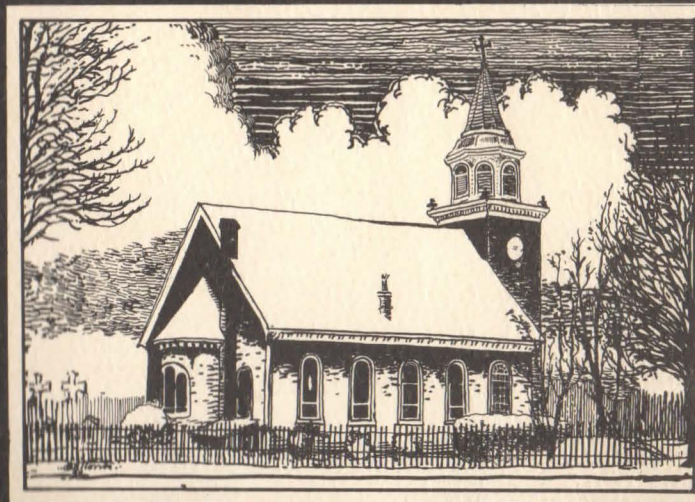


# CHAPTICO



*A History Of St. Mary's County's 4th District*

WRITTEN & COMPILED BY  
**JOSEPH E. NORRIS, JR.**

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# CHAPTICO



THE LITTLE PINK SCHOOLHOUSE

## *A History of St. Mary's County's Fourth District*

by

## JOSEPH NORRIS

COVER DESIGNED AND ILLUSTRATED BY  
 DAVID A. NORRIS



# PREFACE

First of all, I would like to say what a pleasure it has been to research and write the history of the small town so dear to us all. This book has been a labor of love, and as such required a great deal of research, writing, late nights spent bleary-eyed before the typewriter and a lot of sweat trying to get it all done by deadline. But overall, it has been fun. I would sincerely like to thank Mary Loretta Mattingly, Erva Davis and Willma Reeves for their kind assistance in rounding up funds to help finance this project, and the Chaptico 350th Committee for having faith enough to allow me to proceed unhindered and with a free hand. I would also like to thank the historic committee, comprised of Dr. William Boyd, Erva Davis, Edelen Gough, Gene and Shelby Guazzo, for their kind assistance and guidance. I hope the effort is worth the time put into it. I would like to say that hopefully, this is just the beginning. If there are any discrepancies, the youthful author begs forgiveness, but we hope to publish this manuscript again someday in the near future and any revisions will be welcome. Additions and corrections will likewise be graciously accepted. Until then folks, I hope you enjoy reading it as much as I have enjoyed putting it together. It has been a wonderful experience.

*J. novis*

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## *Land of the Big Broad River*

Chaptico has been home to man for some 12,000 years. Aboriginal artifacts dating back as far as 9,000 B.C. have been unearthed in this tiny little inlet in the northwestern section of present-day St. Mary's County, enough to indicate that man has lived here for many centuries.

The name of this small village is derived from a series of words from the Algonquian Indian language meaning, "it is a big broad river" (1). Chaptico did not get its name from the Indian tribe of the same name, rather, the Indians got their name from Chaptico Creek (2).

Chaptico is listed in the Maryland Archives as "Chaptico, Choptico(e)", and "Cheptico". Captain John Smith's 1607 map of the region, penned some 27 years before the founding of the Maryland colony, shows an Indian village near the site of the present town. It was not uncommon for the colonists to erect towns where Indian villages once stood. Such sites required less work and clearing of timber, and were often situated at the head of the many waterways which joined the region as a unique transportation system.

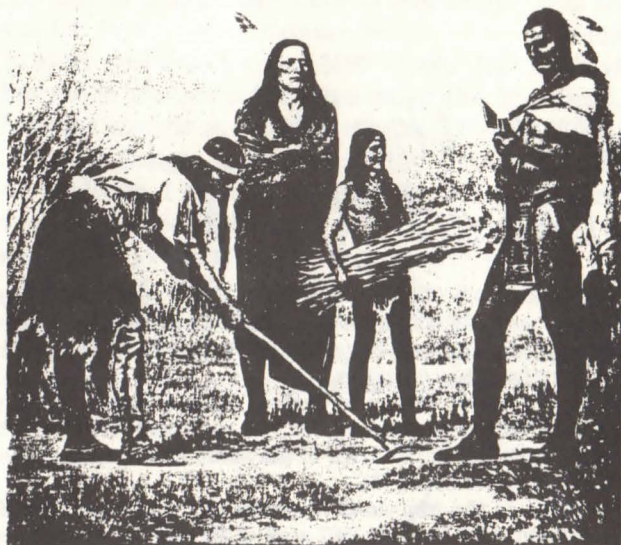
How the town got its name is an interesting story. English colonists, possibly traders, mistook a simple phrase for what their aboriginal hosts were trying to explain to them, that Chaptico Bay was "a big broad river." Such misinterpretations were frequent in New World America. Chaptico Bay empties into the Wicomico River, which is also derived from a series of Indian words meaning "pleasant dwelling or village" (3). If the Maryland pilgrims had only understood what they were being told, Chaptico might well have been Wicomico.

Yet, Chaptico it was to be, and for thousands of years man has frequented its shores. During the Archaic Period, which stretches roughly from 9,000 to 1,000



B.C., aboriginal man hunted for his food with a spear as his only means. The many different projectile points adorning his weapon were chipped from various types of stone indigenous to the region. The size and shape of the spear points distinctly reveal their age. The immense hardwood forests of his age provided Archaic man with food, shelter and clothing. His was a family oriented society which lived in small groups and moved about as the availability of food dictated.

When the Choptico Indians came into being is open to argument. It was probably during the Woodland Period of aboriginal history, which stretched from 1,000 B.C. to 1492 A.D., the latter date representing first European contact with native Americans.



The Chopticoes were part of an eleven tribe confederation loosely governed by the Piscataway Indian nation which lived near the Potomac River border of present-day Charles and Prince George's counties at a stockaded village called Moyaone (4). The Piscataways as a people were at their greatest strength through the mid to late 16th century, when they numbered about 500 people (5). The Choptico Indians were linked to those at Moyaone through cultural and blood ties, but were ruled by their own Werowance, who was the hereditary chief (6). As a tribe, those at Choptico often found themselves caught up in events involving the Piscataways. In the days when Maryland as an English colony was in its infancy, foreign tribes constantly sought to persuade the Piscataway nation to join them in a war against the pilgrims. In 1644, only ten years after the Ark and the Dove landed, the warlike Susquehannocks journeyed to Piscataway seeking alliance (7).

Their refusal to join the warring tribe caused hardship both for the Piscataways and smaller tribes like the Chopticoes as well.

The first known reference to Chaptico appeared in the Assembly proceedings of August 20, 1651. It was listed as "Choptico". The legislation was to grant neighboring Indian tribes the protection of the English who were living at St. Mary's City. There were six tribes appealing to the English for aid, among them the Chopticoes. They expressed, as the Assembly noted, "a desire to put themselves under our Protection and to have a Grant from us of a certain Tract of Land in the head of the Wicomico River called Choptico, resolving there to live together that they may neither injure the English nor the English them. The said quantity of Land being as we are informed about eight or ten thousand acres" (8). The place where these Indians took up residence was probably Indiantown, later a farm owned by the Key family, situated on the Wicomico River approximately a mile and a half north of the present town.

The Assembly granted the request, feeling "bound in honour and conscience" to do so (9). Their intentions were an attempt to "not only bring them (the Indians) to civility but also to Christianity" (10).

According to the Assembly Proceedings, it is quite evident that Chaptico was already inhabited by English colonists as early as 1651. This is clearly pointed out in the records, which called for "protection to those Indians who having been Natives and former Inhabitants of that Part of Our said Province where the English now Inhabit" (11).

Less than a year later, those Indians who had been granted protection were causing "Mischeife to the Inhabitants of this Province" (12), a clear indication that the English were already in the region by this time. Thomas Gerard, lord of St. Clement's Manor, was ordered to "raise what forces he shall think fitt with whom he may repair to Portoback or Choptico and either disarme or Secure the persons of any of the said Indians" (13).

By 1660, a clash of cultures was occurring between the English and the Chopticoes on the frontier. There is a reference during court proceedings at St. Clement's Manor in April of that year, of a Choptico Indian being charged with "entringe into Edward Turner's house . . . stealinge a shirt fro(m) thence . . . he is fined 20 arms length (of Roanoake-Indian currency) if he can be knowne" (14).

There is also a 1660 reference to the "King of Choptico" being indicted by the Court Leet of St. Clement's Manor for stealing hogs (15). Many of the crimes charged to Indians often went unpunished as the culprits were seldom caught.

That Indians were being displaced from tribal lands is evident in the Assembly Proceedings of 1662, when three neighboring tribes asked the Maryland Assembly if they could join the other Indians living at Chaptico under the protection of the English. One of the Indians petitioning the Council said that they wished to live in Chaptico "haveing noe other place to goe to" (16).

By the mid-17th century, the war between the English and the Susquehannocks began to have an effect on the Indian tribes living within the Maryland Province. In April of 1666, the Maryland General Assembly sought and gained alliance with twelve tribes of the region, including the Chopticoes and the Piscataway. All twelve tribes signed the "Articles of Peace" (17) which laid down strict new laws that in effect, told the Indians living nearby that things would be different from now on.



The new laws made it very clear that "If an Indian kill an Englishman he shall dye for itt" (18). And as the English had a great deal of difficulty telling "one Indian from another," (19) Indians were forbidden to wear war paint into any English village, and were required to call out in a loud voice and lay down their arms before they approached (20). After just 22 years in the New World, the newcomers were trying to tell those who had lived in the region for thousands of years where they could and could not go! But the law also stated that any Englishman who killed an unpainted Indian "shall dye for itt as well as an Indian that kills an English man," (21). The Indians maintained all hunting, crabbing, fishing and fowling rights to the region (22).

But the making of peace with the white man brought war with the Susquehannocks. In the 1670s and 1680s, the Susquehannocks and Senecas raided the Western Shore of Maryland with devastating results, nearly wiping out some tribes while sending others in search of refuge (23). The Chopticoes may have been among those ravaged, because they were certainly involved in the retaliation. In 1676, 30 Choptico Indians received English Matchcoats for aiding the colonists in the "Warre against the Susquehannough Indians" (24).

In 1672, 250 horses and Dragoons rendezvoused with the St. Mary's Militia "at the head of Choptico Bay", before journeying to Piscataway in the war against the Susquehannocks (25).

But while the Marylanders and the Chopticoes fought together and to an extent, lived in the same neighborhood as one another, there was also an increasing number of complaints being made by the Chopticoes against the English. In June of 1676, "Complaint was made by the Choptico Indians that Quahunks wife had prest from her a Gunn by Capt. Slye which is not restored her" (26). (Slye was high sheriff of St. Mary's County at that time). The weapon was replaced and Quahunk was given 300 lbs. of tobacco out of the public storehouse (27), a vivid example of the fairness which the Maryland government displayed in dealing with the Indians, a practice which seldom occurred anywhere else in New World America.

There is evidence to indicate that while the Piscataway Indian nation, of which Choptico was a part, placed itself under English rule and protection, they also were quite capable of playing one faction against the other. In 1676, when the English were seeking a peace treaty with the Susquehannocks after years of conflict, the Piscataways blocked Maryland's peace negotiations and promised to help the English attack the Susquehannocks (28).

There was also friction as well. Laws were passed that year to prohibit any officer or soldier from striking "any of the Indians or any other Indian now in amity...with his said Lordship being marching with us or in Garrison with us" (29). The offense was punishable by death.

That the Choptico Indians were faithful to their English friends was shown in the various ways in which they aided their allies. In August of 1678, a Maryland colonist named David Williams and his family were found murdered by Indians at their home in Somerset County. A Nanticoke Indian brave was arrested and found guilty of the murders, but owing to the negligence of the jailer, he escaped. On August 27th, two of the leaders of the Choptico tribe informed the governor and his council that the former prisoner was living among the Rappahannock Indians in Virginia (30). They sent two of their tribe to aid the English in an attempt to recapture the former prisoner.



JOHN SMITH'S 1607 MAP OF MARYLAND SHOWS AN INDIAN VILLAGE AT THE HEAD OF CHOPTICO BAY.



Another such incident occurred in the summer of 1679, when the Piscataways sought 20 men from the Chopticoes to help transport an Anacostan Indian to the Senecas living in the north. The Chopticoes refused the aid until they had sought and gained permission from the English to do so (31), not wishing to act without informing their allies.

By February of 1680, the devastating raids by the Susquehannocks were beginning to take their toll on the region. Only three tribes out of the Piscataway's eleven member nation now remained. They were the Mattawoman, the Nanjemoy and the Chopticoes (32). On February 19, those three tribes and the Piscataways as well, appeared before the General Assembly, appealing to their English friends for help as they were in a "distressed condition" (33). They spoke quite frankly to their English friends. The King of Mattawoman, one of the three tribes, told the Council that they had been dealt "a considerable blow from some fforeigne Indians by the loss of most of his Subjects which hath struck such dread and terror in the Piscattoway, Nanjemoy and others, our Neighbouring and Provincial Indians" (34). They expressed fear of being cut off by their enemies "if not supplied with aid and Assistance from his Lordship for their Defence and Sustenance" (35). The Indians made it very clear that they held their English friends accountable for their predicament, stating that they had "involved themselves in these troubles and Calamities by their sideing with and ffriendshipp to the English," and told them that "they Expect and crave protection" (36).

The raids had become so frequent, the Piscataways told the English that they were afraid to venture outside of their fort to plant corn for fear of being attacked (37).

The Maryland Assembly responded by issuing 30 lbs. of powder, 60 lbs. of shot and 20 barrels of corn. They also suggested that the Choptico, Mattawoman and Nanjemoy Indians move north and seek refuge with the Piscataways at their fort (38).

In May of 1680, Capt. Randolph Brandt sent word to the Council that the Indians were "very ready and willing to move (39)." The Piscataways asked for a small party of English militia to protect the women and children so that the others might venture out of their fort and plant their corn (40).

This was a time when the overall picture of aboriginal lifestyles were rapidly changing. The smaller Indian villages such as Chaptico could no longer be maintained due to the devastating raids of the enemy tribes. By the summer of 1681, the Chopticoes are listed as living with the Piscataways at their newly constructed fort in Zachiah Swamp. They lived on and off at the fort depending upon the severity of the raids which continued spuratically for the next several years.

The English, meanwhile, were rapidly taking their places. A 1681 Court case involving the non-payment of tobacco from William Chesheire to Margaret Stagg, Chesheire was ordered to pay Stagg the tobacco he owed her "att his then Dwelling plantation on Chapticoe Mannor" (41), a clear indication that there was an English manor house there as early as 1680, and there are records of English occupation in the rent rolls dating clear back to 1661.

A 1680 reference in the Court Proceedings of the Province mentions "a tenn foot Dwelling house and a forty foot tobacco house" built upon eighty acres of "Chapticoe Hundred" (42).

There is evidence that the Indians continued to live in or around Chaptico long after the English established permanent homes there. But there was also trouble brewing for Chopticoes.

In June of 1681, there was a brutal murder committed in St. Mary's County by unknown Indians. The arrests that followed implicated some Choptico Indians in the crime.

It was written that "there are lately taken and in Custody Eight Indian Prisoners suspected to have been concerned in the late barbarous murder Committed about the lower End of the Towne in St. Maries County, some of which are said and reputed to be Choptico Indians" (43). The council wrote to the King of Choptico, asking him to be present at the court proceedings (44). What followed was a thorough questioning of the eight Indians by the Maryland Assembly in which the accused were asked to outline where they had been and what they were doing at the time when the murder took place. All of the accused denied having taken part in the crime and claimed that the murder was done by the Nanjaticoes (45).

By 1686, the carefully constructed and nourished relationship between the English and the Indians began to deteriorate. We now find in the records references to the Indians being crowded out of their lands by colonists who were moving into the area.

In September of that year "William Assonam, King of Chopticoe", appeared before the Assembly and "made complaint that the English living near and round about them extreemly molest and disturb them in throwing down their Fences and destroying their corne and Provisions" (46).

A complaint six years later stated that "some English encroach upon their Land at Choptico and do them much Spoil" (47).

In 1692, new articles of peace were signed by the Indians and Maryland Assembly for peace within the region. Only now the laws prohibited any white man from carrying liquor and strong drink into the Indian villages (a law which to a large extent went unheeded), and also required the Indians to return any servants or slaves that ran away from their English masters back to the authorities (48).

What is interesting is that at the same time the Indians were reaffirming their standing with the English, the Marylanders were still having problems with some of the Indians within the region as well as from those without. The Archives are full of reports of attacks upon English colonists by "strange Indians" (49), and there were apparently Chopticoes causing mischief as well.

According to reports "There was found by Captain Richard Brightwell and his Men a Mare Belonging to Richard Thompson with an Indian Arrow Shot into her heart and dead near Charles Carters house, which is Supposed to be done by the Indians. Coll Blackistone declares that much about the time the above Mischief was done there was seen upon Clement's Island a Choptico Indian named Tom; with Bow and arrows and in a Day or two after a young Mare of the said Blackistons was found there shott with an Arrow into the Kidneys" (49).

The friction between the colonists and the aboriginals was one which developed when the elders of the Indian tribes suddenly found themselves with lessening control over the younger members of their tribes, largely due to their growing dissatisfaction with the white man. Originally, the English had noted the respect which the young men of the local tribes had for their elders. But by the 1690s, this respect was eroding away and the authority of tribal leaders was being questioned.



The younger men of the tribes, finding their traps cut by the white men, their fences knocked down and their fields trampled, began to grow disgusted with the docility of the elders toward the English (50). The tayak of the Piscataways informed the Maryland Assembly "that he had an unruly people to Govern" (51).

All of this came to a head when Maryland passed from Proprietary government to royal rule. The new royal Governor, Francis Nicholson, proved to be insensitive to the demands of the Indians as others had before him. He refused the traditional gifts from the tribal leaders, and advised the council to find a way of depriving Indians beyond Mattawoman Creek of their lands so that more tobacco could be grown (52).

The change in policy was soon very evident to the Indians. In 1697 a colonist told the Assembly that "the Choptico Indians came to his house . . . made complaint against Mr. Joshua Doyne of St. Mary's County for demanding rent of them for the land they now live on which they have enjoyed peacefully these many yeares by grant from the Lord Baltimore, and has taken from them by Violence two double matts, Bowles and basketts" (53).

From there, the decline of the Indians appears to have been very rapid. In 1697, the Piscataways moved to the hills of Northern Virginia, taking the remnants of many smaller tribes with them (54).

Ironically, the Susquehannocks, who had warred with the Piscataway for so long, had themselves been defeated soundly by the Iroquois in a battle which diminished their strength and ended their standing as a powerful force in the region. In 1701, the Susquehannocks and the Piscataways joined with the Iroquois and moved to a village on the Susquehanna River, marking the beginning of the end for the Indians in Maryland (54), although some apparently remained behind. For those that did stay, their demise was swift and sad.

The reason for the rapid deterioration of the aboriginal in the province is vividly reflected in the records, which state that "the numbers of the Indians in these parts decrease very much by reason of the Small pox a distemper they had not before the Europeans came amongst them, and by their old way of poisoning, which they are very expert in; but the greatest cause of all is their being so devilishly given to drinking, especially of Rum, for procuring they will even sell or pawne all they have" (55).

The records clearly reflect the decline of the Indian in Maryland, as a report in the Proceedings of the Council dated July 1705 reported that "the Emperor of Piscataway under whose subjection is contained Chapticoe and Mattawoman Indians, all which joined by other are said not to be above 80 or 90 in number" (56).

There are still quite a few references to the Choptico Indians in the Maryland Archives after 1705, but it was evident that the days of the aboriginal man in the region were numbered.

It is sad to think that the Indian, who lived here for thousands of years prior to the arrival of the white man, saw his society diminish and fade from view less than 100 years after the Maryland colonists arrived on the shores of the "big broad river" which once was their home.

| Choptico Hundred, 1707. |      |                  |  |       |
|-------------------------|------|------------------|--|-------|
| 1662 . . .              | 1000 | Luke Barber Esq. | See Choptico manor? In Choptico manor?   | - 11  |
| 1664.5.24               | 200  | Tho: Melton      | near the head of Choptico Bay so side  | 4/1   |
| 1665.11.12              | 400  | Luke Barber Esq. | on the main Bra. of Choptico Bay - East side of it                                   | 8/8   |
| 1665.11.12              | 1200 | Luke Barber Esq. | on the west side the main Bra. of Choptico Bay                                       | 1/4 8 |
| 1665.1.10               | 200  | Wm Rosewell      | on the back of Choptico<br>this is said to be in Choptico manor?                     | - 1   |
| 1665.1.10               | 300  | Wm Rosewell      | on the back of Choptico<br>this is said to be in Choptico manor?                     | - 5   |
| 1666.6.10               | 200  | Tho: Wardner     | no. side manor back that falls into Choptico<br>this is within the house of Westham. | - 7   |
| 1667.7.23               | 200  | Emma Turner      | near Choptico manor Branch of Potomac<br>for Wm Rosewell                             | 4/1   |

## Port Chaptico

With the passing of the Indian, Chaptico was to become part of English America. No longer were the local Indians given serious consideration when it came to acquiring land. The Maryland colonists needed land on which to grow tobacco, and they pretty much took what they wanted. Land patents after the year 1662 were granted with increasing frequency. English manor houses, many simple log structures with mud and wattle chimneys, took the place of crude Indian huts. Indian fields now abandoned were cultivated by indentured servants and eventually, by slaves, for crops such as tobacco and corn, which aboriginal man had originally taught the white man to grow.

According to a 1707 rent roll, no less than 37 land tracts within Chaptico Hundred were awarded between the years of 1661 and 1705 (1). Luke Barber was the first to acquire acreage within the hills of Chaptico, gaining a 1300 acre tract of land in 1662, and by 1665 he had increased his holdings to almost 3000 acres. (2).

The manors which sprang up in Chaptico Hundred during the latter part of the 17th century were given names which are no longer familiar today. Of the 37 titles awarded during that 43 year period, only one, Birch Hanger, granted in 1671, is still in use. The names of other English land tracts within the Chaptico region have long since passed like those who inhabited them. Some of the previous names were: Mitcham Hills, Boston, Eastham, Westham, Newtown, St. John's, Wardner's Rest, Eaglestone and Edenburgh, just to name a few (3).

Once the Indians had thinned out in the region, it did not take Chaptico long to move to the forefront. At least two historians credit the town as being the second oldest in the state of Maryland (4). The exact date marking the establishment of



Chaptico Hundred is unknown (5). Chaptico Manor was patented to Lord Baltimore in 1671 (6).

From the very beginning, Chaptico consisted largely of farmland being cultivated for the growing of tobacco. The fact that a deep bay at one point permitted ships to come up the Wicomico River and take on cargo made it a favorable location for a port town, and it served the county as such for many years.

Chaptico in the early years was considered a Protestant stronghold. It lived up to that reputation in 1689 when the infamous John Coode organized a military force there with the intention of overthrowing Lord Baltimore's Proprietary government.

Coode has been much written about concerning this stormy period of Maryland history. He was an Oxford graduate who was also a defrocked Anglican minister. He had been listed as a gentleman in his early days, but gained a reputation in England as a drunkard and a blasphemer, a reputation that followed him to Maryland, which is where he turned up somewhere around the year of 1672. Coode had married into the family of Thomas Gerard, of St. Clement's Manor, and in doing so acquired a great deal of personal wealth, mostly in land holdings. Gerard had been in the middle of an attempt to overthrow Lord Baltimore once before, and in 1681, Coode and Josias Fendall had attempted to kidnap the Lord Proprietor, but the scheme had been discovered before it could be carried out.

But where he failed in 1681 he made up for it in 1689. When King William and Queen Mary ascended to the English throne in 1689, Lord Baltimore sent a messenger to St. Mary's City which in effect, proclaimed the sovereignty of the new king and queen. The messenger, however, died on the way, and his vital message was never delivered. Protestants in Maryland, spurred on by Coode, talked of revolution, asserting that the reason Lord Baltimore had not proclaimed the new rulers was because he intended to rebel against the English throne and begin a new country in America. Coode also sowed rumors that the Indians were conspiring to join with the Catholics in rebellion against those who proclaimed the Church of England to be their faith.

His accusations were unfounded, but they were not without effect. In the summer of 1689, Coode and 700 armed rebels gathered at Chaptico and prepared to march on the capital. In July of that year they descended on St. Mary's City and took over the government without a shot having been fired.

For the next two years, Coode and his men ruled the Maryland Government. They formed the "Protestant Association", and spent that summer drawing up justifications for their actions. Coode's motives were self-serving, and when he journeyed to England as an Ambassador of Maryland, to meet the new King and Queen, he saw himself as a champion, and perhaps even fancied himself being rewarded by their majesties for his glorious rebellion over the Catholic Oligarchy of Lord Baltimore. Whatever his intentions were, they backfired dramatically. The King and Queen decided to make Maryland a Royal Colony. The decision allowed Lord Baltimore to keep his charter, title, land and fees, but he lost direct leadership of his government. The action was not what Coode had expected. He thought he would be honored or at least recognized for his accomplishments. Instead, Lord Baltimore kept his colony, and Coode returned to Maryland a bitter man. He died in 1709, but his rebellion had long-lasting effects. Religious freedom,

which had been practiced in Maryland even as it was unheard of in any other country at that time, was to be no more. Not until the American Revolution would it be restored. The persecution of Roman Catholics within a colony where men and women of all faiths had lived amicably, was suddenly enforced with ruthlessness. Chaptico, unwittingly, had been the birthplace of a rebellion that went awry and caused extreme hardships for many in St. Mary's County for years to come.

If one could consider the 17th century as a time when America was being born, then the 18th century might well be called its adolescence. The Proceedings of Maryland's General Assembly, which now met in Annapolis, still had to deal with the Indians from time to time. A 1707 reference has Kenelm Cheseldine, one of the conspirators in the Protestant Rebellion, reporting to the council that "the Chaptico Indians had lately been with him and that old Robin who managed for the Queen being very aged and not caring further to trouble himself with that Government and the Queen herself not able to rule them they had unanimously chosen Robin Montague to Govern them as their King until the two Young princes should come to age" (7).

Despite such reports, the Choptico Indians were fading fast in the region, and new faces were rapidly taking their places. One such settler in the region was Philip Key, who came to Chaptico in the early 1720s. The son of Richard and Mary Key of England, Key had been christened in the Parish of St. Paul, Covent Garden, London in 1696 (this date was according to the Old Style calendar). He was 24 years old when he came to Maryland. This was to be the great-grandfather of Francis Scott Key, the author of "The Star-Spangled Banner" (8), our National Anthem.

When King William and Queen Mary made Maryland a Royal Colony in 1689, they were astonished to find Roman Catholics with such control over the government of a Province where Catholics at that time were outnumbered by Protestants ten to one.

They also were shocked to find the Anglican Church notably absent in the Maryland Colony, and immediately set out to have the Church of England carried forth to the shores of the New World. Christ Church in Chaptico was to be one of these churches, and has often been called the King and Queen Parish. The previous Anglican Church, at which John Coode had at one time been vestryman, was located in Bushwood. A petition was drawn up to have a new church built in Chaptico to replace the old one (8). This church was to be Christ Church, and was built in 1736.

Christ Church is truly one of Chaptico's loveliest and most cherished historical sites. Legend has it that the famous 18th century architect, Sir Christopher Wren, was its designer (9). Originally, the church had doors on either side, with four aisles forming a cross in the center of the structure, as was a common feature with churches of that period.

Deep Falls was one of the fine historic homes which grew out of the colonial period. This was a time when tobacco planters were beginning to reap the benefits of their forefathers who had stayed in Maryland through often difficult times and now were prospering as the colony grew from the roots of the seeds planted 100 years before. Tobacco plantations such as the one at Deep Falls were prominent in the Tidewater region throughout the 18th century.





CHRIST CHURCH



DEEP FALLS



INDIANTOWN



SAVONA



The land was originally patented to Thomas Thomas in 1680 and was known at that time as Wales. Deep Falls was built by Major William Thomas in 1745 and remains in the ownership of the Thomas family to this day, a remarkable fact (10). This historic family was to leave an indelible impression upon the little town of Chaptico. Major Thomas was a member of the Committee of Safety for St. Mary's County, and a delegate to the Revolution Convention in 1775. His son, William Jr., also became a major in the Continental Army and was a member of the famous "Maryland Line" which guarded General Washington's retreat at the Battle of Long Island. Maryland historians have praised this famous military unit with saving Washington's Army at this crucial battle in the American Revolution.

Deep Falls has perhaps the most unique twin chimneys of any such historic home in Maryland, with spaces within the exceptional brick work allowing room for three windows on the north end of the home.

In 1747, the Maryland General Assembly enacted a law for public warehouses to be constructed within the Province for the inspection of tobacco. One of those was placed within Chaptico on the property of Philip Key, who by this time had built a home on Indiantown Farm (11).

Indian Town was built in the mid-18th century on the former land of the Choptico Indians. It is a story and a half high with four exterior walls constructed in Flemish bond. Two massive chimneys with brick-tile weatherings support the structure on either end (12).

In the mid-to-late 1700s, Bachelor's Hope was another historic home to be built on Chaptico soil. The land on which it stands was originally part of Thomas Gerard's St. Clement's Hundred. In 1667, it was conveyed to Thomas Notley, Maryland's eighth proprietary governor. Noted for its architecture, Bachelor's Hope is one of the finest, if not unusual 18th century structures still standing in Southern Maryland (13). Its design is unique, and it has often been noted for its puzzling staircase. At one time, one had to go outside of the house in order to go upstairs.

Another historic home built during this time was Red House Farm, which was constructed of Flemish bond in the mid-to-late 1700s. Yet another was Southampton, the home of the Waring family, which was built possibly in the early 1700s although some say earlier.

Willow Glen (Farm) was part of the original lands granted by Lord Baltimore to Dr. Thomas Gerard in 1650. The grant was known as Bashford Manor and comprised about 1500 acres situated between three bodies of water: Manahowic Creek to the South, the Wicomico to the west and Chaptico Bay to the north. Willow Glen was a portion of that tract of some 200 acres along the Wicomico River and Manahowic Creek. It changed hands in 1665 when Gerrard sold it to Edward Turner. The actual name of the farm is not recorded, but it is surmised that it was called Harlem since it is so called and described in the historic Ben Tippet survey books that survived the Leonardtown court house fire of 1830 — "that part of Bashford Manor called Harlem."

In 1860, Lewis E. Turner died and bequeathed the farm called Willow Glen to his wife for a life estate. At her death in 1887, the farm became tied up in legal proceedings partly because there were no children, and the various nephews and nieces forced the sale of the property. Thus after 224 years the Turner family left Willow Glen. In 1889 Oscar and Kate Hayden purchased the farm and Willow Glen

became part of the wide holdings of the Hayden family in the Chaptico District which included Bashford Manor, Savona (Bond's Rest), Neales Hill, Mill's Point, White Plains, and Red House Farm. In 1972 the present owners acquired Willow Glen from the last Haydens to own it, Nellie Hayden Johnson and Emma Hayden Gladstone. The present house is a two and a half story structure which sits 500 feet back from the Wicomico River. Construction is unique in that it is stucco over brick which is five courses thick. Three doubled-flue chimneys are enclosed in the gable walls in the typical tidewater Maryland fashion. Best educated guesses say it was built in 1825-50. The Maryland Historical Trust lists it as being 1840.

Bachelor's Hope is located a half mile from the former town of Hurry. The fifteen hundred acres of "Bashford Manor, on which the house is situated, were surveyed in 1650 for Dr. Thomas Gerrard.

Dr. Gerrard sold the property to Governor Thomas Notley in either 1667 or 1678, according to the Joshua Doyne Patent of 1683. Notley placed Bachelor's Hope in the possession of Col. Benjamin Rozier who lived there with his wife, Ann Sewall and their son Notley Rozier, until Notley's death in 1679.

By will, Bachelor's Hope was devised to Benjamin Rozier and Charles Calvert, the Third Lord Baltimore. Baltimore bought Rozier's share and in 1683 patented it to Joshua Doyne. The Doyne family owned it until 1753 when William Hammersley's name appears on the Rent Rolls as owning Bachelor's Hope. After his death, his son Francis sold it to James Edgerton (1796).

Edgerton died in 1811. Various members of the Turner family were owners until Dr. John Turner's death in 1883. In 1884, Col. Miles acquired the property and by will, devised it to Josephine Garner, his great-granddaughter. She married Truman Slingluff and in 1937 sold Bachelor's Hope to Col. and Mrs. Walter Simpson. In 1975, the National Trust for Historic Preservation accepted Bachelor's Hope, a historic house, as a gift from the Simpsons who retained the right of occupancy during their lifetime.



# Revolution

In October of 1767, Chaptico was graced by a visit from George Washington. This was before the American Revolution and Washington's commission as an officer in the Continental Army. Washington had friends in Charles County, and often had journeyed to that region from Virginia. In Chaptico, he stopped (some say slept) at a tavern in the town. The exact location of this tavern is not known, but it was thought to be near the area where the modern post office stands today.

In 1768, a census was taken of families living in Chaptico Manor, and 53 families are listed as inhabiting the region as of January of that year (17). This is an indication that even though the area was more populated by the English than at any time previous, families were still fairly scattered about.

In the years preceding the American Revolution, there was apparently a movement by some to have the tobacco warehouse located on the property of Philip Key closed down. Between the years of 1773 and 1774 there are no less than eight references in the Maryland Archives "for and against the removal of Chaptico Warehouse." It was still there in 1781, when the Archives ordered that "the western shore treasurer deliver to Philip Key, Esquire, Five hundred and thirty three hogsheads of Tobacco on Chaptico, Lewellins and Leonard Town Warehouses in St. Mary's County to be by him transported to Philadelphia and to be accounted for (18)."

The American Revolution brought to the forefront of history one Chaptico resident who fought with Smallwood's Brigade at the Battle of Long Island. Major William Thomas, son of the builder of Deep Falls, was a member of the famous brigade which earned Maryland notoriety as "the Old Line State" as Smallwood's band of men fought off the overwhelming British force with mere bayonets. It

might be noted that Catholics as well as Protestants threw off their religious quibbles to fight and die side by side in this furious battle. Two thirds of their company were slaughtered as they halted the British advance. Thomas, however, survived the carnage and following the War became a member of the Maryland House of Delegates and was president of the Maryland Senate until his death in 1813.

Another famous Chaptico resident who fought in the Revolutionary War was John Carpenter, a Captain in the Continental Army. He and his wife Susanna are buried in the cemetery at Christ Church.

When the American Revolution broke out, the Confiscation Act of 1781 gave the colonies the right to sell off British holdings in America. Chaptico Manor was the first such property sold in St. Mary's County, and was divided up for sale even before the lease holders were given preference by a law passed in 1782. The journals in which Tax Commissioners kept their records show that in the first sale of Chaptico lands, the names of the lessees or tenants-in-possession were listed as well as the names of the purchasers. In the sale which took place at Chaptico of manor lands, fourteen of the first twenty-four purchasers were either the lessees or tenants-in-possession. They purchased 2,478 acres with 945 acres going to outsiders (19).

Throughout the years in which Chaptico was a port town, there were a substantial amount of goods being imported and exported from Chaptico, as is evident in a reference from the Maryland Archives dated August 13, 1781.

The Maryland Council asked Daniel Jenifer, Esquire, "to purchase from Mr. Jesse Taylor on the best Terms you can not exceeding six shillings Currency for a shilling Sterling prime Cost in Europe the Articles mentioned below payable in Tobacco at not less than 15/ Currency p Cent and four p Cent for Casks to be delivered as soon as the Goods are received, on the warehouses for Tobacco from Chaptico upwards or in new paper Money. Fifty Pieces of oznabrigs twenty Pieces raven Duck and russia Drillings, thirty Pieces of Russia Sheeting brown and white, fifty Pieces white and Brown Dawless, fifty Pieces of white Linnen fit for soldiers, ten Pieces fir for officers, two pieces blue and two Pieces white superfine Cloths, one Piece of scarlet, one Bale of blue Duffits, fifty Mens Saddles, the threads (of) sewing Silk (20)."

Many remnants of some of the fine china and goods being brought into Chaptico have been found in local fields. They include German Rhennishware, Dutch Pottery, Tobacco pipes from Yorkshire, England, fine glass and lots of colonial glass from rum bottles.

In June of 1781, the Revolutionary War came to St. Mary's County. The Archives noted in a report from Richard Barnes of Leonardtown to Thomas Sim Lee, "On my return to this County I found that a small Ship under a Flag was near Blackistons Island (since which she has proceeded up Potowmack) and a six and thirty gun Frigate, with two schooners, laying at the mouth of St. Mary's River, where they had been for several days, and have since continued without ever attempting to land, but on St. George's Island, which they have regularly done every day. On the 13th a Brig with two Schooners appeared off the mouth of Clements Bay, and landed two barges loaded with men at Mr Harbert Blackestons House, which they burned and carryed Blackeston with them, where he has continued. The Brig and Shooners having one to the mouth of Nomany, where they have been



seen to land from this side Potomack. The object these Vessels have in view, further than plundering . . . c. I am apprehensive, is to get information, of our situation, before the arrival of the force bound to Potomack which we were informed of before I left Annapolis. I have just rec'd directions from the Council for the removal of the Tabbaco in the Ware houses all of which I shall endeavour to have removed except that in Chaptico Warehouse, which is nearly as secure, as any place we can move it to (21)."

It wasn't until the French Fleet entered the Bay that Maryland, with the aid of the French Navy, was able to clear the waterways of the British fleet (22).

In 1792, Chaptico became among the first Post Offices established in St. Mary's County. The mail delivery service was one which had developed over a number of years. Chaptico had been among three locations in the county where the mail service had originated. When America became the United States following the American Revolution, Chaptico and Leonardtown were listed as the first two post offices established (23)

## Warfare

It was when Chaptico was enjoying prosperous days as a port town that disaster struck. The British had recently defeated the French and in 1812, they were turning their sights once more towards America. Chaptico was a thriving port town by the turn of the 19th century. There was a large shipbuilding operation located there, no less than four taverns, a grist mill, an American port of entry that was enjoying all the success that the new nation had to offer. Those who lived in this quiet little town had no way of knowing that disaster was sailing up the Potomac River and would change their lives forever. They continued building new homes as they basked in prosperity. Among those constructed were Savona, which was built sometime between 1805-1815, and Birch Hanger, which was built in the early years of the 19th century.

With the outbreak of the War of 1812, British frigates returned to the Chesapeake Bay, this time with a force so large, local residents found themselves defenseless. In December of that year, the British were ordered to blockade the Chesapeake Bay. Barely five weeks had passed when a fleet of 10 warships under the direction of Rear Admiral Sir George Cockburn entered the Virginia Capes and cast anchor off its shores (1).

For the next two years, the British would pour forth the most barbaric depredations upon the helpless farmers of Southern Maryland. Homes were burned and property such as tobacco, livestock and household goods were confiscated. Slaves were marched off by the Royal Navy and their masters were bound in chains and hauled away. Southern Maryland suffered terribly during the British Invasion, but it wasn't until July 30 that Admiral Cockburn paid a visit to Chaptico Bay.

By reading a letter written from Cockburn to Vice Admiral Sir Alexandria Cochrane, one would have thought that Cockburn did little more than take a pleasure cruise up the Wicomico. He wrote to his fellow officer that "I landed at daylight with the marines about three miles below Chaptico, which place we marched to and took quiet possession of without opposition. I remained all day quietly in Chaptico whilst the boats shipped off the tobacco which was found there in considerable quantity, and at night reembarked without molestation. I visited many houses in different parts of the country we passed through, the owners of which were living quietly with their families and seeming to consider themselves and the whole neighborhood as being entirely at my disposal. I caused no further inconvenience to (them), than obliging them to furnish supplies of cattle and stock for the...forces under my orders (2)."

American reports differed quite severely from those of Cockburn's, however. According to a report published in the Alexandria Herald, it was quite evident that Admiral Cockburn and his men had accomplished something much different than the "quiet occupation" he mentioned in his letter to Cochrane.

Maryland Governor Robert Wright stated to the editors that "I passed through Chaptico shortly after the enemy left it, and I am sorry to say that their conduct would have disgraced Cannibals; the house was torn to pieces, the well which afforded water for the inhabitants was filled up, and what is worse, the church and the ashes of the dead shared an equally bad or worse fate. Will you believe me, when I tell you, that the sunken graves were converted into barbacue holes! The remaining glass of the church windows broken, the communion table used as a dinner table and then broken to pieces! Bad as the above may appear, it swindles into insignificance, when compared with what follows: the vault was entered and the remains of the dead disturbed. Yes, my friend, the winding sheet was torn from the body of a lady of the first respectability, and the whole contents of the vault entirely deranged! The above facts were witnessed by hundreds as well as myself, and I am happy to say, that but one sentiment pervaded our army...Cockburn was at the head of it; that they also destroyed the organs; that judge Key's lady who had been last put into the vault was the person alluded to, that her winding sheet was torn in pieces, and her person wantonly exposed; and that his men were exasperated to desperation by his conduct (3)."

In addition to the conduct mentioned above, the soldiers had used the church as a stable for their horses.

Humiliation also appeared to be a psychological weapon against those living in the town. According to General Philip Stewart, commander of the American forces, "the British Officers Stripped Young Ladies Entirely Naked, and obliged them to stand before them in that condition for an hour and a half; when they the British officers, at length permitted these distressed females again to clothe themselves (4)."

Another such report stated that on the 30th of July the British landed at Chaptico and "in this little village they got about 30 hogsheads of tobacco and no other plunder; the inhabitants having removed all their property out of their grasp. Yet here they made a most furious attack on every window, door, and pane of glass in the village; not one was left in the whole; the place was given up to the fury of their men, and if the prince regent had commanded in person, the victory and destruc-



tion could not have been more complete. They picked their stolen geese in the church—dashed the pipes of the church organ on the pavement; opened a family vault in the church-yard, broke open the coffins, stirred the bones about with their hands in search of hidden treasure—all this in the presence of their worthy admiral. During all this havoc, not a man was in arms within fifteen miles of them, and they worked until ten o'clock at night, before they got the tobacco on board their vessels, owing to the shallowness of the creek that leads up to Chaptico warehouse, they rolled more than half the tobacco one mile. General Stuart was encamped with the militia near sixteen miles from these free-booters: I presume he is waiting for a regular field action with the British. He has no confidence in our trees and bushes, as our militia had in the revolutionary war (5)."

The crowning irony of the desecration committed at Christ Church is the fact that the church was the King and Queen Parish, a church which belonged to the Church of England. Put simply, the British had destroyed their own church!

Pleas for guns and soldiers were conveyed to Washington, but the reply from President James Madison was that "he could not afford to protect every Southern Marylander's turnip patch (6)."

It might be noted that even as the British were desecrating the tomb of the Key family in Chaptico, Francis Scott Key, their descendant, was soon to write the Star Spangled Banner, a song that would echo the sentiment of a nation struggling to free itself from oppression, a song that lives in the hearts of every American today as our National Anthem.

The following year, the vestry of the church petitioned the Maryland Legislature to approve a lottery that they might raise enough money to repair the church which had been so ruined by the British depredations.

But Chaptico was never to be the same. The town which had served so proudly as a port town had seen most of its prominent homes and buildings destroyed by the enemy. Most were financially ruined and never recovered from the wanton destruction that had been done. With the western frontier opening up to colonization, many pulled up roots and headed west with a wagon train to Kentucky. Some would eventually return, the wilderness proving too much for them to tolerate. Most however, found the lure of free land, despite fear of attacks from hostile Indians, too good to pass up. One list which has survived the years with names of those heading for Kentucky, quite a few were from Chaptico.

## Civil War

The years that followed were obviously difficult ones for the inhabitants of Chaptico. But as time passed, prosperity eventually returned. The state of Maryland saw its second governor from St. Mary's County as James Thomas served in that capacity from 1833-1836. He died at his home at Deep Falls on Christmas Day, 1845.

As many had left for Kentucky, an influx of newcomers moved into the region. By the 1840s, new homes were being built and tobacco was back in the ground again.

Many of the fine homes that adorn Chaptico today were built during this period. Gravelly Hills was built where the colonial home of Hamburg had previously stood, and which probably had been burned by the British, which is likely as Cockburn had mentioned it in his notes as being one of the places where his men landed. Loretam, a plain frame house on the road to Maddox, was constructed in 1844. Birch Hanger, which stands today on Baptist Church Road, was built during this period by Judge Mark Chunn. A Chaptico merchant named Henry Greene Garner built a fine home in town known as Locust Grove. A Jewish Immigrant to the region built the house known by local residents as "Pervis Store", and another such structure, a two story frame structure listed only as "Chaptico House", stands directly across the road from it. The old Gough store, which stood at the center of town where all roads crossed, may have been built at this time, but the exact date of its construction is not certain. Popular legend has it being built much earlier. It became one of the sad remembrances of the town after it was bulldozed down in the late 1970s. Other homes built during this period include Willow Glen, the exact date of which is uncertain, and Red House Farm, which was built by Hezekiah Garner Hayden on the site where the previous home had stood. It is



possible that part of the original structure may have fallen prey to the deprivations of the British as well. The kitchen, however, still stands, and the rest of the house was added to the remaining structure and built atop the foundation of the previous house.

Slavery also resurfaced during this period of Chaptico history. It is known that slaves were held at Birch Hangar, Red House Farm, and Deep Falls, and very likely at many other plantations as well. Up until recent years, the remains of slave cabins could still be seen at Deep Falls. The St. Mary's Beacon during this time published countless reports of runaway slaves being sought by their masters and one notice bragged of how much money was paid for slaves at auction.

But where prosperity had returned following the War of 1812, it was soon to be threatened by the outbreak of a new war, The War Between the States. The Civil War was an exciting time for Southern Maryland. Most within this rural area were sympathizers with the Confederate movement. Many from Chaptico and other regions of St. Mary's County skipped across the Potomac and joined with Virginia forces in the war against the Union.

Among those from Chaptico who marched off with Confederate forces were George Hayden, whose parents lived at Savona, and James Waring, whose boyhood home was at Southhampton, both from Chaptico. Another was Richard Thomas of Deep Falls, whose brothers, George and William Thomas, also served in the Confederate Army.

In the months preceding the war, a St. Mary's Beacon reporter stated that recruits heading for Virginia were "being nightly conveyed across the Potomac from Herring Creek to Ragged Point (6)."

In the opening days of the War Between the States, Maryland had not officially declared itself Union or Confederate. Those in St. Mary's County, however, and the whole of Southern Maryland in general, seemed overwhelmingly in favor of secession. Throughout the spring of 1861, military organization activities were at their height. The St. Mary's Beacon carried ads asking for recruits, and in May of 1861 carried accounts of "The St. Mary's Rangers", under the command of Capt. Forrest, encamped near the village of Charlotte Hall where they were "familiarizing themselves with the hardships of camp life and perfecting themselves in the details of drill (7)."

While the Maryland Legislature called for the people of the state to work for peace between north and south, they called secession unwise. They also protested Union occupation of Maryland as unconstitutional (8).

In truth, it seemed that every right guaranteed Americans in the Constitution was violated and denied Southern Marylanders during this troublesome time. That summer, the implications of Civil War hit home with a severity that was all too real. Federal troops occupied St. Mary's County and proceeded to arrest anyone voicing opposition to their presence. The homes of many countians were entered and those within arrested, among them, Bachelor's Hope. In January of 1862, the Maryland legislature passed a law prohibiting anyone from writing an article or making speeches encouraging or promoting secession of the state of Maryland from the Government of the United States (9).

The St. Mary's Beacon, whose editor was strongly pro-south and whose publication would be severely affected by the new edict, compared it with

Maryland's past, calling it "worthy of the darkest hours of English intolerance (10)."

Political arrests were made with increasing frequency, and the Federal troops, in addition to invading many homes, stealing livestock and goods from pantries, also occupied the court house in Leonardtown, a seige which would continue until the end of the war (11).

But while the Union forces kept Southern Maryland in their grasp, they did not keep those within the county from aiding their friends across the Potomac River. Contraband such as medicines and other supplies were ferried out of Chaptico Bay, down the Wicomico and then across the Potomac under the cover of darkness.

The Civil War came to Chaptico in May of 1862 when Federal authorities imposed a curfew on the town. By order of the Federal forces, Chaptico residents were ordered to put out all lights and suspend all business by 9:30 p.m. under penalty of arrest (12).

During the early years of the war, attempts were made to recruit some of the young men from St. Mary's County into the Union Army. William J. Blackstone, lived at Friendly Hall in the Fourth District, was appointed Draft Commissioner in 1862, and was as committed to the Southern Cause as much as any man living in the county. Five Blackstones had already enlisted in the C.S.A., crossing the Potomac to do so. In correspondence to Governor Bradford, Blackstone stated that "there is not a Union man that I recognize within seven miles of my residence (12)."

After months of delay in attempting to enlist soldiers for the Union forces, the enrollment books were sent to Annapolis in October of 1862. They revealed that out of 1652 men of draft age, 467 had been dismissed on the grounds that they were physically disabled by the Medical Officer, Dr. James H. Miles of Chaptico. 120 were listed as having joined the Confederate forces or were incarcerated as prisoners at the Old Capitol Prison in Washington, D.C. (13).

Of those that did join the Union forces, the numbers were overwhelmingly Negro, mostly freed slaves. The Emancipation Proclamation, signed by President Lincoln in January of 1863, gave blacks the freedom to enlist, and they apparently did so in large numbers and fought in many significant battles for the Union Army (14).

In the summer of 1863, the War Between the States came to a horrible climax at a small town called Gettysburg, Pennsylvania. For three days, hell raged across the battlefields now immortalized in history, and St. Mary's Countians were right in the thick of it. The Second Maryland Infantry was composed of many St. Mary's men. One need only look at the names of those listed in that company to realize that this was so. Some of the names included Herbert, Goldsborough, Johnson, Thomas, Blackiston, Bailey, Knott, etc. One such soldier was George Hayden, whose parents were Hezekiah and Elizabeth Hayden, who during the war held property throughout Chaptico including Mill's Point, Bashford Manor, White Plains, Savona and Red House Farm. George had been raised at Savona. He marched with the Second Maryland Infantry as they approached the town on the morning of July 1. Many saw for the first time the gruesome horror of war. Many had fought in skirmishes and battles long before this crucial turning point of the conflict, but what they saw would never be forgotten. For some, such as George Hayden, the horror would become reality in their own lives.



One description of the fighting stated that "more than one half the distance between Fayetteville and Gettysburg had been traversed when a sound ahead as of distant thunder was wafted to the ears of the third infantrymen. The veteran knew too well what that meant; the novice scarcely noticed it, or was uncertain as to its meaning. A commotion was soon observed ahead, and presently staff officers were dashing furiously along the column. Louder, more distinct, the thunder became, and it was apparent to all that a furious battle was in progress. The command, "Close up, men; close up!" was heard on every hand, and faster grew the pace, and thus, sometimes at a double quick, eight miles were gone over, and Johnson's Division was fast nearing the field of strife, and as it did so a shocking sight met the gaze of the men, for hundreds of mutilated and dying soldiers filled the roadside. Thousands were indifferent to the sight, for they had witnessed it many times before, but most of the men of the Second Maryland had never seen it, and while it made many a face pale, the compressed lips showed the firm determination to willingly undergo the same suffering, the same death, for the cause of their beloved South as had the heroes around them (15)."

The Maryland units missed the battle that day, yet on the second day they got a taste of it, but not until darkness was falling. General Longstreet had been given orders to attack the enemy at 9 o'clock in the morning, but being in disagreement with Lee's orders did not go forth until 5 o'clock that evening. The Second Maryland had joined Ewell, who once he finally heard Longstreet's men shooting, threw his units into the fray. It was nearing dark when the battle was finally joined.

By this time the Second Maryland was part of Stuart's Brigade. According to an account of the battle, "finding that he was inclining too far to the left, General Stuart moved obliquely to the right, which movement brought the Third North Carolina and Second Maryland face to face with the enemy behind a line of log breastworks, and these two regiments received their full fire at a very short range, for, owing to the darkness, the breastworks could not be seen; at the same moment the Third North Carolina and Second Maryland received an enfilading fire from Green's New York Brigade, which was posted in an angle of the works, about three hundred yards to the right. The balance of Stuart's Brigade was on the other side of the ridge, and was not exposed to the fire at all. To make matters worse still, the First North Carolina, which was marching in reserve, believing they were being fired upon by the enemy, opened fire, by which a number of men in the two right regiments were killed and wounded.

"The Second Maryland and Third North Carolina were staggered for a moment by the enemy's fire, but, quickly recovering, pressed forward and drove the enemy out of the works. By this terrific fire in front and flank Lieutenant-Colonel James R. Herbert fell wounded in three places, and the Third North Carolina and Company A, on the right of the Second Maryland and commanded by Captain William H. Murray, suffered severely (16)."

Another account of the fateful battle noted that "the men of the Third North Carolina and Company A were falling every minute from the deadly fire of the enemy in the angle. Had the brigade been moved a hundred yards to the left over the ridge, all could have been sheltered, and many a life saved. But these brave men were kept in their exposed position and needlessly slaughtered (17)."



THE BATTLE OF GETTYSBURG



The final day of the battle proved to be the worst for the Maryland regiments. Their bravery on the battlefield is still talked about even today by local historians. When reading accounts of the fighting, one is reminded of the Battle of Long Island in the American Revolution when the men of Southern Maryland bravely charged into the fray despite overwhelming odds, believing in the cause for which they fought. Such were the odds and the circumstances surrounding that fateful day at Gettysburg.

"Filing to the left, and then to the right, all the companies of the battalion but two crossed a stone fence running parallel with the log breastworks, and about one hundred yards distant. The companies on the left of the stone fence formed on the edge of the woods, but on emerging from its cover had a field to cross without any shelter whatever, whilst the two companies on the right of the stone fence were sheltered by the woods throughout the whole charge. On our left were the three Virginia regiments and the First North Carolina.

"The line being formed, I passed along the front of the battalion and observed the expression on many faces to see if the men realized the gravity of the situation. If they did they betrayed no weakness, but to the contrary seemed eager to be led forward. It was a dreadful moment, the moment before the order was to be given that would usher so many souls into eternity.

"Presently there was heard from the right a voice, clear and distinct, and a command many of us had heard and obeyed before. It was that of the gallant Stuart. "Attention! Forward, double-quick! March!" At a right-shoulder shift the little battalion started forward to meet death and defeat. But ten feet of woods intervened before the left companies of the Second Maryland and the Virginia regiments and North Carolina came into the field and were exposed to the view of the enemy strongly posted in the woods less than two hundred yards off. The woods uncovered the men of the regiments on the left of the Second Maryland and they threw themselves upon the ground, and despite the pleadings and curses of their officers refused to go forward. Never shall I forget the expressions of contempt upon the faces of the men of the left companies of the Second Maryland as they cast a side glance upon their comrades who had proved recant in this supreme moment. But the little battalion of Marylanders, now reduced to about three hundred men, never wavered nor hesitated, but kept on, closing up its ranks as great gaps were torn through them by the merciless fire of the enemy in front and flank, and many of the brave fellows never stopped until they had passed through the enemy's first line or had fallen dead or wounded as they reached it (18)."

"But flesh and blood could not withstand that circle of fire, and the survivors fell back to the line of log breastworks, where they remained several hours, repulsing repeated assaults of the enemy, until ordered by General Johnson to fall back to Rock Creek.

"General Stuart was heartbroken at the disaster, and wringing his hands, great tears stealing down his bronzed and weather-beaten cheeks, he was heard repeatedly to exclaim: "My poor boys! My poor boys!"

"Ah! It was a sad, sad day that brought sorrow to many a poor Maryland mother's heart (19)."

These accounts, related by W.W. Goldsborough, graphically illustrate the



THE GRAVE OF GEORGE HAYDEN, WHO DIED  
AT THE BATTLE OF GETTYSBURG



desperate battle of Gettysburg, which cost so many St. Mary's County men their lives.

John F. Dent of Oakley, who kept a diary throughout the war years, made the following entry: "News of a severe battle at Gettysburg, Pa., on Wednesday, July 1st between Federal and Confederate forces (20)." And then, "further news from Gettysburg battle discloses that a great many Confederate Marylanders were killed and wounded. W. Moore of this county killed and brought home for burial tomorrow. W&B Bowling wounded. Geo. Hayden lost a leg. Tom Blackistone wounded in right arm. Lt. Thomas and brother James Wounded (21)."

George Hayden's wound was severe. When his mother, Elizabeth Hayden of Savona, heard the news of her son's injury, she made plans to travel to Gettysburg. This tale is one of a mother's love, and the iron will of the people of St. Mary's County. She threw provisions in a buckboard, and headed north, stopping at Charlotte Hall Military Academy where she grabbed her brother, Dr. J.R.T. Reeves by the arm and persuaded him to join her. He attempted to reason with his sister but to no avail. Realizing that he could not allow her to make the hazardous journey alone, he went with her. It is a stirring thought, that with the long road between Maryland and Pennsylvania paved with uncertainty, with Union forces likely to be encountered, this brave woman set forth to find her son. That she reached Gettysburg without incident is in itself a miracle, and that she was able to locate her son was another. But her valiant effort was in vain, for when she arrived, he was already gone. His wound had been mortal. He was dead when she arrived. With loving care she and the good doctor wrapped the body in a winding sheet and began the long, arduous trip back home. He was buried at Christ Church cemetery in Chaptico where his tombstone can still be seen today (22).

It is still open for debate as to who was the more fortunate, those who died at Gettysburg or those who survived. Many of the Second Maryland Infantry were taken prisoner, and although they eventually made their way back to St. Mary's County, it was far from being the manner in which they had anticipated when they marched gloriously off to war years earlier.

Following the Battle of Gettysburg, the Federal Government decided to establish a prisoner of war camp at Point Lookout. Union reports indicated that they had between 8,000 and 10,000 Confederate prisoners following the three day battle at Pennsylvania (1). By the middle of August, 1863, the first large contingents of prisoners began arriving at Point Lookout. Located on the southernmost tip of St. Mary's County, Point Lookout was the most inhospitable location for a prison camp that could have been chosen. Prisoners were denied decent lodgings. They were housed in tents, were often ragged, dirty, thinly clad and diseased. Scurvy, diarrhea and dysentery pervaded the camp, along with malaria which was contracted from the thousands of mosquitos which infected the swamps nearby. Prisoners had but one blanket between three persons and often slept on the ground for lack of a bed roll. Prisoners were not allowed to receive any gifts or supplies from the local residents. It was the closest thing to hell on earth that has probably ever existed in St. Mary's County, and many local soldiers were imprisoned there (2). It was the final degradation to be brought back to their own home, so close to their native land, and treated in such a manner. For many, it was

more than they could tolerate. Escapes were often attempted, and surprisingly enough, many were successful.

James Waring, who was raised at Southhampton in Chaptico, had attended Georgetown University and had enlisted in the fall of 1862, served in Company B in the 1st Battalion, Maryland Calvary. He and his brother Edward had enlisted together. Edward was killed in the same battle in which his brother was captured. Waring was imprisoned at Point Lookout. His father had also been imprisoned there because the Yankees who were patrolling Chaptico at that time learned that his sons had joined the Confederacy.

James, Jr. pulled off a daring escape from the prison camp by crawling under the bodies of dead men who had been piled on a wagon for burial. Once the wagon was outside of the prison compound, he was able to escape and eventually made his way back to his home in Southhampton before crossing the Potomac back into Virginia (3).

Meanwhile, Union soldiers assigned to occupy Chaptico used to search the Waring home twice a day, attempting to catch the brothers before the battle in which Edward was killed. One story is told of how they were conducting a search one evening when young Nanny Waring, a small child at that time, was awakened by the racket they were making. She was so angry that she yelled downstairs, "Who in the devil is making all that noise?" Then she realized what was happening and said, "I know! It's those damned Yankees making all that fuss! (4)

Among Chaptico merchants who were arrested by the Federal authorities for trafficking in contraband was Charles Clement Spalding, who was imprisoned at the Old Capitol Prison. He was charged with illicit intercourse and trade with the south. He was eventually acquitted of the charges, but he lost his entire stock of goods, some \$20,000 worth (5).

There were many who escaped from the prison and made their way up through St. Mary's County, many of them encountering friends in Chaptico before moving on. There are many accounts, too numerous to mention, of the kindness showed these soldiers who before they could cross back into Virginia.

There is also a story told by Dr. William Boyd about his great-grandfather, William Charles Love, a resident of Chaptico during Civil War times. In those days you had to go to Leonardtown to vote. He had been one of 17 St. Mary's Countians to vote for Abraham Lincoln during the 1860 election. In 1864, his was the only vote for Lincoln cast in the county. In the process of doing this, he had to shoot his way out of an ambush at Plank Bridge near Leonardtown in order to get home!

With the end of the war, came hardship and economic disaster for the people of Southern Maryland. President Lincoln had been assassinated and his killers pursued as far south as Charles County.





HAZEL HURST

## *The Good Old Days*

It took many years once the war had ended for prosperity to return to the Southern Maryland region. But when it did, the Chaptico that most remember today was a thriving town. By the 19th century a cluster of businesses had located around or near the Chaptico crossroads where present-day routes 234 and 238 crossed, met there by Chaptico-Hurry Road. Not far south from the town, Chaptico Wharf opened in 1870. The wharf was a landing place for steamboats in the 19th century. It was built by a group of citizens headed by Dr. John H. Turner. In 1887 there were six general merchandise stores located in the town of Chaptico. They were operated by Albert Beale, Aquilla Burroughs, Mrs. E.C. Coode, Fowler Brothers, J.J. Gough and John C. Herbert. Z.C. Hayden ran the tavern and Mrs. Eva Love a millinery. Aubrey Gardiner's owned the town mill, which continued to do a thriving business up until 1962. It was operated in the latter years by Wally and Francis Yowaiski.

Tobacco farming continued to be the way of life for those living in the Chaptico area. Through 300 years, tobacco had been the major crop of the region. Despite attempts over the years to find other crops which could take its place, tobacco continued to be king.

In the 1880s, James Walter Thomas was a physician and lawyer who lived at Deep Falls. He was descendant to the many Thomases who had served the state of Maryland so avidly over the centuries in the American Revolution, as governor,

and in the War Between the States. Thomas took it upon himself to write the history of his beloved Maryland. His highly acclaimed book, "Chronicles of Colonial Maryland", was quite accurate for its day. It was a labor of love on his part. Edelen Gough, Sr., once proprietor of Gough Store in Chaptico, helped to type the manuscript for Thomas' book, and was given one of the original copies, first printing, for his efforts. His son, Edelen Gough, Jr., now has the book in his possession.

Zach Fowler, who most in the town remember as postmaster and store owner for many years, recalled Chaptico as being a big town when he was young.

In an interview published in the St. Mary's Beacon in 1982, Mr. Fowler recalled Chaptico in the early 20th century as being an entirely different way of life than people know today. There were no automobiles. Travel was done by horse and carriage, or you walked.

"During those days people lived hard because life was hard," Mr. Fowler recalled. "Communication was limited. Telephones had not come in yet. People heard the latest news down at the post office or at the general store. In those days you had to have a blacksmith because of all the horses. Chaptico's blacksmith was named Bob Brookbank. Dr. L.B. Johnson was the physician for most, and in later years, Dr. Allie Welch lived on Chaptico-Hurry Road near the center of town. His father had been the town's undertaker.

"Back in those days," said Mr. Fowler, "all roads led to Chaptico. It gave the town a lot of prominence."

All four stores sold liquor in addition to the tavern which stood in town. This led to a lot of barroom brawls on Saturday night, according to Mr. Fowler.

Thomas Fowler and Bob Sly were local Justices of the Peace, and in those days court was held right in town. Mondays were usually the busiest day owing to the weekend fist fights. Court was generally conducted in one of the stores in town.

Mr. Fowler told a story about how justice in the old days worked. When Bob Sly started off to work, he would ask his wife how the flour was running. If she replied that it was running low, he'd reply, 'well, I'll find him guilty then', the premise being that he would use the money from the unfortunate fellow's fine to buy flour for his wife.

"People lived hard," Mr. Fowler recalled. "Everybody had their horses and carriages and just about everyone had oxen too. It was the way you got around or got your wood hauled. Back then, if you wanted to go to Leonardtown, you could pretty much expect that it was going to be an all day affair. There were no paved roads and what roads there were usually had a lot of ruts."

The distance between the two towns was one reason why so many stores were located in Chaptico. Those stores usually carried everything in the way of household goods and such. Folks who needed flour would carry their grain to Gardiner's Mill to have it ground up. In those days, there was no refrigeration. Thus, a large ice house sat in Chaptico, where in the wintertime, everyone in the town would gather together when the bay froze over, cut chunks of ice out of the frozen water and transport it back to town. There was a well at the bottom of the ice house, Mr. Fowler recalled, and the men would lay poles cut out of pine across the bottom of the ice house, and place the ice over them. They would then cover the ice with straw. When you wanted your ice, you would go in, push the straw aside, get



what you needed and replace the straw. The ice had to last the residents of the town throughout the summer months into the fall.

Mr. Fowler went to school at the little house belonging to Martin Welch.

The story goes that in the 1830s, a man living in Scotland named Martin Welch wrote to a friend of his living in Chaptico by the name of Fagan. He wrote to Fagan, telling him that he planned to come to America with his family and needed a place to live. He sent money, asking his friend, who was a carpenter, if he would build him a house. This Mr. Fagan did, building a small log cabin out of square cut, hand-hewn logs, dovetail notched on the ends. When Mr. Welch came to America, his house was built. He raised a family there, and his sons grew up to be prominent citizens of the village. Aloysius, Sr. became the town's undertaker, and Bill Welch opened a blacksmith shop which stood near the present-day Chaptico Market.

Martin Welch's house was a little school house at the turn of the century when Mr. Fowler was a young boy. In 1905, he went to school there. Henry Wingate was the school teacher at that time.

"Mr. Wingate's favorite tactic," Mr. Fowler recalled, "was getting up over your shoulder when you couldn't quite get the word he was trying to teach you and attempt to get you to say it by asking, 'Come now! What is that word?'"

"One day, the word was 'bisquit'. He kept trying to get this one boy to pronounce the word, but for the life of him, he couldn't think of the answer. 'Come now,' Mr. Wingate asked, 'what is that word?' 'I just can't think of it,' the boy replied. 'Well, what did you have for breakfast this morning?' the teacher asked, trying to get the boy to think of what it was. 'Corn bread and syrup!' the boy answered."

Education in Chaptico took place at many locations: The Martin Welch house, The little pink schoolhouse which sat on old route 234 between Chaptico and Budd's Creek, Birch Hanger College, which was a private school, the school house known



CHAPTICO SCHOOL



OLD GOUGH STORE

as Chaptico School, which stood across from the Martin Welch house on Chaptico-Hurry Road, and Longwood school on route 238 were some of the schools which can be recalled.

The center of town stood at the crossroads, where all roads once crossed. The old saying that "all roads lead to Chaptico" was indeed the truth in the old days. It was here that the old Gough store stood. Gough's Store was known as a meeting place. Located right smack dab in the middle of the village, folks would sit out on its porch in the summertime, swapping stories and discussing the latest gossip, and in the wintertime the gatherings would take place around the wood stove inside. If there was a card game going, which was always possible, the story goes that you had a hard time getting a loaf of bread because it was kept under the bread box which the men used to play cards on and they often didn't want to interrupt the game. Bread in those days was 10 cents a loaf.

The Post Office was located in the Gough Store from 1922 until 1946, when Zach Fowler took it over. Before that, Lucy B. Herriman was postmistress at a house which stood between Dr. Welch's house and Christ Church.

Across from the Gough store stood the community hall. It was the town's center of entertainment. Many plays and dances were held there, and in the early 1920s, the legendary Al Jolson performed there.

Circuses would come to town and pitch tents out by the hall. They were medicine shows as much as circuses, but they did have elephants, lions and such. But if they didn't sell enough medicine they would usually move on in a day or so.

Gypsies also frequented the town on occasion, anywhere from once to twice a year. Children were frightened of them, and they were masters at the art of thievery. The story goes that they would hypnotize the men and then pick their pockets. By the time the thefts were discovered they were usually long gone.



In the late 1920s, Chaptico saw one of the worst floods in its history. At the community hall, a dance was taking place. The storm came up so quick that before those inside knew what was happening, the water had risen up to the window sills. Men paddled rowboats right through the middle of town and carried the women out of the dance hall on their shoulders. Many people couldn't get their cars started and had to stay at the Gough's house overnight. Mary Loretta Gough Mattingly, postmistress at Chaptico today, recalls waking up the next morning to find people sleeping all over the place. "It looked like a hotel," she said.

Her uncle, Bayard Gough, was dating Nellie Farr of Maddox at the time the storm came up. He wanted to go to Maddox to see her. Folks tried to talk him out of it but he insisted and started off. He got as far as the wide stream down near Christ Church when his car was swept into the creek. The water washed him down the run. He ended up spending the night in a barn and wasn't seen until 12 o'clock the next day. He never did make it down to Maddox.

Chaptico's Community Hall belonged to a society that encompassed the Fourth District. Most of the bands that played there were string bands. Plays were often held there as well. Voting at election time was a big thing at that hall. Edelen Gough would feed the elected officials during the elections, which would draw people from far and wide. The black women would put up stands and sell barbeque pork. Everything that happened in town took place in the center of the village.

In the 1930s, a terrible storm ravaged the East Coast. The hurricane, packing gale force winds, ripped up the eastern seaboard from Florida to Maine and then came back down again. This was the same storm that sank half of St. George's Island and Point Lookout into the foamy seas. At Chaptico, it sank Chaptico Warehouse, which was located at Darby's Landing, into the bay.



BAYARD, EDELEN AND STEVIE GOUGH

Stores such as Gough's and Fowler's carried everything. Sugar, flour, molasses (Mr. Fowler recalls that it was a good half-hour's work to get a quart of molasses in the wintertime). There was candy which often was a temptation to the kids to snitch, plus an abundance of household goods.

Guy's store at Clement's was generally the clothing store, but everything else was found right in Chaptico. Edelen Gough was the eldest of three boys. His father died at an early age and his mother went blind, so he learned to fill some pretty big shoes at an early age. He managed the store from the time he was 14, working during the day and going to school at Birch Hangar, where Mr. Wingate eventually taught, in the evenings. He was a father to his brothers and a friend to all. Anyone who needed a hand could usually find a willing neighbor in Edelen Gough. His door was always open.

In 1926, Dan Davis' garage opened in Chaptico, the first ever in the community.

Many of the traditional families who lived in Chaptico are still around today. The names include Fowler, Davis, Thomas, Burroughs, Reeves, Welch, Garner, Gardiner, Owens, Hill, Gough, Guy, Pilkerton, Vallandingham, Hancock, Alvey, Brookbank, Herriman, Love, Schuhart, Yowaiski, and probably a hundred more that can't be recalled.

It wasn't until the early part of the 20th century that Chaptico finally gained a Catholic Church within its borders. Prior to Our Lady of the Wayside's construction in the 1930s, Mass for Chaptico Catholics was held at Loretta Chapel. Loretta House was where Jesuit priests throughout the region lived. It was built in 1914. Before that, area Catholics went to church at Sacred Heart in Bushwood or at St. Joseph's at Morganza. The designer of Our Lady of the Wayside was Philip Hubert Frohman, who converted to the Catholic faith and, it is said, built the chapel in Chaptico as a testimony to his faith, in 1939. Frohman was also designer of the National Cathedral in Washington, D.C.

It is apparent through reading the written records that there was conflict between Protestants and Catholics throughout Chaptico's history. Time has brought the differing faiths closer together. 20th century man has learned to accept that everyone is given to following their own beliefs, and that he is entitled to believe and pray as he will. Those of us who live in this land where religious toleration was born experience the freedom to worship as we choose, a truly blessed and significant right, one which has taken us some 350 years to work out. This is the final fruit of religious toleration.



## Legends

Every place has its legends and Chaptico is no exception. These stories are by no means fact, but are still worth the telling for they are interesting, humorous and often goose-bump inspiring.

The tale of Gristis Venture is one which takes place in the years preceding the Civil War. Gristis Venture is situated high on a hill across from the present-day site of Our Lady of the Wayside Church on route 238. There is a tale that says the British used the hill as a site upon which to locate their cannon when they invaded the town. In the years just before the War Between the States, a fine manor house was said to stand there. The man who was owner of this fine home was a farmer. Tradition has it that he would sit on the porch of his home with a spyglass, keeping watch over his slaves in the fields below. The man's wife was an invalid and in a coma for many years. She would lay in bed and look at her hands all day. Yet the farmer loved her dearly and it was a custom that when he took his wheat and tobacco down by sailing vessel to market, he would always go shopping for a diamond ring or bracelet for his wife to wear on her hands. One day the slave woman who cared for the woman came to tell the farmer that "My mistress is dead". He went upstairs, and sure enough, when he placed a mirror underneath her nose, there was no breath on the glass and no heartbeat he could detect. He had coins placed on her eyes and prepared for a funeral. He sent one of the young boys around the neighborhood with a written note declaring that she would be buried at Christ Church at sunset. The slaves built a casket, put her in it, and in time they took the casket down to Christ Church and she was buried in the cemetery.

That evening, a group of men had come over from Virginia and were in the tavern and store which stood at the crossroads. They took to drinking whiskey and

word got around of the old woman's death and the lovely diamond rings and bracelets she wore on her hands that had been buried with her.

A good dose of liquor later the men left the store, having purchased pickaxes, spades and lanterns before they departed. That night, they went to the graveyard at Chaptico Church and dug the woman's casket from the grave. They opened up the casket, brought forth her hands, and discovered the rings still upon her fingers. They tried to get the jewels off her hands to no avail. Finally, they decided to cut her fingers off to get at the treasures. To their horror, when they cut into the woman's hands, she sat straight up in her casket and moaned out loud. She turned out to be very much alive and not dead at all! Well sir, those fellows made it back to Virginia in record time!

As for the unfortunate woman, she stumbled and crawled her way back to Gristis Venture. Her husband was dozing when he thought he heard a dog whining at his door. He got up, candle in hand, to investigate. When he opened the door, there stood his wife, blood flowing from her decapitated hands. She fell to the floor, and he fell on top of her in a dead faint. The flames from the candle caught the house on fire and they both died in the blaze, one of the saddest, most tragic stories the town has to offer. The brick foundation of the house can still be seen to this day.

King Henry Hill lived in Chaptico after marrying Rose Emily Quade, his second wife. King Hill was the author's grandfather.

Granddaddy had a horse named Old Louis. In the springtime of the year, he would hook Old Louis up to the plow and till the soil for planting. After King Hill's death in the 1940s, Old Louis continued to walk the fields, row by row, as if his master was still at the plow walking behind him.



KING HENRY HILL ON 'OLD LOUIS'



My grandfather could play the fiddle and the harmonica, and there was a song he loved, called "The Baggage Coach Ahead". He always had to sing the song in bits and pieces because he did not know all of the words. One day he was walking through the woods when he found a piece of crumpled-up paper lying on the ground. He picked it up and unfolded it, and there were the words to "The Baggage Coach Ahead"!

My grandfather once had to have half of his intestines removed in an operation. After recovering, he went out to work the fields one day behind his house. He was clearing off the fenceline when he came across a black snake so large that he could hardly believe his eyes. He killed it with a pitchfork and brought it back to the house so that the others could see it, saying that he knew they would believe it unless they saw it for themselves. King Hill was six feet tall, yet he had the pitchfork slung over his shoulder and the snake was so long that it dragged on the ground behind him. It was said to be over eight feet long and big around as a quart jar in the center. The smell of that snake affected his weak stomach and made him ill for days afterwards.

Granddaddy told a story about the small town of Hurry which lies on Chaptico-Hurry Road about two miles south of Chaptico. Willie Hurry it is said, ran a tavern there on the corner. In this tavern was alledged to be dance girls and all the sinful things that were taboo in that day and age. Legend has it that a priest from Sacred Heart Church rode by one day in his horse and buggy and was appalled at what he saw taking place within the tavern. He told Willie Hurry that he wanted to see him in church on Sunday. Hurry just laughed at the priest, and all of those within the tavern made fun of him. "I want to see you in church on Sunday," the preacher said again before he rode off. Sunday came and went and Willie Hurry, of course, did not go. That week the good father paid another call to Hurry's Tavern.

"I did not see you at church Sunday morning," he told Willie Hurry, who laughed just as he had before. As those within the bar mocked him, the priest pulled a piece of white chalk from his robe and drew a cross on the floor of the tavern. "In three days," he told Willie Hurry, "this tavern will burn to the ground."

Everyone in the bar continued to laugh and mock the priest as he rode away, but three days later exactly, there was a fire in Hurry and the tavern burned to the ground. The origin of the fire was never determined.

Chaptico's history is full of such stories. There are probably more, and one day, hopefully, we can add those untold ones to those included in this humble effort. The land of the "big broad river" continues to attract some new faces, as well as the traditional families who still recall the way it used to be. The bay has long since filled in as erosion in the 19th century claimed its banks and gorged the once wide bay with silt. Yesterday is gone, but it lives on in the traditions and stories that should not be forgotten. We hope that they will be remembered, for they are part of our culture. Culture is what makes a region and its people unique. From the Indians to modern day, Chaptico remains what it has always been, a small village with a rich heritage. Some 170 years after the British Invasion, history has attempted to set things aright. The present rector of Christ Episcopal Church is an Englishman, and the kindness shown by his family to those in the area has long ago corrected any wrongs done by the British those many years ago. The circle is now

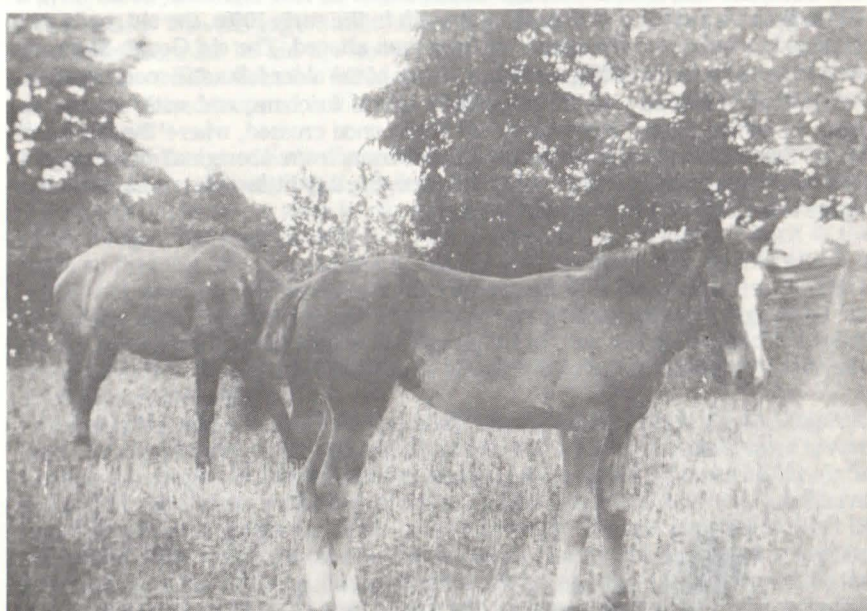
complete. They are good folks, and we are glad to have them as neighbors. As for the town, the center of the village has changed as fate and time would have it. When the new route 234 was pushed through in the early 1960s, the old roads were changed forever, and the center of town was altered. The old Gough Store was bulldozed down in the 1970s, a sad fact. Some of the older folks still mourn its loss.

But that is the way of life. Change is bound to come, and with change, the promise of the future. Here where all roads once crossed, where the big, broad river flowed, where the centuries guided man from aboriginal beginnings to colonial times and into the present, Chaptico, the tiny little village which has been home to so many, for so long, still endures.



OUR LADY OF THE WAYSIDE CHURCH  
WATERCOLOR BY GUSTAV TROIS – LOANED BY ERVA DAVIS

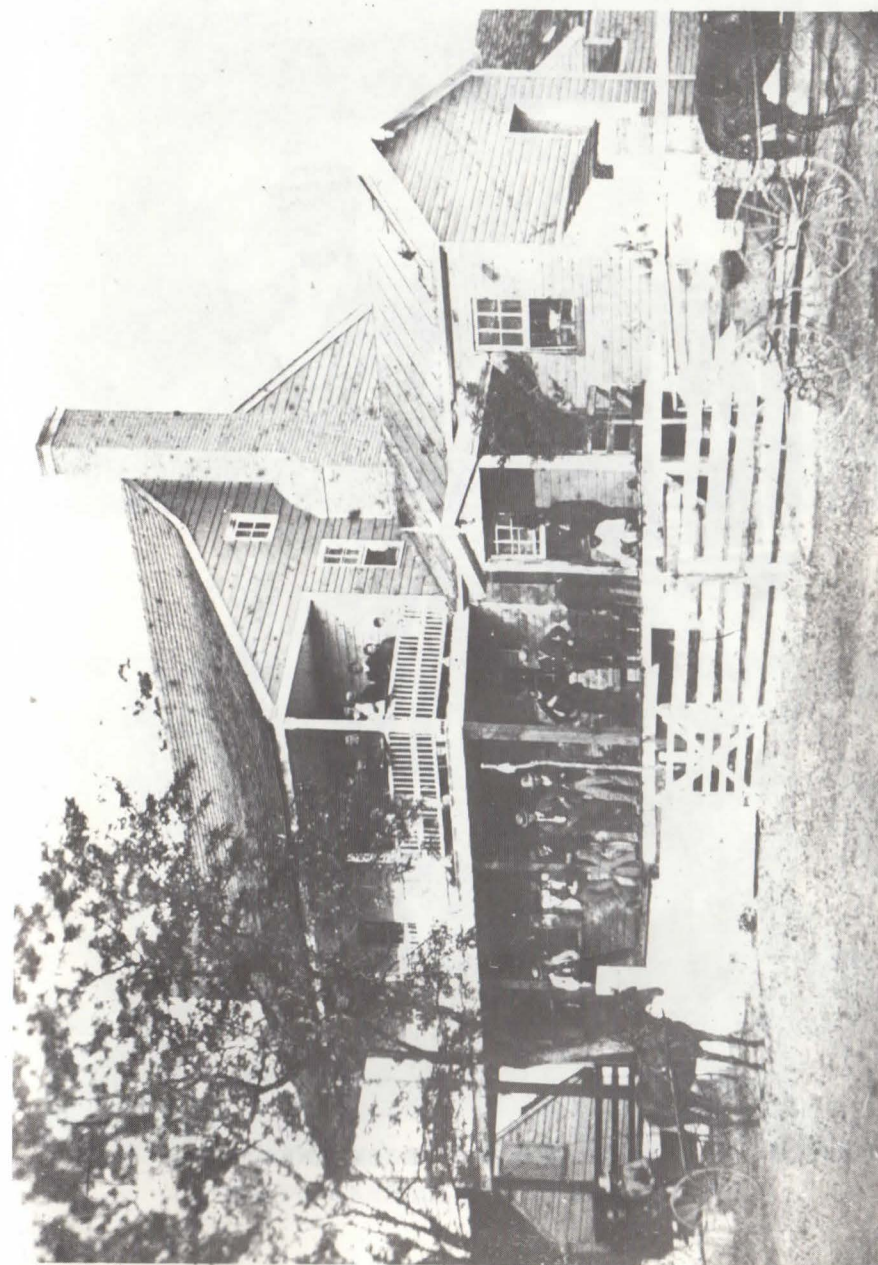




"OLD FRANK"



BLACKSMITH BARN



BURROUGH'S STORE IN CHAPTICO





MARY AND BOB BROOKBANK



BAYARD, EDELEN AND STEVIE GOUGH



DOTTY, CARROLL AND BURGESS DAVIS





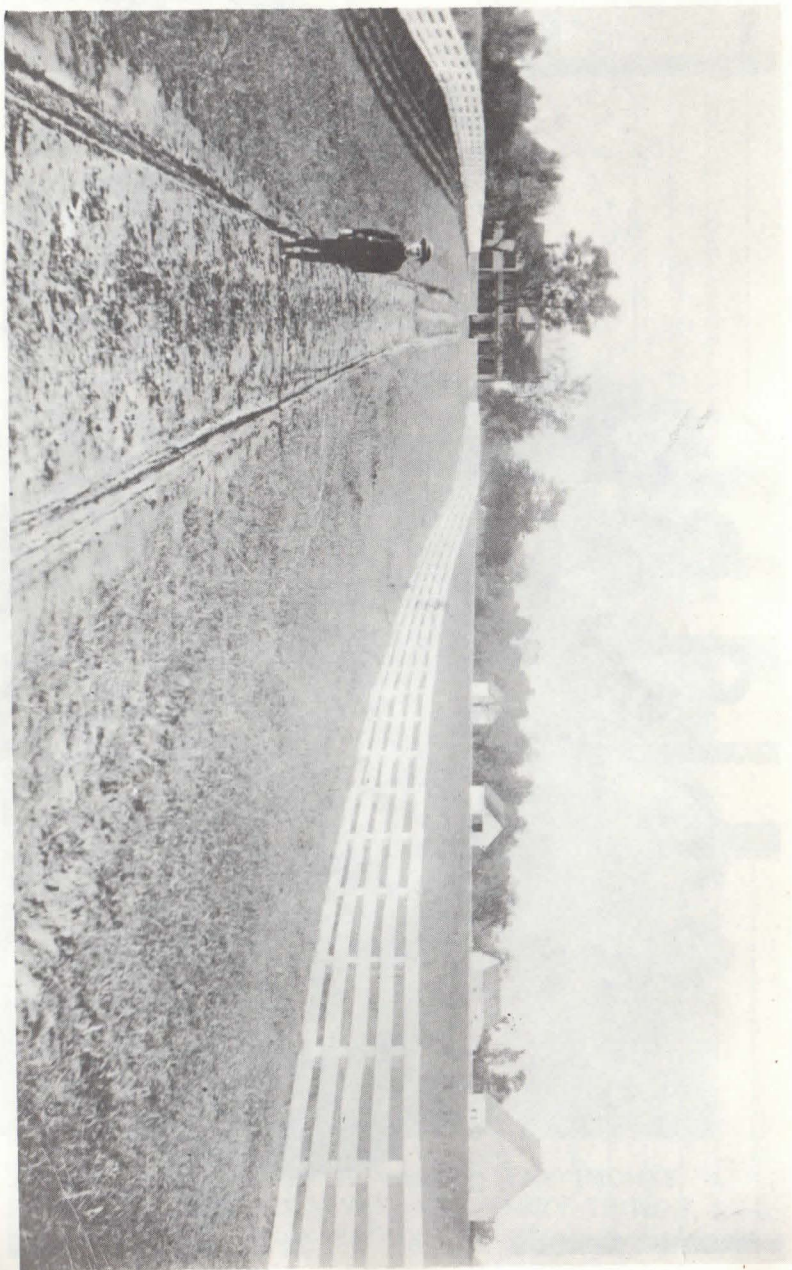
JAMES NELSON, PARRAN THOMAS, VINCENT THOMAS  
P. G. NELSON, BERNARD ALVEY, AND HARRY THOMAS  
ON A WAGON



CHAPTICO SCHOOL



ZACK FOWLER AT WHITE HALL



LEO HILL AT FOWLER STORE



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- (49) MD. ARCHIVES, Proceedings, May 10-June 9, 1692, p. 268-270.
- (50) MD. ARCHIVES, Proceedings, May 10-June 9, p. 258.
- (51) WM. & MARY QUARTERLY, Cultural Continuity Among the Piscataway, Merrill, p. 569.
- (52) MD. ARCHIVES, Vol. XX, p. 118.
- (53) WM. & MARY QUARTERLY, Cultural Continuity Among the Piscataway, Merrill, p. 569.
- (54) MD. ARCHIVES, VOL. XIX, p. 522.
- (55) WM. & MARY QUARTERLY, Cultural Continuity Among the Piscataway, Merrill, p. 569.

## 1700notes

- (1)(2)(3) CHRONICLES OF ST. MARY'S, Vol. 25, No. 12, p. 333-334.
- (4) Historian James Walter Thomas, in his CHRONICLES OF COLONIAL MARYLAND, refers to Chaptico as being "the oldest village, except St. Mary's City, in the County", p. 327. Robert E.T. Pogue, in OLD MARYLAND LANDMARKS, also makes a similar statement, p. 38.
- (5) HISTORY OF ST. MARY'S COUNTY MARYLAND, Regina Combs Hammett, p. 43.
- (6) MD. ARCHIVES, Proceedings, 1707, p. 215.
- (7) MD. ARCHIVES, Vol. XXXVII, p. 375.
- (8) HISTORIC GRAVES OF MARYLAND, p. 36.
- (9) INVENTORY OF HISTORIC SITES IN CALVERT, CHARLES AND ST. MARY'S COUNTIES, Maryland Historical Trust, p. 130.
- (10) CHRONICLES OF ST. MARY'S, Vol. 10, No. 12, p. 316.
- (11) CHRONICLES OF ST. MARY'S, Vol. 10, No. 2, p. 240-242.
- (12) MD. ARCHIVES, Vol XLIV, p. 608.
- (13) INVENTORY OF HISTORIC SITES IN CALVERT, CHARLES AND ST. MARY'S COUNTIES, Md. Historic Trust, p. 114-115.
- (14) MD. ARCHIVES, Vol. L, p. 201.
- (15) MD. ARCHIVES, Vol. L, p. 202.
- (16) MD. ARCHIVES, Vol. L, p. 202.
- (17) MARYLAND RECORDS, Baumbaugh, p. 68-71.
- (18) MD. ARCHIVES, Vol. XLV, p. 461-462.
- (19) CHRONICLES OF ST. MARY'S, Vol. (?), p. 73.
- (20) MD. ARCHIVES, Vol. XLV, p. 557.
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- (22) CHRONICLES OF ST. MARY'S, Vol. 30, No. 9, p. 483-484.
- (23) HISTORY OF ST. MARY'S COUNTY, MARYLAND, Hammett, p. 129-130.

- (1) FLOTILLA: BATTLE FOR THE PATUXENT, Shomette, p. 5.
- (2) FLOTILLA: BATTLE FOR THE PATUXENT, Shomette, p. 136.
- (3) CHRONICLES OF ST. MARY'S, Vol. 8, No. 9, p. 93-94.
- (4) CHRONICLES OF ST. MARY'S, Vol. 8, No. 9, p. 94.
- (5) CHRONICLES OF ST. MARY'S, Vol. 1, No. 4, p. 15-16.
- (6) HISTORY OF ST. MARY'S COUNTY, MARYLAND, Hammett, p. 113.
- (7) HISTORY OF ST. MARY'S COUNTY, MARYLAND, Hammett, p. 110.
- (8) HISTORY OF ST. MARY'S COUNTY, MARYLAND, Hammett, p. 110.
- (9-10) HISTORY OF ST. MARY'S COUNTY, MD., Hammett, p. 110.



- (11) HISTORY OF ST. MARY'S COUNTY, MD., Hammett, p. 111.  
(12) CHRONICLES OF ST. MARY'S, Vol. 10, No. 7, p. 279.  
(13) CHRONICLES OF ST. MARY'S, Vol. 10, No. 7, p. 279.  
(14) CHRONICLES OF ST. MARY'S, Vol. 10, No. 7, p. 280.  
(15) THE MARYLAND LINE IN THE CONFEDERATE ARMY, Goldsborough, p. 102-103.  
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(18) THE MARYLAND LINE IN THE CONFEDERATE ARMY, Goldsborough, p. 106-109.

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- (1) POINT LOOKOUT PRISON CAMP FOR CONFEDERATES, Beltzell, p. 20-21.  
(2) POINT LOOKOUT PRISON CAMP FOR CONFEDERATES, Beltzell, p. 21.  
(3) CHRONICLES OF ST. MARY'S, Vol. 9, No. 8, p. 199.  
(4) OLD MARYLAND LANDMARKS, Pogue, p. 48.  
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