

**THE CATHOLIC UNIVERSITY, STUDIES
IN AMERICAN CHURCH HISTORY,
VOL. II. THOMAS CORNWALEYS,
COMMISSIONER AND COUNSELLOR
OF MARYLAND, A DISSERTATION**

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The Catholic university, studies in American church history, Vol. II. Thomas Cornwaleys, commissioner and counsellor of Maryland, a dissertation by George Boniface Stratemeier

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GEORGE BONIFACE STRATEMEIER

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CALIFORNIA

THE CATHOLIC UNIVERSITY OF AMERICA
STUDIES IN AMERICAN CHURCH HISTORY

VOL. II.

**THOMAS CORNWALEYS
COMMISSIONER AND COUNSELLOR
OF MARYLAND**

BY

GEORGE BONIFACE STRATEMEIER
OF THE ORDER OF PREACHERS

A DISSERTATION

SUBMITTED TO THE FACULTY OF PHILOSOPHY OF THE CATHOLIC UNIVER-
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MENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

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Thomas Cornwaleys was one of the leading figures in this enterprise. As that event draws near, it is hoped that George, Cecilius and Leonard Calvert, together with Cornwaleys and Hawley and other leading men of early Maryland, shall live again on the pages of our historical publications.

The writer wishes to acknowledge his great indebtedness to Doctor Guilday, under whose guidance this dissertation was written. To Doctors P. W. Browne, Stock, and Purcell, he owes a debt of gratitude for many valuable suggestions, but even greater is his indebtedness to his esteemed confrère, the Very Rev. V. F. O'Daniel for much help in bringing this work to completion. A word of appreciation is also due to Miss McShane of the library of the Catholic University. Finally his thanks are due to all who have in any way given him assistance.

CHAPTER I

INTRODUCTION

From the day that Henry VIII broke away from the Catholic Church and set up a religion to suit his liking, the adherents of the ancient religion had to reckon with persecution. Loss of property, banishment and death were the lot of those who remained loyal to the faith of their fathers. In the first days of the Church, the Christians had to seek localities unknown to mankind at large where they might serve God unmolested. In fact in every place that persecution raged the same plan had to be adopted. So also in England, when the time of trial came for every true believer, Catholics had to worship God in secret as the Christians of old.

When the time of trial lengthened and persecution wore on without prospect of relief, other means were adopted. Men of property saw their fortunes dwindle away under the stern exactions of penal laws. When the fury of the persecutors abated somewhat, legal restrictions were still placed upon them. Their rights of citizenship were curtailed. In fact, many hardships continued for years even though several rulers arose who were somewhat more lenient. To escape these difficulties, to regain their lost rights, to stand on an equal footing with their fellow-men in the social and political order, Catholics, as well as the proscribed of other religions, decided upon self-imposed banishment, first to the continent of Europe and then to a home beyond the seas.

The foundation of Maryland was an outcome of this movement. Its founders, Calvert and his associates, decided to leave their homes in their native land to found in the land of America an asylum for the persecuted of all creeds. Among the first colonists of this "Land of Sanctuary," the name of Thomas Cornwaleys stands out prominently. Resolving to sacrifice his fortune and his all if need be, he decided to cast his lot with the colonial venture to achieve the boon of freely worshipping his God. A lover of liberty and an enemy