

## *Objections Answered Touching Maryland* (1633)

*The colony of Maryland was founded by the Calverts, a Catholic aristocratic family in England, as an intended haven for English Catholics, who faced legal restrictions at home. For that same purpose, the Calverts had earlier created another colony farther north, in Newfoundland, called Avalon; but they hoped that Maryland's climate would be more attractive to settlers. The following selection comes from a pamphlet that the Calverts circulated, hoping to ease English Protestants' anxieties about the founding of Maryland. The selection begins with an objection that the Calverts anticipate Protestant readers might raise to the planting of a Catholic colony between England's existing North American colonies of Virginia and New England. That objection is then followed by the Calverts' counterargument.*

OBJECTION 5. It may prove dangerous to Virginia and New England, where many English Protestants are planted, Maryland being situated between them both; because it may be suspected that the said Roman Catholics will bring in the Spaniards or some other foreign enemy to suppress the Protestants in those parts, or perhaps grow strong enough to do it of themselves, or that in time (having the government of that province of Maryland in their hands) they may and will shake off any dependence on the Crown of England.

ANSWER. The English colonies in New England are at least 500 miles, and that of Virginia 100 miles, distant from Maryland, and it will be a long time before planters can be at leisure to think of any such design. And there is little cause to doubt that any people, as long as they may live peaceably under their own government, without oppression either in spirituals or temporals, will desire to bring in any foreigners to domineer over them, which misery they would undoubtedly fall into if any considerable foreign prince or state (who are only in this case to be feared) had the possession of the English colonies in Virginia or New England. But the number of English Protestants already in Virginia and New England, together with the poverty of those parts, makes it very improbable that any foreign prince or state will be tempted to undergo the charge and hazard of such a remote design, it being well known that the Spanish colonies in the West Indies are farther distant than Europe is from thence. [...]

Much less cause is there to fear that they should grow strong enough of themselves to suppress the Protestants in those parts, for there are already at least three times as many Protestants there as there are Roman Catholics in all England. And the Protestants in Virginia and New England are likely to increase much faster by new supplies of people yearly from England, etc., than are the Roman Catholics in Maryland.

Moreover, although they should (which God forbid and which the English Protestants in those parts, in all probability, be still able to prevent) shake off any dependence on the Crown of England, yet, first, England would by this means be freed of so many suspected persons now in it; secondly, it would lose little by it; and lastly, even in that case, it were notwithstanding more for the honor of the English nation that Englishmen, although Roman Catholics and although not dependent on the Crown of England, should possess that country than foreigners, who otherwise are likely to do it. For the Swedes and Dutch have two several plantations already in New

England and upon the confines of Maryland [...] and do encroach every day more and more upon that continent, where there is much more land than all the King's Protestant subjects in all his dominions (were they there) would be able to possess. But the assurance of protection from the Crown and state of England upon all just occasions, either of danger from a foreign enemy or of wrongs which may be done unto them by his Majesty's Protestant subjects in those parts, and the benefit of trade with England for yearly supplies, without which they will not be able to subsist, will be strong ties, if there were no other, to bind them to continue their dependence on it.

**Source:** Thomas Hughes, *History of the Society of Jesus in North America: Colonial and Federal*, vol. 1, part 1 (Cleveland: Burrows Brothers; London: Longmans, Green & Co., 1908), 10-15, <https://hdl.handle.net/2027/bc.ark:/13960/t00z7fk9f>. Public domain in the United States.

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