

Voyage to Maryland



Rev. Father Timothy Brown, S.J.
Loyola University Maryland

Jesuit Historic Sites of Maryland Tour

Friday, October 21, 2011

Loyola University Maryland invites you on a tour of the Jesuit historic sites of Maryland to explore the important role the Society of Jesus played in the founding of Maryland during the 17th century. The community they formed among the settlers and Indians is an interesting and significant component of the religious history of the United States.

Rev. Timothy Brown, S.J., Professor of Law and Social Responsibility, will be your tour guide as you visit these selected sites:

Bus departs from The Cathedral of Mary Our Queen parking lot located at

5200 N Charles Street in Baltimore.

9:00 a.m.

St Francis Xavier Church, Newtowne Neck

11:30 a.m. – 1:00 p.m.

This isolated and unspoiled site, surrounded by water and farmland, was purchased by the Jesuits in 1668 as a mission to the Piscataway Indians.

Lunch will be provided at this location.

St. Clement's Island State Park and Museum

1:30 p.m. – 3:30 p.m.

This was the site of the first Mass celebrated in the Maryland Colony on the day of its foundation, March 25, 1634.

Here there will be a tour of the museum and a ferry to the island.
Mass will be said on the island.

Saint Ignatius Church and St. Thomas Manor

4:15 p.m. – 5:00 p.m.

The present Church built by Fr. Charles Sewall, S.J., in 1798 is dedicated to God and to St. Ignatius Loyola. The church retained its original walls after a disastrous fire in 1866 and possesses many of its features that were rebuilt in the nineteenth century. Built in 1741 as the residence for the Superior of the Maryland Mission, the Manor House witnessed the rebirth of the Jesuits and here for over 170 years lived the Superiors of the Jesuits.

Bus returns to The Cathedral of Mary Our Queen

7:00 p.m.

Father Andrew White (1579–1656)

Father Andrew White was a Roman Catholic priest and member of the Society of Jesus. Priests from the Society of Jesus are also called Jesuits. The Jesuits are Catholic priests who devote their lives to learning and science. They also help people as ministers and as priests. Many Jesuits travel to other countries on special missions for the Catholic Church.

Father White was born in England and went to school at colleges in England, Spain and France. After he became a Jesuit priest, he taught students at two universities in France. But Father White liked adventures, and wanted to see the world.

Catholic priests were not allowed to live or work in England at that time. Father White secretly came to England many times to visit his Catholic friends. Finally, he got a job working for Cecil Calvert, the second Lord Baltimore. Cecil Calvert needed Father White's help to find Catholic families to settle in his new colony, Maryland. Father White wanted the Jesuits to establish a Catholic mission in the Maryland colony. He thought that the Jesuits could convert the Native Americans to the Catholic faith.

In November 1633, he and his fellow priests and nine servants prepared for a long voyage. They met the ship *Ark* at the Isle of Wight, just before it sailed for the New World. Father White kept a journal of this voyage called, *Voyage into Maryland*, to Cecil Calvert in England and to the Society of Jesus. It is a very important book about Maryland's early history.

This journal describes what life was like for the colonists on their voyage and during the first months of their settlement. It was a difficult journey that took four months. In the middle of their voyage, the passengers and crew were afraid because of a terrible storm. They thought their ship might capsize.

Father White wrote in his journal that he was afraid. He prayed to God for help. Fortunately, the storm's winds blew the *Ark* towards the south and the British colony on Barbados, which is in the Caribbean Sea. The settlers rested at the English colony on

Barbados. They repaired the Ark, and once again set sail for the coast of North America.

First, they landed in Virginia. They picked up more supplies and experienced guides, like Captain Henry Fleet. Finally, on March 25, 1664, all the passengers aboard the Ark landed on shore near the mouth of the St. Mary's River.

Father White celebrated the first Catholic mass in Maryland to thank God for their safe landing. They made a treaty with the Yaocomico Indians for land at the mouth of the Chesapeake Bay. There they stayed, and built a new town called St. Mary's City.

Father White worked very hard to learn the Native American languages of the Piscataway Indian people from Southern Maryland. He wrote down a dictionary of Indian words. He translated Catholic prayers into the Indian language. In 1639 Father White met the Tayac, or head chieftain, of the Piscataway Indians. The tayac's name was Kittamaquund.

Kittamaquund said he believed in the Catholic religion. Father White baptized Kittamaquund and his family. Father White also wanted to trade with the Indians for food and valuable beaver furs. He provided a boat in 1641 for Mathias de Souza, to use when he traded with the Indians.

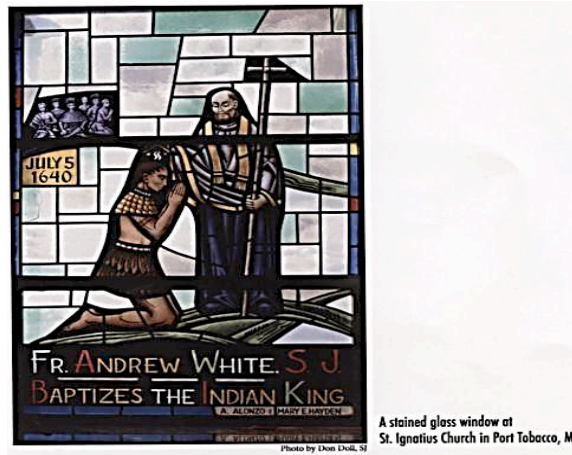
Father White's mission to Maryland ended in 1645 when Richard Ingle and his fellow Protestants raided St. Mary's. Ingle's men captured the Catholic priests and leaders of the Maryland colony. Ingle brought Father White and other Catholic leaders back to England.

The English government kept Father White in jail until January 1648. Finally Father White went on trial before the English Court. The Court decided Father White had not done anything wrong, so they set him free. Father White went back to Europe to help the Society of Jesus. He died in England in December 1656.

MARYLAND PROVINCE OF THE SOCIETY OF JESUS



a brief history



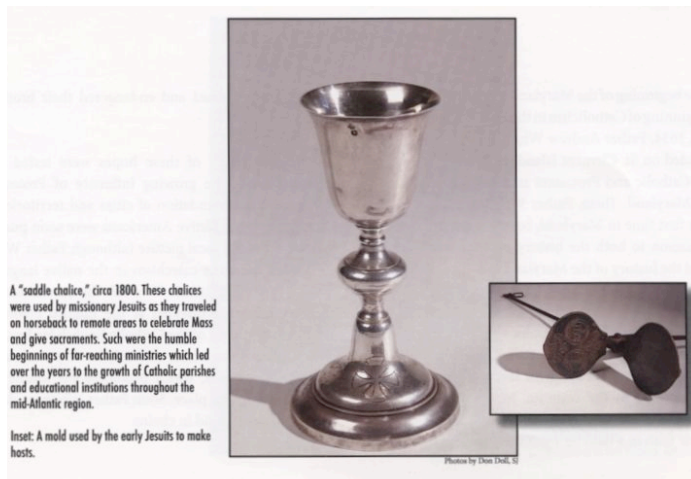
The Early Days

The beginning of the Maryland Province is a story of the beginning of Catholicism in the United States. On March 25, 1634, Father Andrew White, S.J., and two colleagues landed on St. Clement Island, Maryland, with a group of Catholic and Protestant settlers for the new colony of Maryland. There, Father White celebrated Mass for the first time in Maryland, beginning a chain of events on to both the history of American Catholicism and the history of the Maryland Province of the Society of Jesus.

Father White and the Jesuits who accompanied, and later followed him, were missionaries from the English province. They set out with several goals to establish an outpost in the colonies, to evangelize the native residents, and to experience the freedom of practicing their faith in a land far from the penal laws of England, which so constrained and endangered their brothers back home.

In due time, each of these hopes were tested and modified. With the growing influence of Protestant leaders and the foundation of cities and territories in the new land, the Native Americans were soon pushed further out of the local picture (although Father White

did author an entire catechism in the native language of the Piscataway tribe). This left the Jesuits with a ministry primarily directed at the English colonists. With the overthrow of the Catholic English leaders, the new colonial government enacted the very sane anti-Catholic penal laws, which prompted the journey to America in the first place. Soon Father White would be sent home to England in chains.



During Suppression and Restoration

Other Jesuits followed in the footsteps of Father White, and with quiet care, the mission grew. The most prominent figure in this part of the story is John Carroll, a native Marylander educated in Europe who would return to Maryland as a Jesuit and begin a career of leadership in the local clergy that ended with appointment as the first bishop in the United States. However, political troubles (which were not fully ended until the birth of the new nation and the constitutional guarantees on the freedom to worship that followed) soon gave way to ecclesiastical troubles—the 1773 suppression of Society of Jesus left John Carroll and his brothers to continue their ministries apart from their ‘formal’ identity. It is interesting to note that within this period of suppression the first Jesuit College in America, Georgetown University, was founded by John Carroll. It is also during this period that Carroll himself was ordained to the episcopacy and the first diocese of the new nation was established in Baltimore.

The time became ripe for a restoration of the Society in America when, in 1803, the English ex-Jesuits had joined the Society in White Russia, where Catherine the Great had refused to promulgate the brief of suppression. In accord with the power granted him by Father General Gruber in a letter dated March 12, 1804, Bishop John Carroll, on June 21, 1805, appointed Father Robert Molyneux as superior of the Jesuits in the United States with the power to govern the new mission. Shortly after, in August 1805, three ex-Jesuits (including Father Molyneux) renewed their vows at St. Ignatius church in southern Maryland. The ceremony was viewed as the end of the suppression in the United States.

In 1833, the mission seeds in Maryland soon grew to recognition as the full-fledged Province of Maryland. From this territory extended men and ministries that would become landmarks in the American Catholic—landscape appointment as bishops in Boston

and Cincinnati, the founding of Boston and Holy Cross colleges and missions westward that eventually became the Missouri Province.

The other great mission experience of the new world was happening in Canada, which sent men out into the new United States—working especially in New York and northern New Jersey. In 1879, this New York mission was separated from the Canadian mission and joined to the Maryland Province, to be renamed in 1880, “the Maryland New York Province.” This created a territory that extended from Maine to North Carolina. To the south, Peruvian Jesuits had worked since the 1500s in Florida and the Gulf coast. These areas would eventually form the New Orleans Province, which extends from the Gulf of Mexico to meet the Missouri and Maryland Provinces to the north.

An early map of the Maryland Province.

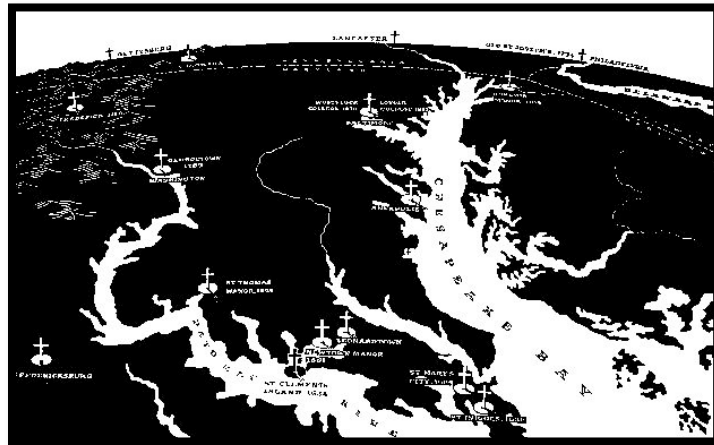


Photo by Don Doll, S.J.

Creating the Present-Day Maryland Province

In 1926, the New England Province was carved out of the Maryland-New York Province and in 1943, the territory was again divided with the establishment of the New York Province in the entirety of New York state and northern New Jersey. This results in the present geography of the Maryland Province: the states of Pennsylvania, Delaware, Maryland, Virginia, West Virginia, North Carolina, the southern portion of New Jersey, and the District of Columbia.

Today, the ties with the New York Jesuits remain as the provinces cooperated in a shared formation and novitiate program and a combined vocations effort to serve the two provinces.

The Maryland Province continues to flourish and is home to more than 400 Jesuit priests, brothers, scholastics as well as myriad lay colleagues all working in a wide variety of ministries such as education, social justice, pastoral care and more, helping others to “find God in all things,” a basic Jesuit philosophy.

In addition to 12 Jesuit parishes, the Maryland Province is also home to five Jesuit universities, eight Jesuit middle and high schools, along with retreat houses and various social ministries and apostolic works (see next page).

The Maryland Province also maintains its innovative missionary spirit with efforts such as the Latino Migration and Ministry Consultation and research aimed at starting a Cristo Rey School in Baltimore.

To learn more about the Maryland Province, visit www.mdsj.org.

**DISCOVERING
CATHOLIC MARYLAND**

By

Susan Castellan

and

John R. Breihan

Parish Community of
St. John the Evangelist Columbia

Introduction

Take A Drive/ Go On A Pilgrimage

Here are six day-trips to parts of Maryland you may have never seen. Each has four or five stops, usually at churches, with some questions about little things there so you can prove later that you made the trip! We've tried to make this attractive to the kids so these may be family outings. Of course they might include other stops as well!

These tourist drives might also be thought of as pilgrimages. Pilgrimage is an old Christian tradition. For more than a thousand years Catholics in particular have made their way to great pilgrimage destinations like Jerusalem, Rome, Canterbury, Guadalupe, or Lourdes. But the essence of pilgrimage isn't really the destination. It's leaving home, breaking routine, taking a chance, opening oneself up to something different. This might mean new ideas, change for the better. You'll never know till you try. For pilgrims, we've set forth some spiritual reflections and Bible readings for each tour.

A note on churches:

Most of our destinations on these tours are buildings-churches. We'd like our tourists/pilgrims to look at them as evidence of peoples' difficulties and their ideals. Why did they build in this way? How did they use these buildings to worship God?

The traditional European Christian "church" that the original Marylanders had in their minds was rectangular building, with altar and pulpit at one narrow end and a door at the other. The **altar end** might be separated from the "nave" by a communion rail; the wall behind it might be a rounded **apse** or contain a stained-glass window. The body of the church (the **nave**) might contain bench pews (free to all) or box pews (rented) facing the altar. There might be a gallery on either side above for those

unable to afford a pew (in Maryland, these would be slaves). The nave would be lit by windows in the side walls and possibly by **clerestory windows** in the roof above. A really elaborate church would be “**cruciform**” or cross-shaped, with “**transepts**” either side of the nave forming the arms of a cross. Elaborate churches might be in the medieval **Romanesque or gothic** styles, with tall but narrow arched windows and a generally vertical look, or they might be **classical**, with columns, low-pitched “**pediment**” gables, and generally a balance of vertical and horizontal elements.

Tour 1: Where It All Began

Southern Maryland

This is where English Catholics founded the Colony of Maryland. Like the Puritan pilgrims who landed in Massachusetts, English Catholics were unable to worship freely in their homeland. In November 1633, 17 Catholic “gentlemen,” 2 priests and a lay brother of the Society of Jesus (religious order also known as Jesuits), and about 180 crew, servants, wives, and children set sail from England in two small ships, the *Ark* and the *Dove*. After a difficult winter crossing of the Atlantic, they reached the Chesapeake Bay in March 1634. On Lady Day (Feast of the Assumption, March 25), the party landed on St. Clement’s Island and Father Andrew White, S.J., celebrated a Mass of thanksgiving. March 25, “Maryland Day,” is still a state holiday.

Led by Leonard Calvert, son of the colony’s proprietor, Lord Baltimore, the colonists established their capital at St. Mary’s City. In 1639, they passed the world’s first statute (law) of religious freedom. They erected a great brick church. Jesuit colonists set out to learn the Indians’ language to convert them to Christianity. The Maryland Colony was buffeted by politics back in England, when the Puritan Oliver Cromwell seized power in the 1640s and again when the English Revolution removed the Catholic King James II in 1688. In 1690 the Church of England became the official religion of Maryland, and Catholicism had to go underground. The great brick church of St. Mary’s City was demolished, and the capital itself moved to Protestant Annapolis.

Thoughts Along The Road

What is it like to have your religion persecuted?

This drive takes us through rich farmland; give thanks for soil, seed, sun, rain, and the farmers who provide us “our daily bread.”

Starting Point:

US Highway 301, La Plata

1. St. Clement's Island

Take US> 301 south to MD 234 east; at the town of Clements take MD 242 south to its end at the St. Clements Island-Potomac River Museum.

This low-lying island was the start of it all. Displays in the museum include one on Mathias de Sousa, servant of one of the Jesuits and probably the first Marylander of African descent. He was accorded full citizenship. The island itself has a huge concrete cross.

The museum is open March 25 (Maryland Day!) through September, 9:00 a.m. to 5:00 p.m. weekdays and noon to 5:00 on weekends. From Oct. 1 through March 24 the museum is open Wednesdays through Sundays, noon to 4:00. From Memorial Day weekend until the end of October (weather permitting) there is boat service to the island. There is an admission charge for each. For additional information, contact the St. Clement's Island-Potomac River Museum at 301-769-2222, <http://www.co.saint-marys.md.us/recreate/museums/stclementsland.asp>.

Plan to spend at least a half-hour on the island thinking about the original Marylanders and their commitment to their faith.

2. St. Mary's City

Retrace your path on MD to Clements. Turn right on MD 234; stay on it when it merges with MD 5 in Leonardtown. About 20 miles from Clements you will see St. Mary's College on the left. Turn right on, Rosecroft Road. Take first right to the Historic St. Mary's City Visitors Center.

The colonists lived mostly on their plantations. St. Mary's "City" really came alive only when the colonial legislature was in session. After the legislature moved to Annapolis, the town literally wasted away. But for decades it has been rebuilt as a living museum of early colonial Maryland. There are working plantations with crops and animals, replicas of the original State House, the ship *Dove*, and skeletal "ghost houses" suggesting where the town's original buildings stood. Of particular interest is the reconstruction of the "great brick chapel."

Historic St. Mary's City is open for visitors from March 15 to December 23, with a complex array of hours and admission charges.

Call 800-762-1634 or <http://www.stmaryscity.org/Visit.html>.

Optional side trip
St. Ignatius Parish Church, St. Inigoe's, MD

Turn right on MD 5 leaving HSMC and drive about 3 miles. Make a right on Villa Road. Keep going along the Webster Field runway until you see the church on your right, just before the gate to the Navy base.

This simple church may have been constructed of bricks taken from the original brick chapel in St. Mary's City. It was probably built by the slaves of St. Inigoe's Manor, one of the plantations assigned to support the Jesuit order. The date of construction was 1785–88, just after the American Revolution relaxed the laws against public worship by Catholics.

The sailors at the Navy gate can lend you a key to go inside. Note the vaulted plaster ceiling (for better music) and the upstairs gallery, probably for the slaves of the Jesuit manor. Be sure to look for more detailed historical information in the church vestibule.

What an irony- priests of a persecuted church owning slaves!

3. St. Francis Xavier, Newtowne Manor

Retrace your route on MD 5 north to Leonardtown. Just as you are leaving town, turn left on MD 243, Newtowne Neck Road. Drive until you see the church and manor house on your left.

Better than the isolated church at St. Inigoes, this beautiful group of buildings shows what happened after the Catholic Church was suppressed in the Maryland Colony. The Jesuits built a chapel here in 1661 and purchased the plantation (“manor”) seven years later. Under their direction, Indians and later up to 250 African slaves grew tobacco and ran a blacksmithery, cooperage, tannery, and grain mill on this site. It came to be called the “Newtowne Factory.” Most of the “factory” work buildings are no longer standing, but the Jesuits’ brick manor house still exists. It was begun in 1730, when a church would have been illegal. So the manor house would have contained a “Mass room” for semi-secret services. For a short time, the manor house was also the site of a short-lived and highly illegal Catholic school. Its current form the house dates from 1789 to 1812. The church, originally designed to look from the outside like an ordinary house, was built in 1767. Rounded apses on either end of the original rectangular church were added after the Revolution when penal laws against Catholics were repealed. Inside note the fine woodcarving, box pews, and vaulted plaster ceiling.

4. St. Ignatius Church, St. Thomas Manor, Chapel Point

Drive back up MD 243 to MD 234. Turn left (north) and drive until MD 234 ends at US. 301. Turn right and drive about 3 miles north to the village of Bel Alton. Turn left on Chapel Point Rd. until you see the church and manor.

This was the largest of the three Jesuit manors in Southern Maryland. Founded by Father Andrew White himself as a mission to the Piscataway Indians. St. Thomas Manor eventually became a busy “factory” like Newtowne and St. Inigoe’s, with hundreds of slaves and 4,000 acres of prime farmland. The Jesuits ended

slavery on their property in 1830, a generation before the Emancipation Proclamation. St. Thomas manor house, built in 1741 has especially fine 18th-century brickwork. For 170 years it was the headquarters of the Jesuits' Maryland Mission (later Province). The Pope abolished the order in 1773, but individual Jesuits carried on here as secular priests. They built the parish church in 1790, and in 1805 began the reconstitution of the Society of Jesus in Maryland. The order was fully restored in 1815.

Visitors can see part of the original slave quarters, and 18th-century garden behind the manor house, and gift and book shop.

Continue north on Chapel Point Road Along the way, try to catch a glimpse of the brick-and-timber Neale House on the grounds of the Chandler's Hope plantation. This was the boyhood home of three remarkable Jesuit priests: Fr. Leonard Neale became the second archbishop of Baltimore, Fr. Francis Neale President of Georgetown College, and Fr. Charles Neale superior of the Maryland Mission of the Jesuits (which brought him right back to Chapel Point Rd). When this road ends at Port Tobacco, turn right on MD 6 to return to the starting point in La Plata.

Voyage to Maryland

RELATIO ITINERIS IN MARILANDIAM



Original Latin Narrative of Andrew White, S.J.
Translated and Edited by
Barbara Lawatsch-Boomgaarden
with Josef IJsewijn

INTRODUCTION

When the *Ark* and *Dove* weighed anchor in the fall of 1633, most members of the Maryland expedition were doubtlessly motivated by a desire to better their economic and social situation in the New World, as were many other British adventurers and colonists at the time. A good part of the prospective Maryland settlers sought to escape religious persecution, a goal shared with the early colonists of New England. Yet, the expedition did have characteristics which made it different from all others that regularly departed from the British Isles throughout the seventeenth century. Not the least of these was the ultimate purpose of the endeavor, to found the first colony designed as a safe haven for English Catholics in English speaking North America. This goal brought together two powerful forces: the Calverts, one of the most enterprising, capable families of the English aristocracy, and the Society of Jesus, arguably the most successful missionaries of the baroque period.

George Calvert (?1580–1632), the initiator of the expedition, had risen from obscure origins to occupy important positions in the civil service by dint of hard work and administrative competence. At the age of thirty he was selected as clerk of the Privy Council, and in 1619 James I (1603–1625) appointed him a secretary of state. When Calvert left this office in 1625, the king recognized his accomplishments by elevating him to the Irish peerage as Baron of Baltimore. Around the same time Calvert decided to openly embrace Roman Catholicism, the faith that his father abandoned under legal pressure during George's youth. The ever shifting political climate coupled with his avowed Catholicism made it difficult for Calvert to return to public office. After a sojourn in Ireland, he devoted his energies to developing a Catholic colony on the snow swept Avalon peninsula in Newfoundland, which he briefly visited in the summer of 1627. He moved there with his family in 1628, but the harsh climate, the hostile French in neighboring settlements, and the outbreak of disease forced him to abandon plans to settle permanently. Before leaving, he sought to

obtain the king's approval for a grant for a colony further south, in the northern Chesapeake area.

To satisfy the religious needs of his Catholic subjects, Baltimore engaged the services of two members of the Society of Jesus. While in Avalon he apparently corresponded with another Jesuit who would do much to make the Maryland colony a success, Andrew White, S.J. (1579–1656). When White received permission to participate in the Calverts' second expedition and to lay the foundations of a Jesuit mission in Maryland, he had a proven record of accomplishment. Born to an English family, possibly in London, White matriculated at Douai College in 1593 and subsequently studied philosophy and theology at several colleges primarily in Spain. Ignoring the so-called penal laws, particularly the statute of 1585, which made it an act of treason for a Catholic priest to enter or remain in England, White returned home after his ordination in 1605. His return coincided with the Gunpowder Plot, a supposed conspiracy against the King and Parliament involving a handful of Catholics. Although there is no evidence that White was connected with it, he left England with a number of priests, many of whom were banished on pain of death. Shortly afterwards White was accepted into the Jesuit novitiate at Louvain. Eventually White taught theology, scripture, and Hebrew at the Jesuit Colleges at Louvain and Liege. He also returned to England on several missions, despite the constant threat of arrest and execution. Although as prefect of studies at Liege he enjoyed a reputation as a scholar and a position of some authority, his theological views, which included a strict adherence to the doctrines of Thomas Aquinas (1225–1274), created problems for him in his order, and by 1630 he no longer held his position in Liege. One suspects that White's daring and impetuous personality did not serve him well in the halls of academe.

The Jesuits seemed not to wish White's abilities to go wasted, however, and found other projects more fit for his adventurous nature. Although the Newfoundland colony failed to achieve their goals, the Calverts were not prepared to forsake their dream for a colony in America. White had a major role in achieving that

vision. The Avalon patent became the model for the charter of a new colony, Maryland, which was named after the (Catholic) Queen of Charles I, Henrietta Maria. When George died in April 1632, his eldest son Cecilius, at age 26, used his father's political connections to procure the final grant in June of the same year, despite fierce opposition from representatives of the Virginia colony. The continuing political threats to the Maryland Charter prevented Cecilius Calvert from leaving England and living in Maryland. His capable administration provided the basis for the success of the colony. Partially to placate his opponents in London and the Virginians in the New World, and above all in order to attract enough investors and prevent disruption of civil order among colonists, Cecilius promised separation of church and state and guaranteed the rights to vote and hold office to all free man in the Maryland colony, regardless of religion.

Cecilius appointed his younger brother Leonard the leader of the expedition and first governor of Maryland, and instructed him particularly with regard to maintaining harmony among members of different denominations. The *Relatio* reveals that, although there were some tensions between Protestant and Catholic members of the expedition, no major incidents occurred. Leonard Calvert was also successful, for the most part, in his negotiations with various colonial dignitaries and native rulers whose cooperation he needed during the voyage and the establishment of the first settlement. Due to his brother's foresight and some favorable circumstances, the expedition obtained supplies in Virginia, even though the Virginia settlers were understandably opposed to the new colony, since it effectively destroyed the economic and religious hegemony they enjoyed in the Chesapeake region. That the mollification of the Virginians was of utmost importance to the Calverts and their Jesuit advisors is made clear by the advantages the Marylanders eventually enjoyed, particularly in form of the assistance rendered by Protestants like Henry Fleet, a fur trader who had lived among the Chesapeake Indians for years.

The concern for such practical matters is evident in the pages of the *Relatio*, which contains valuable information about the daily lives of the colonists. Even so, the *Relatio* is also a spiritual document. In this sense it resembles the many other ‘relations’ of the period, reports submitted by all Jesuit houses and missions to keep their superiors informed. White’s *Relatio* was sent to the Father General of the Jesuits at the time, Mutius Vitelleschi, in Rome. An English report (up until now the primary source of information on the first voyage) also ascribed to White was sent to a business partner of the Calverts. While the two documents are similar and for the most part based on the same information, they are not identical. The Latin version reveals much more about White’s character, aspirations, and interests, and is of much higher literary quality. It also draws a more vivid picture of the object of the Jesuit’s missionary zeal, the Algonquian tribes of the Chesapeake region.

Given the essentially prosaic nature of the *Relatio*, and the limitations of time and resources on White, one is struck by its stylistic refinement. Though there are some deviations from classical standards (see note on the text and running notes), the *Relatio* is written in a sophisticated, often elegant humanist idiom. The narrative abounds in periodic, though not overly convoluted sentences, with the subordinate clause preceding or surrounding the main clause and additional subordinate clauses, *ablativi absoluti*, and *participia coniuncta*, which bring further variety to the text. One can find particularly elegant formulations involving hyperbata, other figures of word order and even occasional rhythmic *clausulae*, as in *utebatur peritissimo*. Figures such as hyperbaton lend a particular emphasis to the narration, by drawing attention either to positive circumstances and qualities, or to the power of nature, such as the fierceness of a rainstorm (*atrocem impluit imbrem*), the threatening aspects of clouds before a storm (*glaucas cogente nubes vento gravidas*), the ability and experience of the captain (*navarcho utebatur peritissimo*), and the friendly and sociable attitude of the Yaocomico Indians (*nostro gaudent uti consortio*).

White's delight in the beauty and bounty of nature is reflected in his extensive descriptions. Though he was clearly interested in the practical application of natural resources and in conveying substantive botanical (or otherwise scientifically useful) information, some of his phrases have a decidedly poetic flair, as when he refers to cotton harvested on Barbados as *nive candidius et pluma mollius*. He enhances his enthusiastic description of the pineapple by praising its color in a phrase resounding with assonance and alliteration: *coloris aurei virore mixta gratissima*. When trying to explain items and facts utterly foreign to his readers, White frequently uses antitheses to clarify his point. The figure is effectively employed, for instance, to describe the "cabbage tree" (*arboris magnae truncum adaequans, neque tamen arbor sed legumen*) and to convey a sense of the impression which the Potomac River made on its early European visitors (*nullis inficitur paludibus, sed solida utrinque terra assurgent decentes arborum silvae, neque clausae vepretis*). White also uses antitheses to emphasize a point central to his description of the Yaocomico Indians of Maryland when pointing to the reasonable nature of their decision-making process (*nil decernun...subito arrepti motu animi, sed ratione*) and when presenting face-painting as an understandable choice of comfort over appearance (*commodo suo magis intenti quam decori*). As has been pointed out by Eduard Norden in *Antike Kunstprosa*, the use of antithesis represents a prime example of the influence of ancient rhetoric, specifically the work of Isocrates and Cicero, on the styles of Renaissance authors, especially in England. However, while some writers were affecting an antithetical style primarily for the sake of imitating the styles of ancient models, White's antitheses in the descriptions of the *Relatio* serve a practical purpose as well, namely to stress important messages contained in his account and to convey a more distinct impression of peoples, items and places completely unknown to his readers in the Old World.

Despite White's frequent references to flora and fauna, the Jesuit's main interest was directed towards Native Americans. By 1634 the Society of Jesus, whose missionary outposts could be found in all four corners of the globe, was well aware of the

problems arising from diverse cultural attitudes, and its members commented in their extensive writings on the necessity to adapt their approach to each culture. One may assume, as the Calverts probably did, that the Jesuits in Lord Baltimore's expedition were familiar with these issues. White's interest and missionary intent are obvious in the astonishing amount and detail of information he conveys about the Maryland chiefdoms, as well as in the positive tone of his descriptions. That his initial enthusiasm and missionary fervor were matched by his endurance and ability is illustrated by his activities and effectiveness as recorded in the Jesuits' yearly reports and especially by the fact that he learned to speak the local Algonquian language better than any other Jesuit in the early years and probably better than most settlers; fragments of a catechism in the Piscataway language ascribed to him can still be viewed at Georgetown University.

Perhaps the best way of evaluating White's account of the Native Americans is by comparing it with other primary sources and what we now know about the situation when the first Europeans arrived. The people of the Maryland chiefdoms White refers to (Piscataway, Yaocomico, Patuxent) as well as the Patawomecks on the Virginia side of the Potomac, were all Algonquian-speakers, that is, they belonged to the Algonquian language family, which was dominant along most of the eastern seaboard of North America at the time of the establishment of European colonies. The Maryland Algonquians as well as the Patawomecks were, however, under attack by the Iroquois-speaking Susquehannocks, also mentioned by White, and by other Iroquois-speakers. Several chiefdoms of Maryland formed a loose alliance under the leadership of the Piscataways, whose chieftain, called *imperator* in the *Relatio*, was the paramount chief, or *tayac*, of this confederation.

The Patawomecks, whose chieftain was first visited by Governor Calvert and, according to the *Relatio*, exhibited great openness towards the English leader and the missionary in his company, were apparently members of the Piscataway confederation. Their chief took pains to retain his independence

from the Piscataways as well as from the expanding Powhatan hegemony of Virginia, even though his chiefdom was under constant pressure from periodic raids of the Iroquois. This situation explains why the Patowomecks saw the Maryland settlers as potential allies and received them in an especially friendly manner. The *Relatio* comments only briefly on Governor Calvert's next visit to the paramount chief, called *emperor* by White, of the Piscataways, though the Jesuit does convey a sense of the importance of this encounter. The Piscataways were to form the most natural and stable alliance with Lord Baltimore's colony.

While cultural ties and social relations were strong between the Maryland and the Virginia Algonquians, there was also a certain amount of rivalry between the Powhatans of Virginia and the Piscataways of Maryland. More importantly, William Claiborne, a fur trader from Virginia mentioned in the *Relatio* as an enemy to the Maryland colony, was trading intensively and had formed a military alliance with the Susquehannocks, the Piscataways' most threatening enemies. Claiborne, who had established a trading post on Kent Island within the area granted to Lord Baltimore, refused to give up his trade monopoly or acknowledge the sovereignty of the Calverts and rallied the Susquehannocks to his side. Not surprisingly the paramount chief, or *tayac* of the Piscataways, Kittamaquund, (who faced additional challenges due to his usurpation of power from his brother), was as anxious to form close ties with the Maryland colony as was Governor Calvert to cooperate with the Piscataways. This alliance was strengthened when Kittamaquund graciously received White and converted to Catholicism with his family and a number of other Piscataways in 1641.

The settlers' immediate concerns centered on the Yaocomico Indians, whose lifestyle White describes extensively. Their village was located along the St. Mary's River (called St. George's River in the *Relatio*) in Southern Maryland. Following Henry Fleet's advice, the English settlers sailed there from St. Clement's Island and found the Yaocomicos already preparing to move away under the pressure of Susquehannock attacks. Although the *Relatio*

seems to suggest that the Yaocomicos were part of the Piscataway hegemony, other evidence indicates that they were autonomous. Nonetheless, the Yaocomicos shared much in common with the Piscataways and other Algonquians of Maryland, and White's description of their life style is one of the few known to exist. Their society was hierarchical and reserved a number of privileges for a small aristocracy, who are referred to as *principes viri* in the *Relatio* and included the chief, councillors, war captains, and probably members of a priestly class. Among the status symbols of the tidewater Algonquians were the copper ornaments observed by White in the possession of some Yaocomicos.

Comparisons with the more plentiful sources on the Powhatans of Virginia show some significant similarities between the cultures described, concerning, for instance, dress, hairstyle, food, and dwellings. The so-called longhouse, for instance, described in detail by White, can be found on engravings based on the watercolors of John White (no relation), who was depicting scenes on the Virginian side of the Potomac. Similarly, the "frenzied spirit" called "Ochre" in White's account obviously corresponds with a deity variously called "Oke", "Okee", "Okeus", etc. in Virginian sources, and the distinction between him and a "good god" who did not have to be worshipped or appeased in any way emerges from other reports as well. Since ceremonials were rarely witnessed or described by seventeenth century Englishmen, White's description of a ceremonial of the Patuxent is particularly interesting, even though the Jesuit was not an eyewitness. The Patuxent were part of a small alliance of chiefdoms on the lower western shore of Maryland, and their chieftain, towards whom White first turned his missionary efforts, presented the Jesuit Fathers with a valuable piece of cultivated land during the beginning years of their mission.

In addition to their mission among the Indians, however, the Jesuits also tended to the spiritual and practical needs of the English settlers. White correctly assumed that the colony would not suffer from lack of food: deer, fish, and fowl were abundant. The soil produced sufficient corn and vegetables, but it turned out

to be especially favorable to raising tobacco, which became the main source of income for the settlers, and remains an important crop in Maryland to this day. Although the returns of agriculture were not as high as those that the Calverts had hoped to obtain in the fur trade, which had been expected to provide the colony's economic base, tobacco was still quite profitable. Since tobacco growing is labor intensive and labor was scarce, wages in the colony were high, allowing for considerable upward mobility. While a number of early colonists had come as indentured servants (there were no slaves in early Maryland), the vast majority of those who survived became independent landowners themselves during the first decades of the colony.

The main impediment to such advancement was disease, especially malaria and dysentery, which carried off approximately one-fifth of the newly arrived settlers and a number of Jesuits during the first eight years. White himself had to return to St. Mary's City periodically to recover from illnesses. Despite his advanced age, however, he seems to have adapted better than many others, since he survived a longer stay in Maryland than most other missionaries in the first decade. His strong constitution and positive outlook were undoubtedly of great use to him during these hard times.

Hostilities, mostly with other Englishmen in the area and with the Susquehannock allies of William Claiborne, also took their *toll* on the Maryland settlers. Claiborne remained their nemesis for many years, as White sensed already when he wrote the *Relatio*. Within the *colony* itself, relations between Lord Baltimore and the Jesuits were not always harmonious, either. A dispute arose *only* a few years after the first expedition over the Jesuits' acquisition of land through the gift of the Patuxent chieftain. While this controversy was eventually settled through negotiation, challenges from the outside brought violence and devastation to Maryland. Great damage was done to the Maryland colony when White's mission was drastically cut short during the chaotic time of *civil* war. In 1645 Captain Richard Ingle, a shipmaster with ties to the increasingly Puritan dominated English Parliament, having

obtained supportive letters from members of Parliament, invaded Maryland with his crew in order to seize or destroy all Catholic property. He took the colony's leaders and two Jesuits, including White, as prisoners to England. Governor Leonard Calvert was able to escape to Virginia and returned to Maryland to restore order in late 1646.

White was not so fortunate. As it was illegal for a Catholic priest to set foot on English soil, White and the other Jesuit were immediately thrown into prison on arrival in England, and remained there for three years. When the trial was finally held, the Jesuit Fathers defended themselves on the grounds that they had been brought to England by force. This argument prevailed, and the Jesuits were banished. White's petition to his superiors for permission to return to Maryland was (mercifully) rejected. The fact that, at almost seventy years of age, he was still willing to undergo the struggles of life in the New World is yet another tribute to his impetuous nature. He did manage, with characteristic disdain for civil authority, to return to England, where he died in 1656.

The Jesuit presence in Maryland, however, did not end with White's departure. While the interests of the Calverts, the proprietors of Maryland, and the Jesuits diverged in certain areas even in the early years of the colony, the connection between them remained strong. The Patuxent's gift of land in particular became an object of dispute. Yet the Jesuits' presence contributed much to the friendly relations between the settlers and most adjoining chiefdoms. Moreover, the Society of Jesus was among the chief investors in the early years of the colony, and thus played a vital role in the realization of the Calverts' vision. Conversely, the Jesuits were able to create the foundation for a province in British North America through their cooperation with the Calverts. It is no accident that Maryland served as an important base of operations for the Jesuits in the United States, and that Baltimore became the first archdiocese in the country. Jesuit spirituality has also left its mark on southern Maryland, the site of the settlers' first landing, where the devout Catholicism of its natives is proverbial.

White's *Relatio*, along with the corresponding English version ascribed to him, remains the most vivid and detailed account of the expedition that resulted in the establishment of the Maryland colony. While the perceptiveness of the Jesuit's observations and the elegance of his Latin owes much to his association with the sophisticated intellectual milieu of Louvain, Liege, and other centers of learning on the continent, White's interest in natural science and his remarkably forward-looking approach to natural science seem typically British. Certainly his emphasis on empirical observation and his ridicule of superstition as a basis for knowledge have much in common with other British thinkers such as Francis Bacon, who prepared the way for the scientific methodology of our time. Thus, while we do not know where White received his early education, his contacts with educated Englishmen connected him with the distinguished humanist tradition of England, where schools and universities were carrying on the legacy of outstanding scholars such as Thomas More, Thomas Linacre, and John Colet. White not only enjoyed the advantages of Jesuit training, but also had additional access to the great humanist traditions of Europe. His *Relatio itineris in Marilandiam* stands as a significant document in the classical tradition of the English colonies of North America.

**Liturgy Celebrating the 200th Anniversary
of the Restoration of the Society of Jesus**

Homily August 27, 2005

Liturgy celebrating the 200th Anniversary of the Restoration of the Society of Jesus in the U.S. *Rev. Timothy B. Brown, S.J.*

Because you are precious in my eyes and glorious and because I love you

Fear not, for I am with you
From the East I will bring you descendants
From the West I will gather you.

In celebrating any Eucharist we engage in a remembering forward, and a hoping backward. This afternoon we do just that. We remember in hope.

In a letter dated October 18, 1801, Bishop Leonard Neale wrote from Georgetown to Father Marmaduke Stone at Stonyhurst College in England:

Rev. Mr. Molyneux is a convalescent from a serious attack of illness by which he was reduced to death's door. All the members of the Society here are now grown old, the youngest being past 54. Death, therefore, holds out the threatening rod, and excites us to redoubled wishes for the reestablishment of the Society on which the welfare of this country seems to depend. Could we have some of its genuine members to fix in the possession of our College and estates, the gratification would be singular, and our latter days would be crowned with joy and peace.

Surely Leonard Neale spoke the language of hope. This public expression of hope subverted any despair over the re-establishment of the Society. Hope is a dimension of the soul, an orientation of the heart. It is anchored beyond the horizon of this world, rooted in

the assurance that God does not quit even when the evidence warrants his quitting. Hope is the certainty that something makes sense regardless of how it turns out.

In Second Isaiah, the poet of Exile had to deal with the despair of the people of Israel. The effect of Second Isaiah is to energize Israel to fresh faith. We have each been in situations where because of anger, depression, preoccupation or exhaustion we could not act, we could not see a way forward. Change resulted from the situation being addressed, being called by name. Cared for, recognized and assured. The orientation of our heart was moved by the promise of hope.

From the beginning, the history of salvation was of the God who made promises. Who promised to Abraham that his descendants would be more numerous than the stars. And God's ultimate promise Jesus Christ. This was God's "yes" to the world.

In many parts of the world, there has been a profound loss of confidence in the making of promises. When we give our word in vows we witness to a fundamental vocation. We speak words, which have weight and authority. "I am moved by the desire to serve you."

Yet we cannot know what our vows —our promises— will mean, where they will lead us. "I vow to your Divine Majesty, before the most holy Virgin Mary and the entire heavenly court, perpetual chastity, poverty and obedience in the Society of Jesus. We dare to do as God has done for us. The vows we make are a mirror reflection of God's promises to us. Again and again it is God who offers a covenant to humanity and who, through the prophets, taught us to hope for salvation. Taught us to orient our hearts in hope.

Our liturgy today is a celebration of God's promise to us. I've heard it said that to participate in the Eucharist is to live inside God's imagination. To be caught up into what is really real—the

body of Christ, as people, body and soul, are incorporated into the performance of Christ's corpus verum.

In this Year of the Eucharist, in this moment of celebrating the re-establishment of the Society in the United States, we renew our desire to live inside God's imagination. And clearly, by living there, we have the opportunity to seek the grace of being transformed into God's body.

This story that we celebrate today is the gospel story that reflects all our stories. The seed was sown on rich soil —the richness of God's promise found fertile ground in the souls of Charles Neale, Robert Molyneux, Charles Sewall and sustained them as they hoped for the restoration of the Society. Through God's promises, we are members of the community of saints and the community of our ancestors. Imagine with me these men and the promises they made that we celebrate today.

When you pass through the water, I will be with you
In the rivers you shall not drown.

On the morning of July 9, 1790, a sloop sailed from Norfolk, Virginia, and up the Potomac River. It touched at Brentfield in Charles County, a few miles north of Pope's Creek. On board was Father Charles Neale, SJ, whose family had come to America 8 years after the founding of the Maryland Colony at St. Mary's City in 1634 by Fr. Andrew White, SJ, and the Maryland pilgrims. Father Neale was a native of the same county and had entered the Society of Jesus in Europe. He entered the Jesuit novitiate in Belgium in 1771 and was still a novice when the Society was suppressed in 1773. He continued his studies for the priesthood and after his ordination, remained in Europe. For 10 years — 1780–1790, he had been chaplain of the Carmelite Monastery in Antwerp.

On this July morning, Father Neale was accompanying a band of 4 Carmelite nuns who were coming to found a monastery. Three of these women were natives of Charles County —Rev. Mother

Bernardina Teresa Xavier (Ann Mathews) and her two nieces, Sr. Mary Aloysia of the Blessed Trinity (Ann Teresa Mathews) and Sr. Mary Eleanora of St. Francis Xavier (Susanna Mathews). The fourth was Mother Clare Joseph of the Sacred Heart (Frances Dickinson).

We have some insight into Father Charles Neale through Sr. Clare Joseph's diary, excerpts of which can be found in the book by Sr. Connie Fitzgerald, *The Carmelite Adventure*. Sr. Clare Joseph wrote that a certain rigorous side of Charles Neale's personality, apparent even on the trip, is balanced by a concrete ability to care for the seasick nuns with genuine humor and concern. The determination to sacrifice even his food for them on board ship. He was deeply loved by the Carmelites, who were accustomed to tease him about his sternness. It remains difficult today to analyze Fr. Neale's life-long ministry to the nuns or the motivation that prompted it. Not even his superiors could persuade him to leave Mt. Carmel to fill the leadership roles assigned to him when the Society was re-established and he made his first vows. [I myself have experienced this same phenomenon ...] He shared deeply in their everyday life —gave retreats and conferences, wrote poems for community celebrations and handled numerous business details.

Bring back my sons from afar and my daughters from the ends of the earth.

The vows we make are a mirror reflection of God's promises to us. His total commitment to us. Remembering forward, hoping backward.

Father Robert Molyneux, SJ, was born in 1738 in Lancashire, England, descended from a distinguished Catholic family. He entered the Society in 1757 and spent his years as a scholastic in Belgium. Soon after his ordination, Fr. Molyneux was sent on the Maryland Mission where he was appointed pastor of St. Joseph's and St. Mary's Churches in Philadelphia. While serving as Superior at Newtown, St. Mary's County, he was appointed the

first Mission Superior of the restored Society in the US by Bishop John Carroll on June 21, 1805, and was the first to renew his vows in the restored Society on August 18, 1805, here at St. Ignatius Church, St. Thomas Manor. While Superior he won the confidence and affection of his subjects by his kind and affable manner. Exhausted by failing health and long and arduous labors in the missions of Maryland, he died on December 9, 1808, at the age of 70 at Georgetown.

Remembering forward, hoping backward.

Father Charles Sewall, SJ, was born in St. Mary's County in 1744 on Mattapany, his father's estate on the Patuxent. Fr. Sewall entered the Society in Europe in 1764, and soon after the suppression in 1773 returned to Maryland. Ten years later he was appointed the rector of St. Peter's Church in Baltimore, Bishop Carroll's pro-cathedral, building up the Church there. He was Superior at here St. Thomas Manor from 1797 to 1806. Fr. Sewall built the Church of St. Ignatius, the cornerstone of which was laid by Bishop John Carroll on August 7, 1798. Fr. Charles Sewall was the second former Jesuit to renew his vows in the restored Society in the Church of St. Ignatius, St. Thomas Manor on August 18, 1805. He died here a year later.

These men lived in challenging times —they had no guarantee that their work would go on, that the suppression of the Society would be lifted, that all they had done in establishing estates and the College and serving the fledgling Catholic communities in the new world would continue. And yet they had hope. They were faithful to their promise to serve the people of God. They honored their commitment. They remained faithful to their vows and eventually were able to renew those vows, those promises made to their God. Their faith allowed them to pray with Paul in Philippians:

I believe that nothing can happen that will outweigh the supreme advantage of knowing Christ Jesus my Lord. For him I have accepted the loss of everything and I look on everything as so much rubbish if only I can have Christ and be given a place in him.

These men are our history, our gospel story. Today we face different challenges. Our numbers are dwindling. In a world of increasing need, we are stretched thin to serve the underserved. We come together today not only to honor the restoration of the Society in the United States and the profession of vows of our forebears, but also to re-found the Society today. To respond to a call to deeper interiority, a call to a deeper sense of the mystery of God, to a deeper appreciation for the gift of the Spiritual Exercises.

We need a re-founding, a re-imagining of our mission, our heritage, our apostolic commitment, in a world where there is great competition for our attention. We can be a community revived and re-imagined by looking to our past, to our roots in this country, to the seeds sown centuries ago. We can engage in the active practice of hope, the practice of memory. We recall these men and women who knew about God's promises. Who knew that promises were to be kept. That promises bound them together. They practiced hope, they lived hope, their hearts were oriented in hope.

I suggest we take from this celebration a corporate examen of conscience I ask you to reflect on these questions:

Which are the beliefs of ours that are unshakeable?

What are the fundamental promises that we live by?

What beliefs, what practices of memory, what practice of hope, what orientation of heart sustains us through those times when our faith has been sorely tested?

Two centuries have passed since Charles Neale, Robert Molyneux, and Charles Sewall committed themselves publicly to the vows of the Society of Jesus. Their hope in the re-establishment of the Society was beyond the horizon of this world, it was rooted in the assurance of God's promise. "As you have freely given me the desire to make this offering, so also may you give me the abundant grace to fulfill it."

I am reminded of St. Augustine's words that hope is the greatest of the three theological virtues. Faith tells us that God is and love tells us that God is good. But hope tells us that God will work His will. Augustine continued that hope has two lovely daughters — anger and courage. Anger so that what must not be, may not be. And courage, so that what should be, can be.



LOYOLA
UNIVERSITY MARYLAND