave a great impetus to the growth of the town. The act for the building of King William's School was passed in 1692.

A proof of St. Anne's honorable age as a parish is found in a set of communion plate of solid silver, made in London, in 1695, by Francis Garthorne, and engraved with the arms of William III.

Of the first "body corporate for keeping good order" were Nicholas Greenberry, Colonel Edward Dorsey, and Captain Richard Hill. The first session of the Legislature in 1694 was held at the house of Edward Dorsey, and again in 1706, after the State House was burned, it met there.

Colonel Edward Dorsey left several sons, one of whom inherited an estate at Elkridge, Howard County, which was then part of Baltimore County. Years later Caleb Dorsey, a fox-hunting bachelor of Elkridge, was one day following the hounds, when he found himself in a part of the country he had never seen before; and meeting a young horsewoman, followed by a groom in livery, he ventured to inquire of her the way to the Annapolis road. This she did

not know, but with true filial confidence said she was sure her father could tell him, if he would accompany her to the house, which stood a little way from the road. He gladly accepted the invitation, and found Henry Hill, a veteran fox-hunter as enthusiastic in the sport as himself. Hill insisted upon Caleb's remaining his guest for the night, in order to see how the hunt was conducted in that part of Anne Arundel County. After this, it was remarked that every fox his own hounds started up found its way into Anne Arundel, and the game he finally brought home was not the wily animal of his nominal pursuit, but a "Dear," — if the pun may be pardoned, — named Priscilla, who proved herself to be an admirable housewife. At Belmont stands the house he built for her in 1738. It is still occupied by their descendants, and near by is their family burying-ground.

Caleb's eldest daughter, Rebecca, married Captain Charles Ridgely of Hampton, a planter of Baltimore County, and Priscilla, the youngest, married Charles Ridgely Carnan, the Captain's nephew, and the heir to his name and estate, as he had no children. The old couple had doubtless arranged this match in accordance with the custom in most well-regulated families of that day.

Captain Ridgely's will was law. He decreed that Charles and Priscilla should have boy children, that the descent of the estate might be through male heirs. When Priscilla, at the birth of her second child, was



asked whether a messenger should not be despatched across country with the news to her mother, she replied sadly, "No; for it is only a girl." Nine girls, it was this good lady's fortune to have, but she also had three boys, and the present Ridgelys of Hampton trace their descent through the second son.

Captain Ridgely was quite a character, and we shall have occasion to relate other anecdotes concerning him when we take up the old churches of Baltimore County.

Edward Dorsey, the brother of Caleb, was called the "honest lawyer," a term not without its meaning in a day when lawyers had a bad name.

George Alsop, writing from Maryland, says: "Here, if a lawyer had nothing else to detain him but his bawling, he might button up his chaps, and burn his buckram bag, or hang it on a pin till its antiquity had eaten it up, so contrary to the genius of the people, if not to the quiet government of the Province, is the turbulent spirit of contumacious and vexatious law with its quirks and evasions."

Another hit at the law is found in some verses by Ebenezer Cook, written in 1708, entitled "The Sotweed Factor; or, A Voyage to Maryland." Having entered into a contract for the sale of five hundred pounds of tobacco with a Quaker, "a godly knave, who neither swore nor kept his word, but cheated in the fear of God," he afterwards considered himself swindled, and thus continues:—

Resolved to plague the holy brother,  
 I set one rogue to catch another;  
 To try the cause then fully bent,  
 Up to Annapolis I went;  
 A city situate on a plain,  
 Where scarce a house will keep out rain.

St. Mary's once was in repute;  
 Now here the judges try their suit,  
 And lawyers twice a year dispute,  
 As oft the bench most gravely meet,  
 Some to get drunk, and some to eat  
 A swinging share of country treat.  
 But as for justice, right or wrong,  
 Not one among the numerous throng  
 Knows what is meant, or has the heart  
 To vindicate a stranger's part.  
 The biassed court without delay  
 Adjudged my debt in country pay;  
 In pipe staves, corn, and flesh of boar,  
 Rare cargo for the English shore.

It seems that juries in that day were also less governed by a sense of moral responsibility than by personal considerations, as is shown in the following anecdote about Captain Ridgely's brother:<sup>1</sup> John Ridgely, the son of a wealthy land and furnace owner, and closely connected with the Dorseys, was tried in Howard County for the murder of an Irishman, who had been shot while trespassing on his place, but he was acquitted. One of the jurors, upon being asked

<sup>1</sup> Harris' and McHenry's Reports mention an indictment for murder against Charles Ridgely, 1785. John died in 1772, leaving a son Charles. Tradition and fact have to be reconciled as best they may.

how they came to let him off, answered, "Why, surely, you don't think a jury of gentlemen would hang a good fellow like John Ridgely for shooting a d—— Irishman!"

This trial took place in what is now known as Howard County, a territory taken from the counties of Anne Arundel and Baltimore.

An old church associated with the names of Dorsey, Ridgely, Hammond, Worthington, Griffith, and Howard, and belonging to Queen Caroline Parish, is still standing there. It has a handsome communion service, dating from 1748, and a Bible presented by Commissary Henderson, who was sent over to report on the state of the church in Maryland. The earliest entry on the parish register was made in 1711.

One has occasionally the good fortune to stumble on old letters written in those days. In one of these, written by a young merchant of Baltimore town to his old uncle in London, is found the following allusion to the Dorseys of Elkridge:—

Mr. John Dorsey desires that I recommend your pay of his son's draft for £50. He has six hogsheads in Spencer [Captain Spencer's ship], and you will be right to pay it, *as great umbrage to that family would be given otherwise.*

Ely Dorsey desired that I would write that Robert Izard's draft for £10 and Benj. Brown's for £9 be paid, which pray do. . . . Captain Spencer has behaved very agreeable to people here, and I desire you will continue him constant to this river (the Patapsco).

Ely Dorsey and the old man are very serviceable to you, and

you must be very careful to oblige them. In short, *they are very powerful among the people.*

The writer continues, —

The crops in Baltimore and at Elk Ridge are very good, South River and Severn but indifferent ; Patuxent, ditto ; Eastern Shore very poor.

Elkridge Landing, at the head of navigation on the Patapsco, was once the rival of Baltimore. The old “rolling road,” down which were drawn hogsheads of tobacco, fastened to shafts contrived so as to allow the hogsheads to turn like wheels on their axles, still goes by that name. It was connected by other roads to the head-waters of the principal settlements of Baltimore County, and when incoming ships had no cargo for the wharves of the latter, the settlers’ tobacco was sent to Elkridge to be shipped to foreign ports.

But of the ancient commercial centres we shall speak in another chapter.

## Chapter VII.

BALTIMORE COUNTY. — ANECDOTES. — DANIEL DULANY.  
CAPT. CHARLES RIDGELY. — THE REV. JOHN COLE-  
MAN. — REDEMPTIONERS AND CONVICTS.  
JEREMIAH EATON'S BEQUEST. — THE  
MANOR CHURCH. — WEDDINGS  
IN "YE OLDEN TIME."  
MARRIAGE PORTIONS.





## VII.



ALTIMORE, like Rome, is built on many hills, and, like Rome, it had its Romulus, that title having been conferred on a physician named Stevenson, who, in the third decade of the eighteenth century, first drew attention to its extraordinary commercial advantages, and laid the corner-stone of its prosperity by his foresight and enterprise. And as Rome is more conspicuous in history than the neighboring ruins of Veii, and the Roman people than the primitive Etruscans, so Baltimore and its citizens are better known than Bushtown and the early settlers along the banks of the Gunpowder and the Patapsco Rivers; but just as an interesting and long-forgotten civilization prior to that of Rome has been revealed by excavations in Etruria, and by the opening of its tombs, so the beginning of Maryland's commerce, and the earliest indications of its religious life are to be found by exploring the regions traversed by the time-honored water-ways that flow by the feeding-grounds of the blue-winged teal, the red head, and the canvas-back.

In the year 1683, half a century after Lord Baltimore, by his favorable "conditions of plantation," had

tempted his first colony to sow the seed of civilization in this wild but fertile country, Baltimore County extended north to the Pennsylvania border, and east to the Susquehanna River and the head waters of the bay, while its western limits were lost in a wilderness of unsettled lands. Roads were scarce in those days, and rivers were the threads upon which the beads of settlement were strung. The "conditions of plantation," by which the land allowed to each settler was in proportion to the number of persons he brought with him, were found no longer necessary, and in 1683 they ceased to operate. After that, land was acquired by purchase, and ports of trade were established, so that commerce became a factor in the prosperity of the people. Until then, landholders had shipped their own and their dependents' grain and tobacco from private wharves, receiving the luxuries of life in return, which their correspondents in England were instructed to send, as opportunity offered.

The establishment of these "ports of entry," therefore, marks a stage in the development of the province. They were indeed doors by which adventurers of every description could enter for gain. Many a captain, engaged in the merchant service, invested his little savings in the improvement of town lots, — notably those at Joppa, on the Gunpowder, now covered by a wheat field, — or in the purchase of adjoining tracts which became valuable as settlement extended. Forsaking the precarious calling of the sea for the more lucrative posi-



tion of planter or merchant, his prosperity became the signboard which directed others to these hospitable shores, where not only a competency, but even wealth, could be so easily attained. Even the indentured servant, whose master allowed him a bit of cleared ground, employed his leisure hours in planting tobacco, which enabled him to add his hogshead to the cargo shipped for England; freight which, like Whittington's cat, became the foundation of a fortune.

The motto "To live and let live" was quite as applicable to the Marylander of those days as the better known motto of the Lords Baltimore, "Manly deeds and womanly words." Many an anecdote is preserved, proving the kindness of masters to their indentured servants. One of these will be a sufficient example. A youth named Daniel Dulany was discovered one day poring over a Latin grammar by his master, Walter Smith, a lawyer of Anne Arundel County, who, finding him to be a man of some education, promoted him from a menial position to a place in his office, and there made of him a lawyer. To prove that Dulany attained success in the profession, it is only necessary to state that he took up five thousand acres of land in Baltimore County in what was then known as the "Valley of Jehoshaphat," but is now called "Dulany's Valley."

The "oldest inhabitant," though not always an infallible guide on the road to fact, is nevertheless a very entertaining chronicler. To this time-honored personage the present writer is indebted for several anec-

dots transmitted to him by his grandmother, the wife of Parson Coleman, rector, at different times, of each of the oldest churches now standing in Baltimore County. This lady, before her marriage, when she was Pleasance Goodwin, passed much of her time with her uncle, Captain Charles Ridgely, and his wife, Rebecca, at their home, overlooking Dulany's Valley. As the countrymen often brought their grain from a distance to Ridgely's mill, he frequently invited them to his home, where the early evening meal awaited them.

On one of these occasions, when they were all seated at table, he asked his rustic friend what he would have to eat. "Mush," was the laconic reply. "Then help yourself," said the Captain, with a wave of the hand toward the capacious dish of mush set before him, with the large-bowled, long-handled silver spoon wherewith to serve it. The guest, taking the invitation literally, proceeded to feed himself from the dish with the spoon, which severely tested the capacity of his mouth. Rebecca, the prim hostess, cast a horrified glance at her husband, while the young people tittered; but the Captain, frowning upon the rudeness of his nieces, rather than upon the ignorance of his guest, tried to turn the conversation into channels calculated to divert attention and to keep Rusticus from a mortifying sense of his blunder.

Supper, in those days, was an informal meal, like breakfast in modern English country houses, where servants are often dispensed with. Of these,

there was no lack in Captain Ridgely's household, for the number of his slaves was proverbial. He did not even know them all by sight, as the following anecdote proves: One day, while riding along the road, he met a ragged negro, and asked him to whom he belonged. "To Cap'n Ridgely, sar," answered the darky, grinning from ear to ear, and pulling his forelock as if it were a bell-rope summoning his wits to the door of his brain.

"Tell the overseer that Captain Ridgely wishes to see him at once." With another grin, another tug, and a "Yes, marsa," the slave shot off on his errand. When the overseer arrived, he was severely berated for not keeping his slaves better clothed, as means were provided for him to do. Another story is told of the Captain in reference to his teamster, a white slave named Martin, who, for some misdemeanor, was made to wear an iron collar. Twice had he managed to get rid of it, when the Captain said that he would not have it put on again, if Martin would tell how he accomplished the feat. This he agreed to do, saying, "Well, I fastened one end of a chain to the back of the collar, and t' other end to the gate-post; then I fastened another chain to the front of the collar, and t' other end to my team. Then saying, 'Break neck or break collar,' I cracked my whip, and the mules pulled, and the collar broke." The Captain kept his promise, and as Martin's descendants now own land in Harford County, where Cap-

tain Ridgely was a large proprietor, it may be possible that he was so well pleased with the man's pluck that he gave him land when his term of servitude expired.

Convicts sold by the captain of the ship that brought them over were not slaves for life, any more than the "Redemptioners," who merely worked out their passage money, and were often men of high character and good education. Among old bills of lading have been found mention of a certain number of convicts and a certain number of wigs. These may have been donned to suit the character they wished to personate, or to avoid recognition by a former witness of their transgressions. These convicts were sometimes driven through the country in gangs, to be sold to the planters. The agent having them in charge was called a "soul driver."

An amusing story is told of an Irishman, who, being the last of such a gang, stopped at a wayside inn with his keeper, and rising early the next morning, closed a bargain with the landlord for the other, whom he represented to be a good servant, though a most plausible "lyar," often assuming to be the master. Pocketing the money, the convict walked off, leaving the soul driver to swear at his cunning.

Of these convicts, twenty thousand came to this country before the Revolution, but they were by no means vile in all cases, at a time when religious and political offences were punished with banishment.

In 1790, when Captain Ridgely was building "Hamp-

ton House," his workmen quit work every day at four o'clock, for fear of the wolves that infested the way to Baltimore Town after dark. When the house was completed, Mrs. Ridgely, who was a devout Methodist, wished to have a religious house-warming. The Captain agreed, with the proviso that the Rev. John Coleman, of the Episcopal church, should deliver the opening address, after which "she might have all the praying and shouting she pleased."

The joint programme was carried out, with the addition of a card party in an upper room, where steaming punch cheered the representatives of unregenerate man, while their better halves imbibed another kind of spiritual refreshment below.

To the west of Dulany's Valley lies the great Limestone Basin, where the celebrated Beaver Dam Marble Quarries are to be found. With this region, and with Green Spring Valley beyond, have been associated from time immemorial the names of Cockey, Owings, Yellott, Hutchins, Croxal, Buchanan, Stevenson, Merryman, Cromwell, and Moale. Old Joshua Hutchins was a staunch friend of the Rev. John Coleman, and about the time of that "religious house-warming" he silenced some malicious whispers injurious to the parson's reputation, by threatening to cowhide the inventor.

The mad pranks of youthful "Cockey-Dye-Owingses" are the subject of many tales. The bewitching damsels of this clan had many aspirants to their favor. One cavalier came mounted on a fine black charger, but

he stayed too long at this lively mansion, and when at last he ordered his horse to the door, its coat had turned as white as whitewash could make it. The saddest part of the joke was that the work had been done by the charmer upon whom he had lavished most attention, and upon whom he flattered himself he had made a favorable impression.

On another occasion, one of the sisters threw her suitor's hat into the fire, and he retaliated by sending her bonnet after it. As a natural sequel, this Petruchio won his Katherine.

Very different from this branch of the family were the Owings of Owings' Mills, Green Spring Valley, who attended St. Thomas' Church. Of Samuel, it is said that he was a gentleman who brought up his boys after the pattern of himself, teaching them to ride as soon as they could sit upon a horse, and to shoot as soon as they could handle a gun. The daughters were brought up by their mother, Ruth, to be good housewives, and their home was the scene of many a festivity, when the brewing and the baking had been done by their fair hands. Samuel's sisters were married to Peter Hoffman, Dr. John Cromwell, Thomas Moale, Robert Moale, James Winchester, George Winchester, and Richard Cromwell, all names of local significance, some of which are to be found in St. Thomas' Graveyard. The Cockeyes, living on the old place called Garrison, are descendants of Samuel and Ruth Owings, and retain the characteristics of the Owings race.



TOURNS OF THE MOATE FAMILY.





The ports of entry in Baltimore County that played the most important part in the growth of its commerce were respectively on the Patapsco, near Humphrey's Creek, below the present city of Baltimore; on the Gunpowder, above some of the best-known ducking-shores of modern times; on the Bush, where there was a court-house in 1684; and on Spesutia Creek, which, near the mouth of the Susquehanna, separated Spesutia Island from the mainland. Between the latter port and the Bush River settlement lay Stokely Manor, an estate of five hundred and fifty acres, which in 1675 had been devised by Jeremiah Eaton to the first Protestant minister who should settle in the county, and to his successors. A church had been built there, and in 1683 the Rev. John Yeo — an Isaiah of the English Church, whose denunciations of the immorality and impiety of the people of Maryland are recorded in a letter written by him to England in 1676 — bought land in the county, and became the minister, not only of this locality, known later as Spesutia, or St. George's Parish, but of Gunpowder and Patapsco Hundreds also.

The port of entry on the Gunpowder, which had taken the name of Joppa, succeeded Bush as the county seat sometime between the years 1712 and 1724, probably before 1719, when we find Stokely Manor given by Act of Assembly to the parish of St. John's, the church of Gunpowder Hundred in the promising town of Joppa. The establishment of the Church of England had, meantime, been accomplished, and vestrymen

were among the important officers of the State. Persons of respectability of any denomination could perform the coveted duty of making others walk straight, so long as they were duly elected, and had subscribed to the oaths required. Most Protestant sects could do this with a good conscience, and as vestrymen, they were enabled to preserve an equilibrium in the form of worship forced upon them, and thus to guard against its tottering into the abyss of priestcraft and papacy, of which they lived in perpetual dread. As there were no Lords Bishops to fear on this side of the water, the mixed Protestant body, which composed three-fourths of the whole population, came back without much struggle to the church of their fathers. It is true that when an unworthy rector was forced upon them, the poll-tax of forty pounds of tobacco levied for his support was hard to collect, but in Baltimore County there were few such men, and in the history of the two old brick churches which we are about to introduce to the reader as centres around which revolved the life of the people, it is noteworthy that the proverbial "monster of depravity" was conspicuously absent. These two churches are the oldest representatives existing of the original parishes of St. John's and St. Paul's lying in Gunpowder and Patapsco Hundreds, and are known as St. James' and St. Thomas'.

Under date of Aug. 7th, 1850, we find that the vestry of St. John's Parish took into consideration the erection of a "Chapel of Ease" in the forks of the Gunpowder.

and appointed the Rev. H. Deans, the rector, and Walter Tolley, a vestryman, to solicit subscriptions for the purpose. As these proved insufficient, the General Assembly passed an act empowering the justices of the county to assess and levy three hundred pounds on the inhabitants of St. John's Parish for the purchase of one acre of land in the forks of the Gunpowder, upon which to build a Chapel of Ease. The names of these vestrymen were Nicholas Ruxton Gay, John Hughes, John Merryman, and Thomas Gittings, whose descendants would find little difficulty in being admitted into the many societies now existing throughout the country for the establishment of an aristocracy. These plain, unassuming, yet hospitable worthies, however, drew no visible line between the countryman from the rolling uplands, who brought his corn or wheat either in trade or to be ground at the mill of his wealthier neighbor, and the distinguished guest from the old country, who marvelled at and admired, but seldom criticised, the strange ways of this vigorous young country. Much has been said of the old Cavaliers of Maryland, but very little of the Puritans, who settled in the province as early as 1649, when Virginia drove them beyond her border. In 1753, however, when St. James' was built, there was no longer either Cavalier or Puritan in the province, but their characteristics were blended in a homogeneous people, who, by the time we were ready to become an independent nation, spoke the mother tongue with a uni-

fornity of accent and a softness and purity of expression not to be found among the rural inhabitants of England, where each shire had a dialect of its own. William Eddes, Collector of Customs at Annapolis when the Revolution first broke out, comments upon this surprising fact.

The records of the Chapel of St. James give us an insight into the status of office-holders at that day, for



ST. JAMES', OR THE MANOR CHURCH.

we find that in 1769 Daniel Chamier, county sheriff, was also sexton of the church: the man thus conferring honor on the office, rather than the office on the man, — a lesson that might be taught with good effect to-day.

The Chapel of St. James was erected on a corner of what is still called "My Lady's Manor," and is known

as the "Manor Church." It stands on a hill overlooking a beautiful country which is one of the great agricultural districts of the county. The ancient high-road to Pennsylvania, called the old York Road, passes through this region, — a significant fact in the history of the early settlers, a sturdy class of English yeomanry, many of whom emigrated first to Pennsylvania, but being attracted by the greater fertility of Maryland, crossed the border and took up farms along the head waters of the Gunpowder and the Bush. In many cases the ponderous, white-topped Conestoga wagons were used by these emigrants, — wagons which in a modified form are still to be seen slowly wending their way along the limestone high-road above Towson, the present county town. With their blue bodies, red running-gear, and white hoods gathered by a cord in the back, they are quite as picturesque as the canvas-covered and parti-colored row-boats that glide along the shining waters of Lake Como under an "Italian sky," — a sky in reality no more beautiful than the skies of Maryland. Even as late as the beginning of the present century, carriages were little used by the rural population. Everybody rode on horseback, unless too feeble or infirm to do so, when carts, unadorned by the prefix "T" or "Dog," came into play; and even farm-wagons were often used to take their owners to church on Sunday.

One family, indeed, was known to arrive at St. James' in a carriage, — an odd vehicle bought from a Quaker, who had it made with the door in the rear, for escape

in case of accident. The rector, Rev. Mr. Coleman, had a carriage also; for he had to drive twelve miles to church from his home in Harford, the Bushtown of "lang syne."

This old church is a striking object on the hill-top, and still retains its venerable appearance, in spite of later additions and preservative paint. Less than ten years after its erection it had to be enlarged to accommodate the rapidly increasing population; for the Established Church was officially the only one to welcome the emigrants, no matter to what denomination they had belonged. The first addition represents the nave, and the original structure the transept. The tower over the vestibule is modern, although built of the brick taken from the old vestry-house, — a building of great importance in a day when it served as court-room for the vestry, and refectory for the congregation coming from a distance. The present vestry-room is in the apsidal chancel of the original building, opening into the church by a doorway in the east transept. The outline of the chancel arch is to be distinguished by a crack in the plaster over the doorway, which is hidden by a curtain. An old English custom prevails in the church by which the man aspiring to matrimony has to pass through the vestry-room on his way to the chancel. Until very lately, weddings at St. James' had a spice of adventure about them from the fact that the impatient bridegroom was obliged to climb through one of the deep embrasured windows of the original chancel

before issuing from the vestry-room to claim his bride, thereby running the risk of appearing before the expectant guests and at the side of the immaculate fair one with soiled knees and torn raiment. The present incumbent of St. James', however, has mercifully provided against this contingency by having a door substituted for one of the windows, and steps added, by which the usually nervous swain may enter without loss of dignity. In olden times the marriage ceremony was invariably performed at home. The guests assembled early in the evening to partake of tea and refreshments, and after the knot was tied and congratulations offered, dancing and cards amused the company till a late hour, when they were regaled with an elegant supper, followed by the cheerful glass and the convivial song.

In this locality, however, where the people took their Christian names from the Bible, and their ideas from the Puritans, there was a slight variation in the program. After the marriage ceremony, the bridal party was often conveyed in a farm wagon, garlanded with flowers or evergreens, to the house of the nearest relative, where, although cards and dancing were prohibited, the hospitable board groaned beneath the weight of good things, and cider or other home-made beverages flowed freely. At a late hour the happy pair were escorted to their new home, and the rest of the party found hospitality with their entertainers for the night. The wedding festivities often lasted several days, during which the farm wagon was employed to convey the bridal

party from place to place ; for not until every one had entertained them were the bride and groom allowed to settle down, the man to the work of his farm, the woman to that of her household.

In most houses there was a large room where a loom was set up. The wool, after being carded at the nearest fulling mill, — several of which are still standing, — was distributed, in what looked like thick loose lengths of rope, to the laborers' wives, who took it to their cabins to spin ; after which the young women of the household wove it on a warp of linen or cotton thread. Negro labor in this locality was confined to the fields, and even then principally to large estates ; for the thrifty yeoman settlers had large families, who were not allowed to sit with folded hands, thus fulfilling the prophecy of a quaint old writer named Hammond, who in 1656 published a pamphlet upon Maryland and Virginia, in which he says, "Children increase and thrive so well there, that they will sufficiently supply the place of servants, and in a small time become a nation sufficient to people the country." Further evidence of the large families of that time is found in the old graveyard of St. James'. One stone records the fact that "Kezia, wife of Isaac Hooper," was the mother of "Seven sons and three daughters," the number of sons being written with a capital S, while that of the daughters appears with a very small t, — in token, perhaps, of the estimate placed upon the two sexes by this Maryland Job. We have reason to hope that he, like Job, "gave them inheritance among



their brethren ;” for the chronicle just quoted says : “ Few there are but are able to give portions with their daughters, more or less, according to their abilities, so that many coming out of England have raised themselves good fortunes there, by matching maidens born in the country,” — a lucky endowment for these maidens, whose portraits show that they were not favored with the gift of beauty. In later years this order has been reversed, for many a damsel who could only say, “ My face is my fortune,” has been borne away from home-spun Maryland by the lords of the “ almighty dollar.”

Two tombstones in St. James’ churchyard bear the name of Mather, — so distinguished in the early history of New England. “ John Mather” departed this life “ October ye 2nd, 1775.” “ Elizabeth,” his wife, followed him, “ June ye 3rd, 1776,” — thus just missing the privilege of becoming American citizens. John is made to say on his stone : —

My pilgrimage I run apace  
 My resting place is here :  
 This stone was got to keep the spot,  
 Least man should dig too near.

Elizabeth’s more spiritual nature claims a higher destiny ; not content with the mere rest in the grave, she says : —

A resurrection with the just  
 I hope for, though I sleep in dust.

The tombstones of St. James' form an interesting link with heroic times, recording the virtues of many who fought for their country's independence, or later for her defence, when Baltimore was threatened with British invasion in 1814. These brave men were also true gentlemen, characterized by dignity and simplicity of manner, and great integrity of character. Their good hearts and sound heads made them the advisers and confidants of their poorer neighbors, and they were often the arbiters of judicial questions. The descendants of these men retain in many instances their Biblical names and their most striking characteristics, which have been strengthened by inheritance and by honored tradition. Some of them own still the broad acres of their ancestors, renting them on shares, from which they derive little profit; but the population of these localities is naturally sparse, not only from the large proprietorship of individuals, but from the fact that patriarchal ideas are inconsistent with modern progress, and the younger generation wish to build their own fortunes in their own way, seeking for this purpose the centres of trade and education. If it be true that population regulates the power and prosperity of the State, we must admit that the prosperity of this portion of it is on the wane.

## Chapter VIII.

BALTIMORE COUNTY, CONTINUED. — OLDTON'S GARRISON.  
ST. THOMAS' OR GARRISON FOREST CHURCH. — THE  
HOWARDS. — THE REV. THOMAS CRADOCK  
SCHOOLMASTERS IN "YE OLDEN TIME."  
A TAX ON BACHELORS. — THE REV.  
DR. COKE AND THE METHODISTS.  
ST. THOMAS' CHURCHYARD. — A  
LIST OF THE ORIGINAL PAR-  
ISHES ON THE WESTERN  
SHORE OF THE  
CHESAPEAKE.









ST. THOMAS, OR GARRISON FOREST CHURCH.

## VIII.



It is hard to decide whether “Garrison Forest Church” — also known as St. Thomas’, which stands about fourteen miles west of St. James’ — be more interesting from the historical associations which gave it its name, or from the many traditions preserved by the “oldest inhabitant.” We shall therefore blend history and anecdote in this narrative.

An order was given in 1692 by his Majesty’s Council for the erection of three forts on the frontier, — one to be in Baltimore County ; and there is little doubt that one was within a few miles of the site of the church. This measure of defence was taken in consequence of occasional trouble with the Indians, and the growing apprehension of more general hostilities.

One case on record is that of an Englishman named Enoch, who, while at work in the field, was attacked by the brother of an Indian whom he had killed in some altercation. The settler’s wife rushed to the rescue, and proved herself a champion so sturdy that the Indian fell with a broken skull. She then, with equal skill, bound up his wounds, and bade him depart in peace ; but the following day he returned with another Indian, and,

cluding the brave woman, they killed the man and made their escape. They were known by the names "Annacohil," or "White Indian," and "Sonan," called in English, "James," and belonged to the tribe of Nanticokes, whose "emperor," on being summoned to deliver them up to justice, disclaimed all knowledge of their hiding-place. They were reported to be at Deer Creek, in the northeastern part of the county, waiting for the tree bark to peel, in order to make canoes by which to escape across the Susquehanna to the Hostile Tribes. The Nanticokes, Piscataways, and Coptank Indians were friendly to the English, and had their "Reservations" in Maryland. They sent each year to the court of St. James two bows and arrows as a tribute of good will to the King.

Each fort was to be manned by a captain, nine soldiers, and four Indians, who were required to hunt and fish in order to supply the garrison with food. The emperor of each tribe was to furnish a certain quota. The great number of stone arrowheads, slender and jagged, which are still found throughout this region, shows that here were their hunting-grounds. Owing to some confusion arising from the government passing out of the hands of the Proprietary into those of William and Mary, there is a break in the "Journal of Council Proceedings," and it is not known at what time the order for the erection of the forts was carried out, though a conjecture is afforded by the following receipt given by Captain John Thomas:—



August 20th, 1694.

Received of Nicholas Greenberry by order of his Excellency for the use of the rangers of Baltimore County, when they shall be required to range out on public service for the better discovery of any approaching enemy making inroads into the Province of Maryland, which is as follows, viz — 2 Holy Bibles, 2 books of the whole duty of man, 2 books of Catechism, and one book with a brief discourse concerning the worshipping of God; also one lanthorn, 1 brass compass, one perspective glass. All which instruments are to be converted to the proper usages as aforesaid, I say recd. the day and year abovesaid  
pr me, JOHN THOMAS.

In 1696 John Oldton was commander of the rangers of Baltimore County, and he handed in at that time an account of the roads made by his rangers “back of the inhabitants.” They extended “N. E. from the Garrison to the first cabbin 15 miles, and N. E. to the second cabbin 15 miles, or thereabouts, thence 10 miles further on the same course to another cabbin on the North side of Deer Creek; likewise from the Garrison to a cabbin between Judwin’s Falls and the main falls of the Patapasco, a west course 10 miles, etc.” This account shows plainly where the garrison was situated. Some enthusiastic members of the Baltimore Historical Society have gone so far as to point out the fort itself on a part of an estate called from time immemorial “Garrison.” It is now used as a farm building, and wiseacres among the farmers say that it cannot be the old fort because the stones are put together with mortar instead of clay, which at that time was always used; and, more-

over, they declare that the openings in the wall, which to the eye of historical research mean places for cannon, are simply avenues of light and ventilation employed by their grandfathers in similar structures before the introduction of window-sashes. But there is no disputing the fact that there was a fort on the estate of Garrison, and a settlement near by, which, in 1741, had assumed such proportions that the Rev. Benedict Bourdillon of the town parish of St. Paul's proposed to his vestrymen to raise by subscription a fund for the erection of a Chapel of Ease for the "forest inhabitants."

The list of subscribers is headed by the Rev. Benedict himself, who contributed more tobacco than all the others put together. It includes also such names as William Hammond, who in 1728 had been appointed one of the commissioners to lay out Baltimore town; Charles Ridgely, one of his Majesty's justices; Darby Lux, after whom a street was named; and the Gists, who were prominent both in town and county affairs.

Among the tombstones surrounding the church are several bearing the names of men associated with the early history of Baltimore, — such as Walker, Moale, North, Philpot, and Gist; and the records of St. Thomas' Parish furnish other names which are perpetuated to the third and fourth generation in the families of Craddock, Gill, Yellott, Owings, Cockey, Carroll, and Howard. The last two names have more than local celebrity, for Charles Carroll was one of the framers of the Constitution, and John Eager Howard was a hero of

the Revolution whose gallantry decided the fortunes of the day at the battle of Cowpens. His father, Cornelius Howard, was one of the first churchwardens, and John himself, while quite a young man, acted as vestryman. His brother George, who had been educated at the Rev. Thomas Cradock's school, was that divine's amanuensis in his later years. Another brother, Cornelius, was a staunch Methodist, an uncompromising Tory, and the hero of a romance. He had been crossed in hopeless love, and died unmarried, leaving a request that a certain lock of hair to be found among his treasures should be buried with him. His tombstone, with that of his father, engraved with the Howard coat-of-arms, is still to be seen on the old home place, which has passed into other hands.

The fact that the landed gentry had their family bury-grounds on their own estates explains why so many names recorded in the parish register are not found in the churchyard; but their descendants inherit their love for the old church, and leaving the parent parish of St. Paul's in the hot and noisy town, they make St. Thomas' their "Chapel of Ease" for the summer months, and seek in many instances a final resting-place beneath the royal oaks of its old graveyard.

The first vestrymen of the church of St. Thomas, which on the death of Rev. Benedict Bourdillon in 1745 became the parochial church of a new parish, were Nathaniel Stinchcomb, John Gill, William Cockey, Joshua Owings, and George Ashman; and the first

rector was the Rev. Thomas Cradock, lately arrived from England. This gentleman is in every way a striking figure on the local background. Born at Wolverham in Bedfordshire in 1718, educated by the Duke of Bedford with his own son at Cambridge, having within his reach an English bishopric, he apparently destroyed his brilliant prospects, and proved himself an ingrate to his patron, by falling in love with his daughter; but being an honorable man, and feeling that in separation from her there might be safety for both, he represented the case to the duke, and prevailed on him to use his influence with Lord Baltimore to obtain for him a parish in Maryland. This accomplished, he bade farewell to his friends, and was rowed off to the vessel in which he was to sail for America. Upon entering his cabin he found it occupied by a shrouded figure, who, to his dismay, proved to be the duke's daughter. She implored him to take her with him, but this he sternly refused to do, reproaching her for thus risking her good name; then, leading her, under the cover of darkness, to the row-boat, he sent her back to land.

In 1746, however, he consoled himself with a more suitable wife, namely, Catherine, daughter of John Ristean, a Huguenot driven from France by the revocation of the Edict of Nantes, and for some time sheriff of Baltimore County. So well pleased was this gentleman with his daughter's choice that he presented her with a farm called Trentham, situated about ten miles from Baltimore. This farm is still in the possession of the Cradock family,

of which each generation has furnished vestrymen or churchwardens to the church of St. Thomas. Soon after his marriage the Rev. Thomas Cradock advertised in the "Maryland Gazette" for young gentlemen, to whom he offered board and lodging, and tuition in Latin and Greek, for twenty pounds a year in advance. He was patronized by such families as the Lees of St. Mary's, the Barnes of Charles', the Spriggs and the Bowies of Prince George's, the Dulany's of Anne Arundel, and the Joneses and Howards of Baltimore County. The value of such a school can now hardly be estimated. Free schools had been established in each county by Act of Assembly in 1723, but distances were too great for many to benefit by them. The well-to-do planters, as a rule, were dependent for their children's instruction upon the uncertain acquirements of indentured servants, who sold their services for a certain number of years to pay their passage over from England; and just as it was the custom for a large land-holder to have his blacksmith shop, his mill and his store, so also had he his log school-house, presided over by a master who made up for his own ignorance by "thumping knowledge into his pupils." As late as the year 1774, advertisements of the following kind are to be found in the "Maryland Gazette":—

To be sold, a schoolmaster, an indented servant, who has two years to serve. N. B. — He is sold for no fault, any more than we have done with him. He can learn bookkeeping, and is an excellent good scholar.

That he was a good teacher, is not stated. The Rev. Thomas Cradock, however, was distinguished alike for his literary attainments and his exalted moral qualities. In 1753, he published a version of the Psalms, translated from the Hebrew original into uniform heroic verse. He was a great sufferer during his latter years, and had to dictate his sermons to an amanuensis. When deprived of the use of all his limbs, he was wheeled to the church, and up the brick aisle to perform his religious duties; and he died at his post, May, 1770.

He could have no higher eulogy than the following obituary written by a friend in London:—

He was universally allowed to be a sincere Christian, a polished scholar, an elegant and persuasive preacher, a tender parent, and an affectionate husband; with his piety, charity, benevolence, and hospitality, he had the rare felicity of rendering himself acceptable to those of a different communion.

Very different in this last respect was his successor, the Rev. Edminston, who estranged many of his congregation by his hostility to Methodism, which about that time had obtained a foothold in the county. That one of the first vestrymen of St. Thomas' was among the disaffected, is shown in the following extract from the diary of the Rev. F. Asbury, dated Nov. 24th, 1772:—

Rode twenty miles to my old friend Joshua Owings', the forest home of the Methodists, and found a very agreeable

family. Behold an Israelite indeed! He was once a serious churchman, and sought for the truth, and now God has revealed it to him.

The Methodists at this time were only a party in the Church of England. It was not till 1784, that the Rev. Dr. Coke, having come over from England, convened the Methodist preachers in Baltimore to organize into a separate church. Before that time these preachers could neither baptize, nor administer the Holy Communion, unless they had taken orders in the Church of England, and devout Methodists still turned to the Church for these offices. In fact, to this very day there are Methodists who look upon the Episcopal Church as the one for great occasions. A marriage recently took place in the manager's house on a large estate within twelve miles of St. Thomas', and was spoken of in the county paper as having been performed after the "English form;" for though the parties belong to a class or clan which is principally Methodist, they do not wish to sever all connection with the old stock who lie buried around the parish church, — to them the historical church of Maryland.

St. Thomas' has been recently enlarged by the addition of a chancel lighted by three beautiful memorial windows, and a transept in which is placed a fine organ. On the wall of the south transept is a handsome brass tablet to the memory of four of its rectors who died in charge of the parish. The older part of the church, with its brick pavement and square pews, remains undisturbed.

After Braddock's defeat, in 1755, these pews presented a formidable aspect on Sundays, when every man carried a gun, to be prepared for a possible attack from Indians. We can imagine the home scene on Saturday night, when the entire household was interested in the preparation of arms and ammunition; for while the men were bur-nishing their guns, the women and children looked on with feelings of fear mingled with admiration.

In those days, there seem to have been more adult unmarried sons living at home than at the present time; whether this was because lovers were faint-hearted, or because maidens were hard to bring to terms, the fact remains that bachelors abounded. Between the years 1755 and 1763 there were, in the parish of St. Thomas alone, thirty-nine bachelors recorded as such; for they, as well as light wines and billiard tables, were taxed to defray the expenses of the war with the French, and many paid this tax during the entire period of the enactment.

The graveyard of St. Thomas' has its share of amusing epitaphs, some of which are extremely difficult to decipher by reason of the wearing away of the stone. For the benefit of those who are interested in such matters we give a few examples:—

TO THE MEMORY OF  
CECIL GIST,  
DAUGHTER OF CHARLES & PRUDENCE CARNAN OF LONDON,  
WHO DEPARTED THIS LIFE  
THE 1<sup>ST</sup> DAY OF JULY 1770  
AGED 28.



Friendly stranger, stop gaze on this silent tomb  
 The end of nature in the prime of youthful bloom  
 Lost from the soft endearing ties of Life  
 And tender name of daughter, sister, mother, wife  
 Ye blooming fair, in her your fading charms survey  
 She was whate'er your tender hearts can say  
 More than exceeds y<sup>e</sup> muses noblest point of thought  
 Or Pope or Milton's verses ever taught  
 Farewell, lamented shade, I can proceed no more  
 Too fast thy memory prompts the tear to flow  
 Such was y<sup>e</sup> will of fate, nor must we murmur at y<sup>e</sup> rod  
 Nor allwise dispensations of our God.  
 Here in hope we trust & here our sorrows rest:  
 The good & virtuous dead are ever blest.

Another epitaph contains the following words of admonition : —

Young & old as you pass by,  
 As you are so once was I,  
 And as I am so you must be  
 So prepare for death & Eternity.

A third, which has caused much merriment at a poor sufferer's expense, runs thus : —

Afflictions sore long time I bore,  
 Physicians where in vain  
 Till God did please  
 & Death did cease  
 To ease me of my pain.

And a fourth tells us that a descendant of the Rev. Thomas Cradock, a youth who died in the twentieth year of his age,

The paths of virtue  
 And of Science trod.  
 Resigned his soul  
 To the Almighty God.

Outside the walls of the old "God's acre," and in a corner of the church property which has been added to from time to time, there is a patch of Scotch broom. This was planted during the rectorship of the Rev. Charles C. Austin, who died in 1849. It not only serves the purpose for which it was planted, namely, to prevent the red clay in that spot from washing into unsightly



SILVER BELONGING TO ST. THOMAS, GARRISON FOREST.

gullies every time there is a heavy rain, but it has a very pretty bloom, and is precious to the botanist. Farmers, indeed, look upon it as an intruder, but as yet it is confined to this one corner, where it can do no harm to the crop of dead men's bones sown amidst its verdure.

St. Thomas' possesses a handsome silver service dating from the year 1773, when it was purchased by order of the Vestry.

There are other old brick churches on the western shore of the Chesapeake, and doubtless much might be written about them also; but the distinctive features of Maryland life in the past have been already treated in the preceding pages, and so with a list of the original parishes and of their offshoots up to the time of the Revolution, we will bid adieu for the present to the Old Brick Churches of Maryland.

|                       |   |                  |
|-----------------------|---|------------------|
| William & Mary,       | } | } St. Mary's Co. |
| { Trinity Church,     |   |                  |
| { Poplar Hill Church, |   |                  |
| King & Queen,         |   |                  |
| { Christ Church,      |   |                  |
| { All Saints' Chapel, |   |                  |
| St. Andrew's,         | ) |                  |

|                       |   |               |
|-----------------------|---|---------------|
| St. Paul's,           | } | } Calvert Co. |
| All Faith,            |   |               |
| { West of Patuxent    |   |               |
| { River, later in St. |   |               |
| { Mary's Co.,         |   |               |
| Christ Church,        |   |               |
| Middleham Chapel,     | } |               |
| All Saints',          |   |               |

|                 |   |               |
|-----------------|---|---------------|
| William & Mary, | } | } Charles Co. |
| Port Tobacco,   |   |               |
| Durham,         | } |               |
| Piscataway or   |   |               |
| { Later in      |   |               |
| { Prince        |   |               |
| { George's Co., |   |               |
| St. John's,     | ) |               |

|  |                    |
|--|--------------------|
| St. Margaret's Westminster,<br>or Broadneck,<br>St. Anne's, or Middleneck,<br>All Hallows', or South River,<br>St. James', or Herring Creek, | } Anne Arundel Co. |
| St. George's, or Spesutia,<br>St. John's, or Gunpowder,<br>St. Paul's, or Patapsco,  | } Baltimore Co.    |

Prince George's County was erected from portions of Charles and Calvert Counties in 1695, when Piscataway, or St. John's Parish, Charles County, and most of St. Paul's Parish, Calvert County, were incorporated with the new county.

By fresh subdivisions of Prince George's, Anne Arundel, and Baltimore Counties, Frederic and Montgomery were erected, and a creation of new parishes ensued. These are:—

|                                 |   |
|---------------------------------|---|
| Queen Anne's, 1704 . . . . .    | Prince George's Co.   |
| Prince George's, 1726 . . . . . | { Later a part of Montgome-<br>ry Co.                             |
| Queen Caroline, 1728 . . . . .  | Later a part of Howard Co.  |
| St. Thomas', 1742-43 . . . . .  | Baltimore Co.   |
| All Saints', 1742 . . . . .     | Frederic Co.  |
| Trinity, 1744 . . . . .         | Charles Co.   |
| St. James', 1770 . . . . .      | Baltimore Co.   |
| Eden {                          | Later St. Peter's, Mont-<br>gomery, 1770 . . . . . } Frederic Co. |

After the Revolution, Prince George's Parish was subdivided; and one of the oldest churches now standing in the District of Columbia is the Rock Creek Church, once belonging to Prince George's Parish, but made the parish church of Rock Creek in 1811.











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