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# INVENTORY OF THE CHURCH ARCHIVES OF MARYLAND

## *Protestant Episcopal: Diocese of Maryland*




Prepared by
The Maryland Historical Records Survey Project
Division of Professional and Service Projects
Work Projects Administration

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Baltimore, Maryland
The Maryland Historical Records Survey Project

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# OF MARYLAND

# PROTESTANT EPISCOPAL: DIOCESE OF MARYLAND

PREPARED BY

THE MARYLAND HISTORICAL RECORDS SURVEY PROJECT
DIVISION OF PROFESSIONAL AND SERVICE PROJECTS
WORK PROJECTS ADMINISTRATION

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Baltimore, Maryland
The Maryland Historical Records Survey Project
November 1940

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# FOREWORD

History as contended by the author of the HISTORY OF THE ENGLISH PEOPLE is not a dreary record of wars and rumors of war, but a living story of a people, economically, socially and ecclesiastically. So, the History of the Church in any State or Diocese should be a story of the "lengthening of the cords and strengthening of its stakes," in other words, its spiritual assets and financial outlay and the results of its ministrations. This History of the Episcopal Church in the Diocese of Maryland has been carefully compiled from reliable sources and gives much valuable information which can be made use of by all interested in the growth, opportunities and development of the Episcopal Church in Maryland. It is a piece of work carefully and well-done.

Bishop's House
105 West Monument Street
November 13, 1940

Edward T. Helfenstein
Bishop of Maryland

# PREFACE

The Historical Records Survey in Maryland was begun in February 1936 as part of the Federal Writers' Project. It became an independent unit of Federal Project No. 1 in October of the same year. On September 1, 1939, it became a state project, officially sponsored by the Hall of Records Commission, Dr. Morris L. Radoff, Archivist. Dr. James A. Robertson, the late State Archivist, directed the work of the project until September 1936. The present State Supervisor took charge in November following. The project has operated since July 6, 1936 under the general administrative supervision of Dr. Emma F. Ward, Director of Professional and Service Projects.

The inventories of the church archives of Maryland are part of a nation-wide series being compiled by the Historical Records Survey Program. The present volume includes all of the churches in the Maryland Diocese of the Protestant Episcopal Church; separate volumes will be issued for the Easton Diocese and the Washington Diocese. A similar program will be followed for each denomination in the State. These inventories are fundamentally designed to serve the clergy, members of religious organizations, students of the social sciences, and those engaged in genealogical research.

The basic data for this catalog were obtained by personal interviews with the rectors, registrars and other officers of the churches. The Journals of Convention and The Maryland Churchman, both publications of the Diocese, general histories of the City and State, church records, pamphlets and bulletins, local newspapers, and charter and land records of the courts were used to verify and supplement the information. Completed church entries were sent to the rectors and registrars for their comments and approval, and almost without exception these were signed and returned to us. Every effort has been made to insure absolute accuracy, but it is to be realized that, despite the most careful editing, in a work of this magnitude there are bound to be certain omissions and deficiencies.

The field work on this publication was done by numerous members of the staff of the Historical Records Survey in conjunction with their work on other phases of the program. This as well as all research work was done under the immediate supervision of the editor. The Inventory was prepared in accordance with technical instructions issued by The Washington Office of the Historical Records Survey; editorial comments and criticism were furnished by Donald A. Thompson, Assistant Archivist.

We wish to take this opportunity to acknowledge our sincere appreciation to the clergymen, registrars and vestrymen of the Protestant Episcopal Church, to the officials of the Work Projects Administration in Maryland, to the Board of Education, and to the Enoch Pratt Free Library for their assistance and cooperation. Special thanks are expressed to Bishop Helfenstein for reviewing the finished inventory, and to Rev. L. O. Forqueran, librarian of the Maryland Diocesan Library, who gave much of his time and many helpful suggestions.

November 1940 Walter F. Meyer, State Supervisor

Doris M. Rowles, Editor
Maryland Historical Records Survey Project

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List of Publications of the Maryland Historical Society

## 1. ABBREVIATIONS, SYMBOLS, AND EXPLANATORY NOTES

| | |
|---|---|
| alph. | alphabetically |
| Arch. Md. | Archives of Maryland |
| arr. | arranged |
| aver. | average |
| Bacon's Laws | compilation of the Laws of Maryland 1687-1763, by Rev. Thomas Bacon |
| Bk. | book |
| c. | about |
| Ch. | chapter |
| Charter Record | Baltimore City Charter Records |
| Chattel Record | Baltimore City Chattel Records |
| chron. | chronologically |
| Co. | county; company |
| comp. | compiler |
| Corp. | corporation |
| ed. | editor; edited |
| etc. | and so forth |
| f.b. | file box(es) |
| f.d. | file drawer(s) |
| hdw. | handwritten |
| Ibid. | the same reference |
| i.e. | that is |
| inc. | incorporated |
| MdBD | Maryland Diocesan Library, 17 East Mt. Vernon Place |
| Md. Churchman | monthly publication of the Diocese |
| MdHi | Maryland Historical Society, 201 West Monument Street |
| Md. Hist. Mag. | Maryland Historical Magazine, the quarterly publication of the Maryland Historical Society |
| Md. Laws | Acts of the General Assembly of Maryland |
| ms(s). | manuscript(s) |
| n.d. | no date |
| no(s). | number(s) |
| n. pub. | no publisher |

Abbreviations, Symbols,
and Explanatory Notes

| | |
|---|---|
| op. cit. | in the work cited |
| p., pp. | page(s) |
| ptd. | printed |
| sec. | section |
| viz. | to wit |
| vol(s). | volume(s) |
| -- | to date |

Arrangement The churches have been arranged chronologically by date of organization within the Convocations. Missions, chapels and institutions under the jurisdiction of a particular church, however, have been listed under that church. The Diocesan records have been given in the section immediately preceding the individual church entries, and histories of all Diocesan institutions currently functioning can be found in the section following the church entries.

Titles of records Titles of the Diocesan records are shown exactly as they appear on the volumes or file boxes. Where the record carried no title, a title was assigned and placed in parentheses in upper case. In the matter of individual church records, however, it was deemed advisable to assign a general title, such as "vestry records," "register," etc., rather than reproduce the exact title.

Labeling on records With regard to the Diocesan records, letters or numbers in parentheses following the number of containers indicate the exact labeling on volumes or file boxes. If no labeling is indicated, it is to be understood that there is none.

Dates of records All dates are inclusive. Inconsecutive dates indicate that the records for the missing years have not been found.

Indexing of records All copies of records kept at the Maryland Historical Society have been indexed. With the exception of these, all other indexes to records have been noted.

Measurements of records Measurements of records are given in inches. For volumes, the order is height, width, thickness; for bundles, file boxes or file drawers, the order is height, width and depth.

Condition of records The condition of records is good unless otherwise specified.

Locations All towns mentioned are in Maryland unless the state is given. The locations given for records are the locations at the time the survey was made; these are subject to change.

Abbreviations, Symbols
and Explanatory Notes

Title line of church entries The title line gives the name of the church, date it was organized, date it ceased to function, if defunct, street or town address, and county.

Entries on parishes In the entries on parishes, only the bounds of the parish as originally set up have been given. These parish bounds were taken for the most part from the Acts of the General Assembly of Maryland as recorded in the Archives of Maryland and from the Journals of Convention; in some few instances, vestry records, historical sketches compiled by Rev. Dr. Ethan Allen, and Baltimore County Court Records were used as a source. In the Maryland Diocesan Library, there are two compilations of the metes and bounds of parishes (entries lii and liii in the section on Diocesan Records), but neither of these volumes has been kept up to date.

## II. DEVELOPMENT OF THE PROTESTANT EPISCOPAL CHURCH IN MARYLAND

By authority of the royal license granted to him in May 1631 empowering him "to traffic in those parts of America for which there is already no patent granted for sole trade,"[1] William Claiborne, member of the Council and Secretary of State of the Virginia Colony, established at Kent Island on the Eastern Shore of the present state of Maryland, a trading post for commerce with the Indians of the upper Chesapeake. To this trading post colony, composed of approximately 100 persons, all of whom were members of the Church of England,[2] Claiborne brought from Virginia in 1632 the Reverend Richard James, an Anglican clergyman, to minister to the spiritual needs of the inhabitants. It is likely that these Church of England services were conducted in the small fort erected at the southern end of the island as a protection against the Indians.[3] Reverend Richard James was not the only clergyman who visited Kent Island; for in Claiborne's account books there is, along with charges for Bibles, prayer books, pewter dishes and the Reverend Mr. James' salary, a charge on March 24, 1635/36 for "5£, 16s, 8d, paid 'to Mr. Cotten Mynyster for his paines with us this yeare past.'"[4] From such a statement it appears that other Anglican clergymen from the Virginia Colony were accustomed to visit this unauthorized Kent Island settlement although their stay may not have equaled Reverend Mr. James' three year sojourn.

On June 20, 1632 the patent within which the present state of Maryland is included was issued by King Charles I of England to Cecilius Calvert, second Lord Baltimore. One section of this charter which professed "a laudable zeal for extending the Christian religion"[5] granted to the Proprietary "the Patronages and Advowsons of all churches which . . . hereafter shall happen to be built, together with license and faculty of erecting and founding churches, chapels and places of worship . . . and of causing the same to be dedicated according to the ecclesiastical laws of our kingdom of England."[6] Cecilius Calvert, himself a Catholic, desiring "to provide a refuge for English Catholics, and . . . create a fair domain for himself and his posterity, . . . realized that in the age of suspicion and distrust in which his venture had its inception the Catholics alone would never be permitted . . . to build a

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1. Hawks, Contributions to the Ecclesiastical History of the United States, II, 21.
2. Allen, Who Were the Early Settlers of Maryland, p. 5.
3. Skirven, First Parishes of the Province of Maryland, p. 2.
4. Wroth, "The First Sixty Years of the Church of England in Maryland, 1632-1692," Maryland Historical Magazine, XI, 4.
5. Hawks, op. cit., II, 21.
6. Wroth, op. cit., p. 5.

successful colony." He realized the need of Protestants working side by side with the Catholics and "in order to prevent discord between the factions, he determined upon an expedient likely to do away with all faction" -- the policy of religious liberty.[7]

The first expedition to the colony was placed under the direction of Leonard Calvert, brother of Cecilius. There is wide disagreement among historians concerning the numbers of these first colonists and their respective religious views.[8] Numbered among them, however, were two Catholic priests and two lay brothers while no Anglican clergyman was either invited or brought over to the colony.

The plan of action--religious freedom--which Lord Baltimore had previously determined upon was elucidated in the letter of instructions which he handed Leonard, his brother, as the expedition set sail from England in November 1633. On the point of religious differences, the instructions stated:

> "Impri: His Lo$^{pp}$ requires his said Gouernor & Commissioners th$^{t}$ in their voyage to Mary Land they be very carefull to preserue vnity & peace amongst all the passengers on Shippboard, and that they suffer no scandall nor offence to be giuen to any of the Protestants, whereby any iust complaint may hereafter be made, by them, in Virginia or in England, and that for that end, they cause all Acts of Romane Catholique Religion to be done as priuately as may be, and that they instruct all the Romane Catholiques to be silent vpon all occasions of discourse concerning matters of Religion; and that the said Gouernor & Commissioners treate the Protestants w$^{th}$ as much mildness and fauor as Justice will permit. And this to be obserued at Land as well as at Sea."[9]

Thus even prior to the date of settlement, religious toleration was an established characteristic of the Maryland Colony.

Reaching Point Comfort, Virginia, in February 1634, the ships sailed up the Potomac and anchored at an island which they forthright

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7. Ibid., pp. 6, 7.
8. Allen (Who Were the Early Settlers of Maryland) claims about 200 including 17 Roman Catholic gentlemen but with a large proportion non-Catholic; Hawks claims "about 200 gentlemen of considerable rank and fortune with their adherents" -- almost all "members of the Church of Rome"; Skirven claims nearly 300 colonists with the numerical majority of Anglican faith but with the principal adventurers of Roman Catholic faith; Wroth claims 17 Roman Catholic gentlemen and 300 laboring men composed of Anglican, Catholic, and heretic.
9. Wroth, op. cit., p. 7.

named St. Clement's (now Blackiston's Island).[10] Here on March 25th Mass was first celebrated by the Catholics in Maryland with Governor Leonard Calvert and his followers reciting litanies "with great emotion."[11] While there is no record of any Anglican service being held, it is extremely likely that the Protestant colonists had some lay reader conduct services of prayer and thanksgiving upon their safe arrival.

Arrangements having been made with the Indians for the purchase of their town of Yaocomico, the colonists, as is well known, assumed formal possession on March 27th, this date marking the inception of St. Mary's City.

Following Lord Baltimore's instructions — "That where they intend to settle the Plantation they first make choice of a fit place, and a competent quantity of ground for a fort within which or near unto it a convenient house, and a church or a chapel adjacent may be built, for the seat of his Lordship or his Governor or other Commissioners for the time being in his absence, both which his Lordship would have them take care should in the first place be erected, in some proportion at least, as much as is necessary for present use though not so complete in every part as in fine afterwards they may be . . . "[12] — a lot of land on the south and east side of the fort was set apart and designated the "Chapel land." Here fronting northeast on "Middle Street" near its intersection with "Mattapany" the first church to be erected by Maryland colonists was built sometime during the period from 1634 to 1638; it was constructed of brick and its measurements were 18 x 30 feet. It has been suggested that "St. Mary's Chapel," the name commonly given the church, was built by the joint contributions of Catholics and Anglicans since it was used in common between them.[13] That the Anglicans used this chapel is evidenced in the proceedings against William Lewis showing how certain servants of Captain Thomas Cornwaleys had drawn a petition against Lewis, and "intended at the Chappell that morning [July 1, 1638] to procure all the Protestants hands to it."[14] It is concluded that "the Chappell" was the one at St. Mary's, the only one known to have been in existence at that time, which for several more years continued as the sole place of worship. Here, doubtless, the lay reader officiated, strengthened by occasional visits from Virginia clergymen who married, baptized, buried, and administered Holy Communion. As early as 1639 Reverend Thomas White of Virginia while ministering at St. Mary's, officiated in the marriage ceremony of John Hallis and Restitua Tue, servants of Cornwaleys. What-

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10. Thomas, Chronicles of Colonial Maryland, pp. 9-12.
11. Andrews, Tercentenary History of Maryland, I, 63.
12. Ibid., I, 73.
13. Thomas, op. cit., p. 38.
14. Arch. Md., IV, 35.

ever rights the Protestants had in this first chapel, they were relinquished at an early date for in April 1641 lot and building were purchased by Governor Calvert.[15]

It is claimed by most historians that by 1642 there were three churches standing in Maryland which were devoted exclusively to Anglican worship. Tradition states that Trinity Church, erected on Trinity (now Smith's) Creek and later moved to St. Mary's City, was the first Anglican church to be built by the Maryland colonists. While this building may not have remained standing until the time of the Establishment (no mention being made of it in the returns from St. Mary's County in 1694),[16] its tradition was carried on; for in April 1720 the State House at St. Mary's City, having been rendered useless upon the removal of the capitol to Annapolis, was given to William and Mary Parish for use as a place of worship.[17] The history of this first Anglican church in Maryland culminates in the present Trinity Church, St. Mary's City, St. Mary's Parish. Farther up the Potomac River about four or five miles west of St. Mary's, Poplar Hill Church (now called St. George's Church, William and Mary Parish) was the second building erected for Church of England worshippers. The third Anglican church, built about the same time as Trinity and Poplar Hill Churches, was the one which Thomas Gerard is claimed to have built on his estate, St. Clement's Manor, and endowed with a glebe of one hundred acres.[18] This little chapel was erected by Gerard, a Catholic, for his Anglican wife, Susannah Snow, and her Protestant friends and servants. How long the building was used by Church of England worshippers is not known, but in 1696 the vestry of King and Queen Parish, St. Mary's County, was ordered by the Council to have determined the bounds of the "one hundred Acres of Land, Said to be given to the Church by M$^{r}$ Thomas Gerrard Sen$^{r}$,"[19] and at this time no mention was made of the existence of the chapel itself.

In these very early days of Maryland colonization there were at least two recorded cases which evidence the existence of religious liberty and the punishment of those contravening the spirit of Lord Baltimore's instructions for protection of the Protestants. In 1638 some of Captain Thomas Cornwaleys' servants who had been quartered at the home of his steward, William Lewis, an ardent Roman Catholic, were reading aloud from a book of Smith's sermons (a work which declares the Pope to be Anti-Christ and the Jesuit fathers to be Anti-Christian). Lewis, roused by this denunciation of his religion, rose in wrath, so to speak,

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15. Thomas, op. cit., p. 39.
16. Arch. Md., XX, 106.
17. Ibid., XXXVIII, 262, 268.
18. Thomas, op. cit., p. 198; Skirven, op. cit., p. 9.
19. Arch. Md., XX, 584.

claiming that the statement was a falsehood, that the book was made by the instrument of the devil and that their ministers (the Protestants') were ministers of the devil. As a protest against Lewis' scandalous speech, the two Protestant servants, Robert Sedgrave and Francis Gray, prepared a petition for protection and redress to which they intended to procure the signatures of the Protestants assembled at "the Chappell" (St. Mary's Chapel) on the morning of July 1, 1638. Captain Cornwaleys intervened and summoning his servants, proceeded to take the matter to court. As a result of this action, William Lewis was found guilty of violating the proclamation for religious freedom, was convicted for his offensive speeches, fined, and placed under bond for his good behavior in the future.[20] Again in 1642 the case against Thomas Gerard furnishes proof of the Proprietary's determination to protect the Anglican and maintain peace and unity. On March 23, 1641/42 the petition of the Protestants was read to the Assembly complaining against Mr. Thomas Gerard for taking away the key of the "Chappel" and carrying off the books. Which chapel was referred to has never been ascertained for it may have been the one erected at St. Mary's and used alike by Anglican and Catholic or it may more likely have been the one which Thomas Gerard himself endowed on his estate of St. Clement's Manor. The identity of the chapel is not important but the decision is. Mr. Gerard, being found guilty of the misdemeanor, was ordered to return both key and books, to relinquish all title to them and the building itself, and to pay a fine of 500 pounds of tobacco toward the maintenance of the first minister (Protestant) to arrive in the colony.[21] Thus under a Catholic governor and government, in cases against noted Catholic gentlemen, the Protestant won his suit and went his way protected and redressed. Harmony was prevalent and few religious dissensions were known during the early years.[22]

Despite the wise religious policy maintained by Lord Baltimore, a seed of enmity against the Catholicism of the leaders of the Maryland government was soon planted in the minds of some colonists. Encouraged by the disturbance precipitated on the colony by Richard Ingle in 1645 whereby the government was seized and the Calvert regime interrupted for several months, certain diverse inhabitants sent to the English House of Lords a petition wrongly depicting a tyrannical government maintained by the Proprietary with many forced from their religion; as a result of this petition, Parliament ordered that all offices be placed in the hands of Protestants "well affected to the Parliament."[23] While Lord Baltimore

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20. Ibid., IV, 35-39.
21. Ibid., I, 119.
22. Andrews, op. cit., I, 91.
23. Wroth, op. cit., p. 26.

avoided this order in 1645, three years later, foreseeing the coming success of the Parliamentary movement in England and desiring to retain his colony, he changed the complexion of the Maryland Council giving to it a Protestant majority and appointed the first Anglican governor, William Stone of Virginia, through whose efforts a new element was soon added to the Maryland population in the form of five hundred Puritans brought in from the Virginia Colony.

On April 21, 1649 the Maryland legislature enacted its famous toleration act known as the "Act Concerning Religion"[24] in which the policy of religious liberty proclaimed by Lord Baltimore in his instructions to the first expedition, inserted by him in the oath of office required of Maryland governors, and maintained by his representatives as witnessed in the cases against William Lewis and Thomas Gerard, reached its culmination as a legal statute. The Act itself with its prescription of penalties to be applied for nonconformity with certain beliefs — a question which Lord Baltimore had hitherto sought to avoid — was rather a limitation of the Proprietary's original broad policy than an amplification. "In other words, it clearly appears that the Act was a delimiting expression forced upon the ideals of the Proprietary and the practices of the early settlers by the menace of a powerful outside force which was inimical to the principles of toleration; and it so happened that this force was, for a while only, held off by means of this enactment, which properly appears, therefore, as a compromise between the previous liberal practice in the province and the drastic restrictions that were then threatened and which were subsequently instituted."[25]

Less than ten years subsequent to Ingle's rebellion, the Puritan element in 1654 secured control of the Maryland government and the Calvert regime was again interrupted — this time for a period of three years. One of the first acts passed during this period of Puritan control was a second "Act Concerning Religion" which annulled the toleration that had from the beginning existed in the colony, declaring that none who professed the Roman Catholic religion could be protected in the province and that liberty was not to be extended to popery or prelacy.[26] This law, which remained in effect only until the restoration of Lord Baltimore, was aimed primarily at Catholics but it also included by the word "prelacy" the Anglicans of the colony; there is, however, no record of any real persecution of Anglicans during the Puritan ascendency.

In this period when Lord Baltimore was encountering his first opposition and the policy of religious toleration was for the first time

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24. Arch. Md., I, 244-247.
25. Andrews, op. cit., I, 192.
26. Arch, Md., I, 340, 341.

being ignored and overruled, the Anglican Church in Maryland was going forward with new impetus given it in several respects. About 1650 there arrived in Maryland Reverend William Wilkinson--the first Anglican clergyman to permanently settle and officiate in Lord Baltimore's colony. Fifty years of age, he with his wife, family and servants, soon established himself in St. George's Hundred and for the succeeding thirteen years, until his death in 1663, notices of his officiating at Poplar Hill Church and at St. Mary's City are to be found. Reverend Mr. Wilkinson was soon followed by other Anglican clergymen. Reverend Dr. Ethan Allen lists the early Anglican clergymen as follows: Reverends Francis Doughty, John Yeo, John Lillingston, Robert Saunders, Duell Pead, William Mullett, Paul Bertrand, Ambrose Sanderson, John Hewitt, John Turling, Mr. Dryfield, John Matthews, Mr. Moore, Laurence Vanderbush, Mr. Clayland and Mr. Leech--all of whom are credited with serving in Maryland before the Establishment.[27]

To supplement the work of the three original Anglican churches, others were soon erected in widely scattered parts of the province. In 1652 a church was erected on Kent Island near the head of Broad Creek where the Reverend Richard James is accredited the honor of having held the first Anglican services in what is now the state of Maryland; named the "Broad Creek Church," its history is perpetuated in its successor of today--Christ Church at Stevensville. Whitemarsh Church, the ruins of which may be found near the settlement of "Hambleton" in Talbot County, is supposed to have been built about 1666. At "Gravelly" near Michaelsville on the earliest known post road between the North and South a church was erected not later than 1671 (its successor of today being Spesutia Church, Harford County); in Calvert County the predecessor of the present Christ Church was built by 1672 and Middleham Chapel was supposedly built by 1684. St. James' Church and All Hallows' Church, both in Anne Arundel County, are also credited with having been built prior to 1692. Reverend Dr. Ethan Allen in his manuscript cited above states that there were 22 places of Church of England worship in Maryland before the Establishment. This growth in the number of churches not only improved religious conditions for the Anglican colonists but in all probability served as encouragement and inducement for ministers in far away England to come to Maryland.

It may be interesting to note here some of the several Anglican endowments recorded in the Maryland Archives for the period succeeding the half century mark. Following the example set by Mr. Thomas Gerard in his endowment of 100 acres of glebe land for the chapel of St. Clement's

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27. Allen Ms., "Ministers and Churches Before 1692," kept at Maryland Historical Society.

Manor, William Marshall of St. Mary's County in 1654 gave three heifers and one-half their male increase to the maintenance of a minister in the neck of "Wicocomoco."[28] By the will of Jeremiah Eaton dated January 10, 1675/76 the first Protestant minister to preside in Baltimore County and his successors were to enjoy forever the use of a tract of land called Stoakly Mannor (alias Stoak Flemmon) consisting of approximately 550 acres.[29] Similarly Robert Cager of St. George's Hundred, in St. Mary's County, in his will made January 24, 1675/76 devised his entire estate both real and personal to the inhabitants of St. George's and Poplar Hill Hundred and their successors for the maintenance of a Protestant ministry there.[30]

Encouraged by the growth of their church and "supported in a moral sense at least by the prestige of the Church in England, the Anglicans in Maryland several times attempted to promote an establishment there, or at least to provide for the maintenance of a settled ministry. Most of these attempts seem to have been unattended by any purpose of selfishness or venality, the sole design of the promoters being to improve the moral tone of the colony and to secure for themselves the church life to which they had been accustomed in England."[31] As early as 1661 a bill entitled "Acte for Mayntenance for Ministers" was introduced in the Assembly but it was immediately voted to be "altogether insufficient and short of the thing aymed att."[32] Again in 1666 there is evidence that a similar motion was made in the Assembly for settling ministers in every county of the colony but this motion likewise came to naught.[33]

The first written plea for maintenance of a Protestant ministry may be found in the letter of John Yeo, "Minister in Mariland."[34] Dated May 25, 1676 and addressed to the Archbishop of Canterbury, this letter depicted to his Grace "the Deplorable estate & condition of the Province of Maryland for want of an established Ministry." It stated that there were 10 or 12 counties containing at least 20,000 persons and but three Protestant ministers conformable to the doctrines of the Church of England; that others pretending to be clergymen were ministering in the colony but they were qualified neither by education nor ordination to do so; that there was great need of able and learned men "to confut the gaine sayer;" that while the "Popish priests" and Quaker speakers were provided for, no provision was made "for the building up Christians in

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28. Arch. Md., X, 392, 393.
29. Ibid., XXXVIII, 248.
30. Ibid., II, 530-532.
31. Wroth, op. cit., p. 18.
32. Arch. Md., I, 404, 406.
33. Ibid., II, 86; Wroth, op. cit., p. 18.
34. Arch. Md., V, 130-132.

the Protestant Religion" and consequently many were being converted to "Popery, Quakerism or Phanaticisme;" that "the lords day is prophaned, Religion despised, & all notorious vices committed soe th$^{t}$ it [the colony] is become a Sodom of uncleaness & a Pest house of iniquity." As a cure for these detailed evils, Reverend Mr. Yeo prayed the Archbishop to prevail upon Charles, Lord Baltimore, that a maintenance for a Protestant ministry might be established and that some person might be appointed to examine the credentials of all immigrant ministers. This letter was referred to the Bishop of London and in turn presented to Lord Baltimore with the recommendation that some provision for a Protestant ministry be made. Baltimore, however, replied in his "Paper setting forth the Present State of Religion in Maryland"[35] that whereas the greatest part of the inhabitants, three-fourths at least, consisted of Presbyterians, Independents, Anabaptists and Quakers, with those of the Church of England as well as those of Roman Catholic faith being fewest, it would be extremely difficult to gain the consent of such persons to a law which would compel them to maintain ministers of a persuasion contrary to their own. Baltimore further stated that he knew of four Anglican clergymen settled with "livings" and intimated that there were others who were supported in the province by voluntary contributions of members of the Church of England faith. The petition of Reverend John Yeo was also referred to the Committee of Plantations which recommended that a census of the Protestant families in Maryland be taken and a system of voluntary contribution for the maintenance of Anglican ministers be accordingly adopted--all of which Lord Baltimore chose to ignore. Thus while Reverend Mr. Yeo's letter produced no direct result, it is important as a link in the chain of events leading toward the Establishment.

At about this same time a "Complaint from Heaven with a Huy and crye and a petition out of Virginia and Maryland"[36] was brought to the attention of the Committee of Plantations. While the petition was grossly exaggerated in its accusations against Lord Baltimore, its demands that Maryland be made a royal province and that "Protestant Ministers and free schools and glebe lands may be errected and established in every Country" furnish evidence of a growing spirit of dissatisfaction and a decided drift toward the events of 1692.

Later, in 1685, Mary Taney, wife of Michael Taney, Sheriff of Calvert County, addressed a petition to the archbishops and bishops of England picturing the state of Anglican religion in the province and praying that some plan for maintenance of an "orthodox Divine at Colvert Town" might be adopted and that some contributions toward building a

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35. Ibid., V, 133, 134.
36. Ibid., V, 134-149.

church at Calvert Town might be made by the churchmen in England.[37] Whether in response to her plea or not, during the same year, two new ministers, Reverend Messrs. Bertrand and Willymot, were sent to Maryland by allowance made from the King's bounty.

In addition to the above petitions, other complaints were made to England charging the Proprietary with partiality to the Roman Catholics and with appointing very few Protestant members to the Council. As a consequence, Charles II ordered Lord Baltimore "to put all the offices into the hands of the protestants"[38] who at this time outnumbered the Catholics by a large margin.[39] Charles II acted thus not because of his attachment to the Protestant faith but because he desired a pretext to take away the Proprietary's charter. "It is to be remembered, however, that despite the attempts of individual Anglicans to secure an established ministry in Maryland, there was no concerted effort on the part of the Church of England adherents in the colony to upset his Lordship's government or to attain by violence and disloyalty the advancement of their church's interests."[40]

With the ascension of James II, although Roman Catholic in faith, the hostility towards the chartered rights of Lord Baltimore increased and in April 1687 a writ of "quo warranto" was issued against the Maryland charter. While the matter was still in the courts, James II was forced to abdicate and William of Orange ascended to the English throne. Because of the Proprietary's absence from Maryland at this important time, because of the unfortunate death of the messenger by whom Lord Baltimore had sent an order for the Maryland government to proclaim William and Mary the lawful sovereigns of the kingdom, and because of the absurd rumor of a joint uprising by the Catholics and Indians, disquiet and anxiety prevailed in the colony facilitating to a large degree the uprising perpetrated by the notorious John Coode in which the government was seized and the "Association in arms for the defense of the Protestant religion and for asserting the rights of King William and Queen Mary to the Province of Maryland" was formed. While there was much opposition offered against the revolt, notably by many members of the Church of England who defended their Proprietary and denounced the methods of the Associators, the outcome of this historically known "Protestant Revolution" was that in 1691 King William established Maryland as a royal province and appointed Sir Lionel Copley as the head of the new government.

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37. Wroth, op. cit., pp. 23, 24.
38. Hawks, op. cit., II, 53-55.
39. Gambrall, Church Life in Colonial Maryland, p. 15.
40. Wroth, op. cit., p. 28.

Upon the arrival of Governor Lionel Copley in the province the Assembly was convened and after its passage of the Act recognizing William and Mary, its next action was the passage of the famous "Act for the Service of Almighty God and the Establishment of the Protestant Religion within this Province" by which the jurisdiction of the Church of England was extended to the Maryland Colony. Among the provisions outlined in the Act which was passed May 10, 1692 are the following:

1. "The Church of England within this Province shall have and Enjoy all her Rights Liberties and Franchises wholly inviolable as is now or shall be hereafter Established by Law."
2. The commissioners and justices of each respective county shall meet with the principal freeholders to lay out the several counties into parishes according to convenience and they shall return certificates of each parish with its bounds to the next county court.
3. The freeholders of each parish shall then meet and make choice of six men to be the vestry who are authorized to take care of all such tobacco, wares, merchandise that shall be given, granted or allowed to the use of church or ministry of the respective parish to which they belong. With the first tobacco, etc., acquired, the vestrymen shall cause a church or chapel to be erected in the most convenient part of the parish. Also they shall procure yearly from the constables a list of all taxable persons within their parish and record same among their proceedings.
4. A tax of forty pounds of tobacco per poll shall be yearly levied on every taxable person within each parish to be used after the building of the church for the benefit of the minister. Should there be no minister, the tobacco may be used for reparations to church property or other purposes determined by the vestry.
5. Vestrymen shall take any bequests into their custody and acting as a body politic apply same to the use and intent of the donor.
6. Upon the death of one of their number, the remaining vestrymen shall make choice of some other able freeholder to serve in his stead.[41]

The work of dividing the counties into parishes was straightway undertaken and during the next few years 30 parishes were created in the

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41. Arch. Md., XIII, 425-430.

10 counties,—13 parishes for the Eastern Shore and 17 for the Western.[42] The number of churches standing at the date of the Establishment has never been clearly determined. Reverend Dr. Ethan Allen claims that there were 22 places of Anglican worship in the Maryland Province during the period from 1634 to 1692; built as they were of logs, they soon became dilapidated. No doubt some of the buildings were in such poor condition at the time of the Establishment that they were not even reported as in existence.[43] According to the report on the state of affairs in Maryland made by the members of the Council July 30, 1694 at the instance of the newly-appointed governor, Francis Nicholson, there were 10 church buildings standing in 1694 in 7 of the 10 counties, Baltimore, Talbot, and Dorchester Counties being unaccounted for, and there were prospects of several more being built in the near future.[44] As to the number of ministers living and working in Maryland, it is claimed by most historians that there were from three to five in the province during the period from the time of the Establishment to the coming of Governor Francis Nicholson. It is clearly seen by the report of conditions made in 1694 that almost all of the parishes were without ministers, only Somerset County claiming one and Cecil County boasting a possible two.[45]

While Governor Copley was successful in carrying out the provisions of the Act of 1692 in so far as the establishment of parishes was concerned, it remained for the next governor, Governor Francis Nicholson, to lend the real stimulus needed for its complete enforcement. Bringing with him from England eight clergymen, he quickly saw them settled in the new parishes. He caused the arrears in the tobacco tax to be collected and used as directed by the Act. Largely through his efforts was the first St. Anne's Church erected at Annapolis, he seeing that the money collected from the "forty per poll" for 1693 and 1694 was set aside for building the church, he himself selecting the site and taking an active part in the undertaking. Foreseeing the need of a "superintendent, commissary or suffragan," he joined with the clergymen in their request to the Bishop of London for an ecclesiastical superior.

As encouragement to the clergy in their appeal to the Bishop of London and as inducement to the person who should be appointed, the Governor and General Assembly had agreed in a petitionary act to the King and Queen to annex the judicial office of commissary, heretofore at the disposal of the Governor, to this purely ecclesiastical office which was at the appointment of the Bishop. Complying with their appeal, the

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42. Ibid., XXIII, 17-23.
43. Allen Ms., "Ministers and Churches Before 1692," kept at Maryland Historical Society.
44. Arch. Md., XX, 106-111.
45. Ibid., XX, 110, 111.

Bishop of London in 1696 appointed Dr. Thomas Bray to be his personal representative in the Maryland Colony. Dr. Bray realized at once that only the poorer of the English clergy would come to America and that they would have great need of books; he therefore applied to the bishops of England for aid in compiling parochial libraries for the missionaries.[46] After securing these necessary libraries, Dr. Bray succeeded in encouraging additional ministers to come to Maryland and increased the number here to 16.[47] While he had been appointed commissary in 1696, his benevolent tasks of procuring libraries and ministers kept him in England for four years and it was not until March 1700 that he arrived in Maryland. Upon his arrival he at once directed his attention to the settlement and maintenance of the clergy. He proceeded then on a visitation and as a result found that approximately one-twelfth of the population was Catholic and one-twelfth Quaker while almost all the remainder were at least nominal adherents of the Established Church.[48] On May 23, 1700 Dr. Bray convened a meeting of the clergy at Annapolis and 17 ministers answered to their names.[49] Setting forth his views on catechising, preaching, and private ministerial acts, he proceeded to a discussion of the need for maintaining discipline among the clergy. As a result, one of the assembled clergy was charged with a crime and arrangements for his trial were made; in addition, the case of a minister who had fled to Virginia was discussed and the decision to expose his misconduct was reached. Plans for manner of preaching on days celebrating the great festivals of the Church were made and as a final move, Dr. Bray proposed that contributions be made by the Maryland clergy for maintaining a missionary among the Quakers of Pennsylvania. This convention or "visitation," as it was called, requested Dr. Bray to return to England in order to try to gain the royal approbation to the Act of 1700, a successor to the original Act of Establishment of 1692.

The Act of 1692 had been amended by additional Acts passed in 1694 and 1695,[50] and in July 1696 a new Act bearing the same title as the original one of 1692 had been passed supplanting all former Acts and notably rescinding those of 1692 and 1695.[51] To this Act of 1696 the King of England had failed to give his consent and so necessarily a new Act was passed--that of 1700.[52] As champion of this Act, Dr. Bray returned to England after his short sojourn in Maryland; he discovered

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46. Many of the Bray library books which were sent to St. Paul's Church, Baltimore, can still be seen in the Maryland Diocesan Library.
47. Perry, History of the American Episcopal Church 1587-1883, I, 138.
48. Ibid., I, 140.
49. Ibid., I, 140, 141.
50. Arch. Md., XXXVIII, 1, 2, and 37-41.
51. Ibid., XIX, 426-430.
52. Ibid., XXIV, 91-98.

that much opposition was being fomented by the Roman Catholics and Quakers who naturally bitterly opposed the Establishment and chiefly objected to the "forty per poll" since the former had adequate lands for the support of their priests and the latter boasted a free ministry. Despite Dr. Bray's efforts the Act of 1700 met the same fate as its predecessor --refusal of the royal approval. To counteract further opposition Dr. Bray published A Memorial Representing the Present State of Religion on the Continent of North America wherein he disclosed the state of religion existing in the individual colonies. Speaking of Maryland, Dr. Bray stated that the forty per poll tax amounted in some parishes to about £80 per annum but in 12 at least, the tax was not above a third of that sum. These sparsely populated parishes had built their churches, however, and thought they should have ministers. He had offered encouragement to them and felt that partly because of his promises of aid had the Act of 1700 been passed so quickly. Dr. Bray also reiterated his findings with regard to the portion of the Maryland population which was Quaker and Catholic.[53]

Realizing the pressing necessity of the King's endorsement, Dr. Bray got permission to have a bill drawn by the Commissioners of Trade and Plantation in England, who would then send it to Maryland; if the Maryland legislature should pass this bill without alteration, it was promised that on being returned to England, it would receive the King's confirmation. Such a procedure was followed and in March 1701/02 the General Assembly passed "An Act for the Establishm$^{t}$ of Religious Worsh$^{pp}$ in this Province According to the Church of England: and for the Maintainance of Ministers."[54] Noteworthy among its provisions are the following:

1. The "book of Common prayer and Administracon of the Sacraments with other Rites and Ceremonys of the Church According to the use of the Church of England; The Psalter or Psalmes of David. And Morning and Evening Prayer therein Conteyned be Sollemnly read by all and Every Minister or Reader in Every Church which now is or here after shall be settled and Established within this Province."
2. A tax of forty pounds of tobacco per poll shall be yearly assessed on every taxable person within each respective parish for the benefit of the minister of said parish. Every minister shall be required to appoint and keep a clerk and to pay his salary out of the forty per poll.

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53. Bray, A Memorial Representing the Present State of Religion on the Continent of North America, pp. 1-15.
54. Arch. Md., XXIV, 265-273.

3. All ministers shall prevent marriages considered unlawful by the Church of England and the Table of Marriages, a copy of which shall be set up in every parish.
4. There shall be select vestries in every parish to be composed of at least six. Upon death or resignation of any of the vestrymen, the parishioners who are freeholders shall meet at call of the vestry and make choice of one or more to fill said vacancy. There shall be chosen annually two new vestrymen in place of two others who will be left out, the meeting of the freeholding inhabitants for such purpose to be held on Easter Monday. The minister of a parish shall likewise be included in the vestry of that parish in which he is serving and shall be designated the principal vestryman.
5. For keeping a register of all vestry proceedings and for registering all births, marriages and burials, the vestry shall choose some fit person and provide him with appropriate record books.
6. The vestries shall be obliged to meet once monthly, the first Tuesday in every month, or as often as need shall require, and no vestryman shall absent himself without lawful or reasonable excuse under penalty of fine.
7. The vestry and other freeholding parishioners shall yearly on Easter Monday appoint two freeholders of their respective parishes to be churchwardens. Duties of churchwardens, acting with vestrymen, shall be to see that parochial charges are paid, church property kept in repair, fines and forfeitures levied.
8. In case of insufficient income to meet parish expenses, an assessment of tobacco not exceeding ten pounds per poll in any one year may be levied by the county court for use of a parish at the instance of its vestry and wardens.
9. A minister shall at no time hold more than two parishes and not two unless with consent of each vestry.
10. In parishes where there is no incumbent the vestry shall have power to appoint some sober and discreet person as a reader.

This Act was returned to England where it received the royal assent and thus the Establishment was consummated.

Under the Act of 1702, with certain later modifications, the colony lived until the time of the Revolution. While in its last section it assured certain indulgences to the Quakers and all Protestant dissenters, no such favor was bestowed upon those of Catholic faith. Because of the provision that the Book of Common Prayer be read in every church in the

province, the Roman Catholic chapels were necessarily closed. "Unquestionably the Anglicans were in a minority as compared with the whole of the non-Anglican and unaffiliated portion of the population." It is probable, however, that they outnumbered any single one of the other religions and these, with the exception of the Quakers and Roman Catholics, "united to support the legislation of establishment, knowing as they did the impossibility of securing official standing for their own sects, and recognizing the need . . . of such a moral force as the Establishment promised to provide."[55]

Under the Establishment many and varied were the functions of the vestrymen. Acting for the state they had authority in the care and erection of church buildings--it was they who determined the need for "chapels of ease;" it was they who, together with rector and churchwardens, petitioned the General Assembly for division of parishes or for assessments of tobacco to be used in repairing the already existent churches and in erecting new ones. They were given authority under an Act for restricting the planting of tobacco, to appoint tobacco counters for the several "hundreds" of their parish and at one time they nominated the provincial tobacco inspectors.[56] Acting as executive officers for the county court, the vestry had the authority of selling immoral white women and their children into slavery under the court's decree; strange as it may seem, proceeds from such sales were appropriated to the use of the parish church and there was one case when such money was used to purchase a communion service and baptismal bowl.[57] In addition to the above duties, the vestrymen, together with the rector and churchwardens, were authorized by an Act passed in 1715, to admonish certain of the parishioners found living together immorally[58] and the vestry records for these early days furnish ample proof of their use of this prerogative. The vestry was a power and influence in its parish and its usefulness and importance in the years succeeding the Establishment have never again been equaled.

While the Establishment was effected as the best way to produce better morals and good order for religion, it had certain defects which were noticeably harmful and objectionable. Its fundamental provision--that of forcing those of different faith, especially the Quaker and Roman Catholic, to support a religion which they hated--was naturally bad for the peace of the colony. But far more detrimental than this was the fact that it failed to provide an ecclesiastical superior for the Church

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55. Wroth, op. cit., p. 38.
56. Ibid., p. 39.
57. Gambrall, A Memorial of Rev. Henry Hall and Rev. W. F. Chesley, p. 8.
58. Arch. Md., XXX, 233-235.

of England in Maryland. Theoretically the Bishop of London was the superior but it was quite natural that a distance of 3,000 miles would prevent any true ecclesiastical authority. Since it became fashionable for England to send the least desirable of her clergy to her colonies, the need of an authority was even greater than it normally would have been. It was customary for Lord Baltimore, proprietary rights having been restored to the Calvert family in 1715, to select a clergyman in England and appoint him to a "living" in Maryland whereupon the Bishop of London would grant said clergyman a license and on reaching Maryland he would be inducted into his parish by the governor of the province. After such induction the Proprietary himself could not remove the clergyman nor could the Bishop of London, nominally his diocesan, "take away the meanest living in the Province."[59] Because induction had the legal effect of fastening an incumbent on a parish for life, a clergyman once inducted had nothing to fear--his "living" was assured. Consequently many of the clergy who came to Maryland came utterly lacking in missionary zeal and religious qualifications, their only aim being material profit; for besides the forty per poll there were in many cases large glebe lands and comfortable parsonages awaiting them. Often they exhibited a sad example for their parishioners, disregarding holy things, neglecting the administration of the sacraments, and at times even indulging in gambling, horse racing and excessive drinking.[60] Had a religious superior been on the ground in Maryland with ability to see conditions and with authority to remove malevolent incumbents, this evil in the Establishment could have been averted. Several attempts were made to provide a religious superior for Maryland. The majority of the clergymen, conscientious and realizing the need for close ecclesiastical supervision, were tireless in their request to the Bishop of London for the appointment of a bishop for Maryland or at least for the appointment of a commissary, none having been appointed since the departure of Dr. Bray. In 1716 the Bishop of London acceded and appointed two commissaries, both residents of Maryland--Reverend Christopher Wilkinson for the Eastern Shore and Reverend Jacob Henderson for the Western. These commissaries were successful in holding visitations of the clergy, in offering advice to the ministers and in securing information regarding parish conditions; but they lacked the real authority needed. In 1727 the Bishop of London extended an invitation to Reverend Joseph Colbatch to come to England and receive consecration as his suffragan in Maryland; but this plan was thwarted when a writ of 'ne exeat' was issued and Reverend Mr. Colbatch was prohibited by the courts from leaving Maryland. Other religious evils

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59. Thomas, op. cit., p. 175.
60. Ibid., p. 177.

were rampant in the colony because of the lack of ecclesiastical authority. The Established Church during the period from 1692 to 1776 obtained no semblance of organization; not many "visitations" or conventions took place and there was consequently little interchange of ideas. In addition no confirmations or ordinations could be performed unless two long hazardous trips across the ocean were made. Churches and graveyards were not consecrated. The need of a bishop or suffragan was felt in many ways although it was not until after the Revolution of 1776 that the Anglican Church in Maryland received the benefit of such an authority.

In the years just prior to 1776 there were in existence in Maryland 44 parishes, each having its rector and many a curate or assistant. Because many of the incumbents were Loyalists, the situation after 1776 became extremely difficult; before July 4th of that year four clergymen abandoned their parishes and returned to England.[61] Upon the adoption of the Declaration of Rights on November 3, 1776 the Establishment received its death blow for noteworthy among the provisions, section 33 declared that no person should be compelled to frequent or maintain or contribute to maintain any particular place of worship or ministry although a common and equal tax for the support of Christian religion in general could be imposed by legislature. It further stated that all churches, chapels, glebe lands, and other property then belonging to the Church of England were to remain so and that all Acts lately passed to provide for building or repairing such churches were to be executed but no more assessments were to be made by the county courts in the future. In conclusion it provided that every incumbent who remained in his parish and performed his duty was to receive his support only until November Court 1776.[62] While its material possessions were confirmed to the Maryland Anglican Church, no provision was made for maintaining them nor for the support of its ministry. Largely as a consequence of this action, many clergymen followed the example already set, some returning to England, some going to nearby states, and others turning to teaching or private interests.[63]

The Church was left without law and order and many of the churches and chapels were closed. Not until 1779 was any remedial legislation effected but in March of that year an Act for the establishment of select vestries was passed. This Act provided for vestries in each parish who were empowered among numerous things to act as trustees for the church property and to employ a minister, receiving subscriptions from all willing

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61. Allen, Protestant Episcopal Church Conventions in Maryland of A.D. 1780, 1781, 1782, 1783, p. iii.
62. Thomas, op. cit., pp. 180, 181.
63. Allen, Protestant Episcopal Church Conventions in Maryland of A.D. 1780, 1781, 1782, 1783, p. iii.

persons toward his support.[64] This law, failing to provide any stable support for ministers, did not revive the church and as a consequence, other means were employed.

The first effective step taken in Maryland toward organization was the Convention held November 9, 1780 at Chestertown, Kent County, where three ministers--Reverend Samuel Keene of St. Luke's Parish, Queen Anne's County, Reverend William Smith of Chester Parish, Kent County, and Reverend James Jones Wilmer of Shrewsbury Parish, Kent County--together with 24 of the laity met together for consultation.[65] This meeting represented only a small portion of the Anglican Church for by this time there were 47 parishes, 87 or 88 churches and chapels, and approximately 25 clergymen. A petition to the General Assembly for the support of public religion by a general and equal taxation was read and approved and a copy ordered sent to each vestry in the state. Upon their approval, the petition was to be sent to the Maryland legislature. On motion of the secretary, Reverend Mr. Wilmer, it was proposed that the church known heretofore as the Protestant Church in the Province of Maryland, be called "the Protestant Episcopal Church" and this proposal was carried out. Because of this motion of Reverend Mr. Wilmer, Maryland is accredited the honor of selecting the name which the formed "Established Church" adopted and has gone by from that time down to the present.

There is evidence that a second Convention was held in Chestertown in 1781 and that in the following year a similar program was followed in Baltimore, but of these no records remain.[66] At the celebration of the first commencement of Washington College, Chestertown, May 12-15, 1783 sundry of the "Protestant Episcopal" clergy being present, a meeting was called for discussion of alterations that would be necessary in the Liturgy, of means by which an organization might be effected, and of the manner in which a succession of the ministry might be kept up.[67] This meeting then adjourned to meet at Annapolis in August of the same year. At this adjourned Convention of the clergy a committee of six clergymen was appointed to draft an act or charter of incorporation to enable the Protestant Episcopal clergy in Maryland to hold goods, lands, or other property as a fund for providing small annuities to the widows of clergymen and for educating their children or other poor children in general as ministers of the church. This draft was accordingly prepared and later was enacted into a law by the General Assembly. The unfinished business of providing a mode of succession in the ministry was brought forward and

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64. Hanson, Laws of Maryland, 1779, Ch. IX, March session.
65. Allen, Protestant Episcopal Church Conventions in Maryland of A.D. 1780, 1781, 1782, 1783, pp. 4-9.
66. Ibid., pp. 10, 11.
67. Ibid., pp. 11-13.

the result was the election of Reverend Dr. William Smith, veteran president of the Chestertown Convention of 1780, to the Maryland Episcopate. It was further agreed that until regular ordinations could be provided for, three clergymen should be appointed for each Shore to examine candidates for Holy Orders and recommend those worthy as readers in parishes lacking an incumbent. As a final move the "Declaration of certain fundamental rights and liberties of the Protestant Episcopal Church of Maryland" was agreed on and subscribed to by each of the clergy present. This declaration claimed the right of the Protestant Episcopal religion to "compleat and preserve herself as an entire Church, agreeably to her ancient Usages and Profession," to continue to enjoy the three orders of ministers, i.e., bishop, priest, and deacon, and to revise the Liturgy. It was then agreed that another meeting should be convened in June 1784 to which the vestries should all be invited to send delegates thus sanctioning the attendance of the laity.[68] These Conventions which were held in Maryland from 1780 to 1788 and which were so instrumental in laying the foundation of the Protestant Episcopal Church here have the distinction of being the first of such meetings to have been held in any of the thirteen colonies after the Revolution.[69]

During the following years Conventions were held at least once yearly and in some cases even more often. Plans for ecclesiastical government, definition of duties of ministers, rights of both clergy and laity in general conventions were discussed, canons and rules regarding the same were formulated and adopted, superintending and standing committees were appointed, accounts of material property of the parishes were requested, abstracts of convention proceedings were ordered printed and distributed.

Because the consecration of Reverend Dr. William Smith had never been effected due to the influence of Tory opposition and to offenses taken in Maryland, it was resolved at the Convention held in June 1791 at Baltimore Town that notice be given to members of the Church that at the next annual meeting the Convention would proceed to the election of a bishop. Accordingly at the Convention held at Annapolis in May-June 1792 Reverend Dr. Thomas John Claggett was unanimously chosen for the Maryland Episcopacy.[70] It was likewise unanimously resolved that the act of consecration be performed by Bishop Samuel Seabury of Connecticut, Bishop William White of Pennsylvania, Bishop Samuel Provoost of New York, and Bishop James Madison of Virginia. With the approval of the General Con-

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68. Ibid., pp. 13-16 and Journal of Convention, 1788, pp. 1-3.
69. Allen, Protestant Episcopal Church Conventions in Maryland of A.D. 1780, 1781, 1782, 1783, p. 1.
70. Journal of Convention, 1792, pp. 9, 11.

vention held in New York in 1792, Dr. Claggett was duly consecrated September 17th of that year at Trinity Church, New York. He was the first Bishop ever consecrated in the United States, his consecrators having returned to England and Scotland for the ceremony of their own consecrations.

Because the Act passed in 1779 for establishing select vestries and the supplements thereto had proved inadequate to the exigencies of the Protestant Episcopal Church in Maryland, a new "Act for the establishment of vestries for each parish in this state" was passed by the General Assembly at its session held in November 1798.[71] This Act was very similar to its predecessor. Among its numerous provisions, it defined the qualifications needed for the right to vote in the Easter Monday vestry elections; it fixed the number of the vestry at eight with the addition of the rector; it defined specific times at which regular vestry meetings should be held and provided for special meetings; it gave to the vestry as trustees an estate in fee simple in the church and all its property with power to manage said property; it provided for the election of churchwardens by the vestrymen and prescribed their duties; it granted the vestry power to choose and employ ministers and if necessary, to take in subscriptions for the ministers' support; it required the vestry of each parish to appoint a register [registrar] whose duty should be to keep a record of the vestry proceedings and also a register of all baptisms, marriages and funerals of free persons in his respective parish; it granted to the registrar the custody of the registers of baptisms, marriages and funerals; it incorporated each vestry as a body politic with ability to purchase and hold property, to receive all gifts and bequests and administer same, to sue and be sued; it enabled the Convention of the Protestant Episcopal Church to divide or unite parishes and to constitue new ones. This law passed in 1798 with minor alterations[72] has continued in force

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71. Kilty, Laws of Maryland, 1798, Ch. XXIV, November session.
72. The Vestry Act has several times been amended by the Legislature. The Act of 1802, known as the General Religious Corporation Law, modified the powers of churchwardens; the Act of 1823, Ch. 189 made an amendment regarding time and place of parish meetings to elect vestrymen; the Act of 1827, Ch. 20 provided for two or more clergymen in a parish when such need should arise; the Act of 1828, Ch. 136, s. 3, dispensed with the necessity for vestry meetings on stated days or at particular places; the Act of 1833, Ch. 196 amended the provision of the Vestry Act with respect to certificates of birth, marriage and burial, making such certificates admissable in evidence though not under seal where the vestry had not procured a seal; the Act of 1892, Ch. 702 provided that all parishes constituted both previously and thereafter under the Vestry Act should record a certificate of their association, but this Act was repealed in 1900; and the Act of 1922, Ch. 50 provided for extending the right to vote to women upon petition of individual parishes or congregations to the Convention (Journal of Convention, 1939, pp. 56, 59, 62).

down through the years and its basic principles remain the law of the Maryland Protestant Episcopal Church to this present day.[73]

The Vestry Act related only to Episcopal Churches, but it was shortly succeeded by the Act of 1802 which provided for incorporating every Christian church or congregation in the state. Some of the Episcopal Churches after 1802 incorporated under this more general Law. Churches in union with the Protestant Episcopal Convention of the Maryland Diocese have been created then in three ways--by division of parishes by the Convention acting under authority given by the Vestry Act of 1798, by formation under the General Religious Corporation Law of 1802, and by separate Act of Legislature.[74]

Under these Acts the Episcopal Church began indeed to recuperate from the severe blow of the Revolution. As a substitute for the forty per poll the vestry adopted the plan of a subscription of the parishioners and by such means chapels were built, churches repaired, and ministers supported. In addition to the subscription lists, money was raised in many parishes by a system of pew rents. The Conventions which had been started in 1780 continued as an integral part of the new system, one being held yearly; to these Conventions each parish was requested to send not only its rector but a lay delegate as well. In 1840 the Convention itself was incorporated under name of the Convention of the Protestant Episcopal Church of the Diocese of Maryland.[75]

From the time of the consecration of Bishop Claggett, all of the territory of Maryland and what was later constituted as Washington was included in one diocese served by one bishop, but as the years went by it became clear that this territory known as the Diocese of Maryland was too extensive and that a division was necessary. In the Convention held in 1866 notice was given that the subject of dividing the Diocese would be presented at the next Convention.[76] The Right Reverend William Rollinson Whittingham, Bishop of Maryland at the time, in his address to the Convention of 1867 advocated such a plan and heartily promised his approval. A memorial from the clergy and laity of the Eastern Shore requesting that that part of Maryland should be made a new diocese was presented and the consent of the Convention to such a division was given.[77] At the meeting of the General Convention held in 1868 the said division was ratified and

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73. For a detailed discussion of the Vestry Act see the Report of the Committee on Legal Aspects of Proposed Woman's Suffrage for the Election of Vestrymen in Journal of Convention, 1939, pp. 56-64.
74. Md. Laws, 1802, Ch. CXI, November session; Journal of Convention, 1939, pp. 58, 59.
75. Md. Laws, 1840, Ch. LXVII, December session.
76. Journal of Convention, 1866, p. 11.
77. Ibid., 1867, pp. 10-12, 110-112.

the new diocese received into union.[78] Thus all that portion of Maryland lying east of the Chesapeake Bay and the Susquehanna River, embracing the Counties of Cecil, Kent, Queen Anne's, Caroline, Talbot, Dorchester, Wicomico, Somerset, and Worcester, was made into a new diocese called the Diocese of Easton (see forthcoming Inventory of Protestant Episcopal Church Archives in Maryland: Diocese of Easton).

While at this same time there was talk of a second division by which Washington and the Potomac counties might be set off as another diocese, no action was taken. This matter, however, was not allowed to fade entirely from the foreground of affairs for there were many who felt that Washington should be a separate see served by its own bishop. In 1893 the Right Reverend William Paret, then Bishop of Maryland, in his address to the Convention advocated a division of the diocese requesting only such fair division of the territory and work as should create two equal burdens and such honorable provision for each bishop's support as should forbid his becoming a burden on parish and people. A committee was appointed to consider such a program and as a result of their counsel it was resolved by the Convention of 1894 that the District of Columbia together with the four Maryland Counties of Prince George's, St. Mary's, Charles, and Montgomery be erected into a new diocese.[79] This action was ratified by the Convention of 1895 and in turn approved by the General Convention which met that year.[80] The new diocese was named the Diocese of Washington and its present flourishing condition furnishes ample proof of the wisdom of the action consummated in 1895 (see Inventory of Church Archives of the District of Columbia, Protestant Episcopal: Diocese of Washington, 2 vols.).

As the final step in the development of the Protestant Episcopal Church in Maryland may be taken the movement started in 1908 to provide a Cathedral Church and Foundation at Baltimore for the parishes and churches which had remained to constitute the Diocese of Maryland. Plans were straightway undertaken and it was determined to erect a Synod Hall as the first building of the Cathedral unit. This Hall was started in 1909, but due to financial straits and the upheaval of the World War, the structure was not completed until 1932. The Synod Hall, designated as the Pro-Cathedral, is the only building which has thus far been erected as part of the Cathedral Foundation; and it stands today not only as the latest step in the time-honored progress of the Maryland Episcopal Church, but as a present incentive for its continued growth and development.

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78. Journal of General Convention, 1868, pp. 88, 189.
79. Journal of Convention, 1894, pp. 19, 82-88.
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## III. SUCCESSION OF BISHOPS IN THE DIOCESE OF MARYLAND

1. Rt. Rev. Thomas John Claggett

Born in Prince George's County, Maryland, on October 2, 1742; graduated at The College of New Jersey, Princeton, in 1762; received training for Holy Orders from his maternal uncle, the Rev. John Eversfield, D.D.; ordained deacon September 20, 1767 and priest October 11, 1767 by the Rt. Rev. Richard Terrick, D.D., Bishop of London, in the chapel of Fulham Palace; received degree of Doctor of Sacred Theology from his alma mater in 1787 and degree of Doctor of Divinity from Washington College, Maryland, in 1792; consecrated bishop September 17, 1792 in Trinity Church, New York; made chaplain to the United States Senate at Washington in 1800; died at Croom, Maryland, on August 2, 1816.

Works: Few occasional sermons, pastoral letters and addresses to his Convention.

2. Rt. Rev. James Kemp.

Born in Keith Hall Parish, Aberdeenshire, Scotland, on May 20, 1764; graduated at Marischal College, Aberdeen, in 1786; emigrated to Maryland in 1787; studied theology under the direction of the Rev. John Bowie, D.D., rector of Great Choptank Parish, Maryland; ordained deacon December 26, 1789 and priest December 27, 1789 by the Rt. Rev. William White, Bishop of Pennsylvania, in Christ Church, Philadelphia; received degree of Doctor of Divinity from Columbia College, New York, in 1802; consecrated suffragan bishop to Bishop Claggett September 1, 1814 in Christ Church, New Brunswick, New Jersey; elected provost of the University of Maryland in 1815, which office he retained until his death; became bishop in 1816 upon the death of Bishop Claggett; died October 28, 1827 due to injuries received when the stagecoach in which he was returning from Philadelphia was upset.

Works: Several addresses to his Convention; Sermon on the Death of Washington, 1800; Sermon before the Convention of the Diocese of Maryland, 1803; Sermon before the Free Masons, 1806; Tract on Conversion, 1807; Letters in Vindication of Episcopacy, 1808; Sermon on Death-Bed Repentance, 1815; Sermon on the Death of Bishop Claggett, 1816; Sermon before the General Convention, 1821; Address to Students of the General Theological Seminary, 1825.

3. Rt. Rev. William Murray Stone

Born in Somerset County, Maryland, on June 1, 1779; graduated at Washington College, Kent County, Maryland, in 1799; studied theology under the direction of the Rev. George Dashiel of Baltimore; ordained deacon May 17, 1802 and priest December 27, 1802 by the Rt. Rev. Thomas John Claggett in St. Paul's Church, Prince George's County; received degree of Doctor of Divinity from Columbia College, New York, in 1830; consecrated bishop October 21, 1830 in St. Paul's Church, Baltimore; died February 26, 1838.

Works: A Charge to the Clergy and Laity of Maryland, 1831; Pastoral Letter to his Diocese, 1835; Sermon before the General Convention, 1835.

4. Rt. Rev. William Rollinson Whittingham

Born in New York City on December 2, 1805; received his education privately, chiefly from his mother; graduated at the General Theological Seminary, New York, in 1825; ordained deacon March 11, 1827 by the Rt. Rev. John Henry Hobart, Bishop of New York, in Trinity Church, New York; ordained priest December 17, 1829 by the Rt. Rev. John Croes, Bishop of New Jersey, in St. Mark's Church, Orange, New Jersey; became professor of Ecclesiastical History in the General Theological Seminary in 1836, which position he held until his elevation to the Episcopate; received degree of Doctor of Divinity from Columbia College, New York, in 1837; consecrated bishop September 17, 1840 in St. Paul's Church, Baltimore; received degree of Doctor of Laws from St. John's College, Annapolis, Maryland, in 1859; died at Orange, New Jersey, on October 17, 1879.

Works: Editor of The Family Visitor, Children's Magazine and The Churchman; edited A Parish Library of Standard Works (13 Vols.) with Prefaces, Notes, etc.; published a reprint of Palmer's Church History, 1862; edited in 1829 in company with the Rev. J. F. Schroeder, D.D. and others, a series of Essays and Dissertations on Biblical Literature, 1 Vol.; edited in company with the Rev. S. H. Turner, D.D. an Introduction to the Old Testament, translated from the Latin and German works of John Jahn, Ph.D. His charges and addresses, together with occasional sermons, pastorals, essays, etc., were numerous.

Succession of Bishops in
the Diocese of Maryland

5. Rt. Rev. William Pinkney

Born in Annapolis, Maryland, on April 17, 1810; graduated at St. John's College, Annapolis, in 1827; ordained deacon April 12, 1835 by the Rt. Rev. William Murray Stone in Christ Church, Cambridge, Dorchester County, Maryland; ordained priest May 27, 1836 in All Saints' Church, Frederick, Maryland by Rt. Rev. William Murray Stone; received degree of Doctor of Divinity from St. John's College, Annapolis, in 1855; consecrated bishop coadjutor to Bishop Whittingham October 6, 1870 in the Church of the Epiphany, Washington, District of Columbia; received degree of Doctor of Laws from Columbian College, Washington, District of Columbia, and from College of William and Mary, Williamsburg, Virginia, in 1873; became bishop in 1879 upon the death of Bishop Whittingham; died at Cockeysville, Maryland, on July 4, 1883.

Works: Episcopal addresses, sermons and pastorals.

6. Rt. Rev. William Paret

Born in New York on September 23, 1826; graduated at Hobart College, Geneva, New York in 1849; studied for Holy Orders under the direction of the Rt. Rev. William Heathcote DeLancey, Bishop of Western New York; ordained deacon July 2, 1852 in Trinity Church, Geneva by the Rt. Rev. Carlton Chase, Bishop of New Hampshire; ordained priest June 28, 1853 by the Rt. Rev. William H. DeLancey in Grace Church, Rochester; received degree of Doctor of Divinity in 1867 and degree of Doctor of Laws in 1886 from his alma mater; consecrated bishop January 8, 1885 in the Church of the Epiphany, Washington; died January 18, 1911.

Works: St. Peter and His Primacy (lecture before the Church Club of New York); canonical digests, charges and sermons.

7. Rt. Rev. John Gardner Murray

Born at Lonaconing, Maryland, on August 31, 1857; attended Drew Theological Seminary but the death of his father prevented his completing his course; ordained deacon in 1893 by the Rt. Rev. Henry Melville Jackson, Bishop Coadjutor of Alabama; ordained priest in 1894 by the Rt. Rev. Richard Hooker Wilmer, Bishop of Alabama; consecrated bishop coadjutor September 29, 1909; became bishop in 1911 upon the death of Bishop Paret; received degree of Doctor of Divinity from St. John's College, Annapolis; elected Presiding

Bishop of the Church in October 1925; died October 3, 1929 in St. James' Church, Atlantic City.

Works: Occasional sermons only.

8. Rt. Rev. Edward Trail Helfenstein

Born in St. Louis, Missouri, on April 7, 1865; graduated from Virginia Theological Seminary in 1889; ordained deacon March 19, 1889 by the Rt. Rev. William Paret; ordained priest March 9, 1890 by the Rt. Rev. William Paret in Emmanuel Church, Baltimore; received degree of Doctor of Divinity in 1916; consecrated bishop coadjutor on December 28, 1926; became bishop in 1929 upon the death of Bishop Murray.

Works: Occasional sermons only.

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## IV. DIOCESAN AND PAROCHIAL ORGANIZATION OF THE DIOCESE OF MARYLAND

The Protestant Episcopal Church in the State of Maryland is divided into three dioceses, all of which are included in the Province of Washington (Third Province):

1. The Diocese of Maryland
2. The Diocese of Easton
3. The Diocese of Washington

The Diocese of Maryland, with which this volume is concerned, is composed of Baltimore City and ten counties located on the western shore of the State, namely---Allegany, Anne Arundel, Baltimore, Calvert, Carroll, Frederick, Garrett, Harford, Howard and Washington.

At the head of the Diocese is the Bishop. Working with him in the administration of the affairs of the Diocese are numerous committees among the more important of which are the Executive Council, the Standing Committee, the Department of Finance, the Board of Examining Chaplains and the Ecclesiastical Court. The yearly meeting of the Diocese is called the Convention, and it is composed of the resident clergymen of the Diocese and lay representatives from each of the churches. The proceedings of the Convention are published each year in volume form, which publication is known as the Journal or Journal of Convention.

Territorially, the Diocese of Maryland is divided into four Convocations:

1. The Convocation of Baltimore
2. The Convocation of Annapolis
3. The Convocation of Cumberland
4. The Convocation of Towson

These Convocations are divisions whereby the clergy and laity of certain districts are grouped together for more efficient organization and particularly for the more efficient working of missions. The Convocations meet at stated times and each one is presided over by a priest known as the Dean of the Convocation.

The parochial set-up in each of the Convocations is identical.

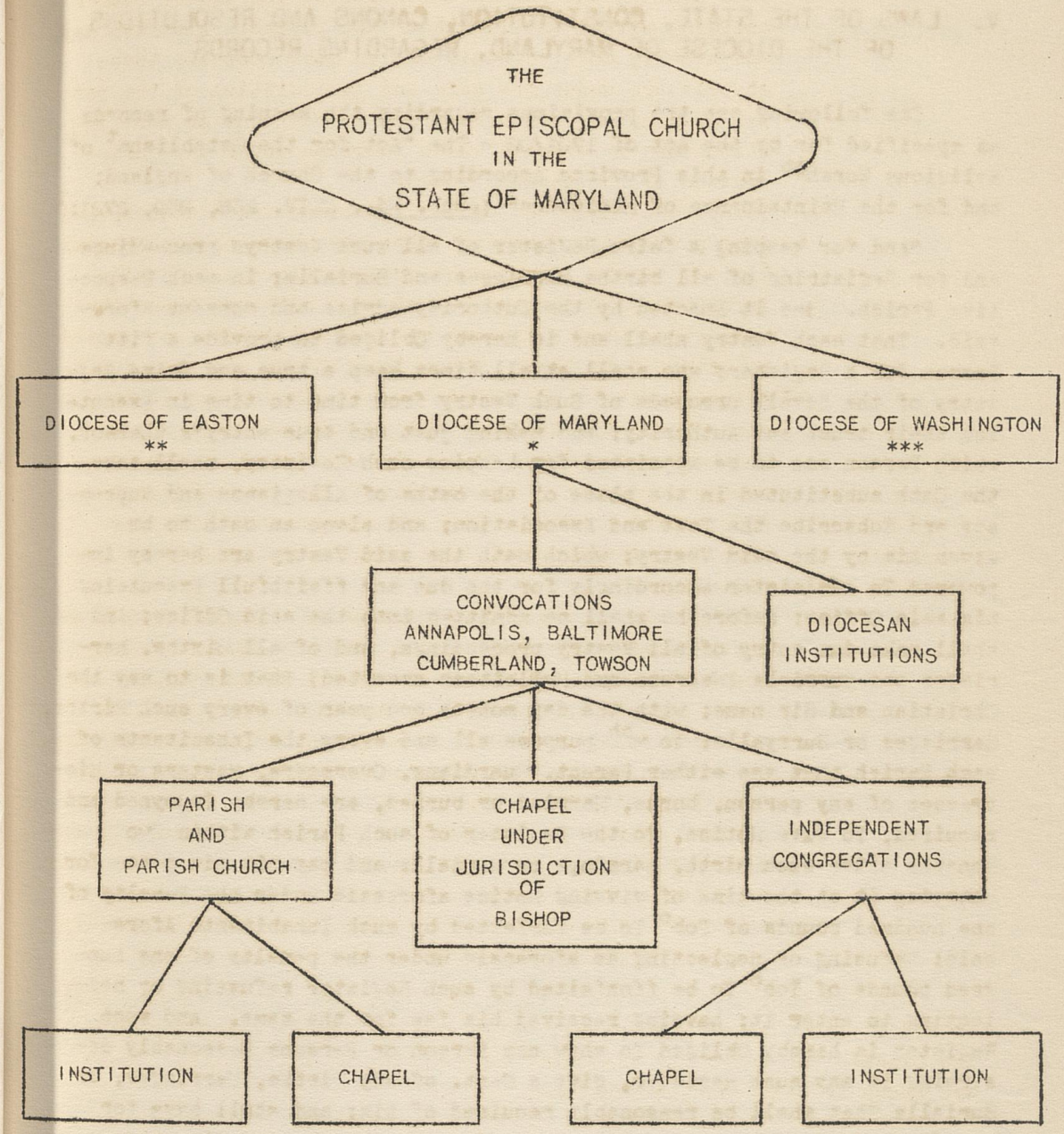
1. The parish is exclusively a territorial unit although the word is often used to refer to the congregation of a church. The first parishes were created under the Act of 1692; today parishes are created by the Convention acting under authority given in the Law of 1798. All parishes in the Diocese are bodies corporate. Each parish has a parish church, which usually bears the

same name as the parish and which is the oldest church building within the limits of the parish. A parish may, and usually does, contain one or more chapels; these chapels are under the care and jurisdiction of the parish church. A parish may also contain one or more institutions or schools which function under the jurisdiction of the parish church.

2. Independent churches or congregations are distinguished from parishes by the fact that they have no territorial limits. These independent congregations are usually incorporated under the Law of 1802 although there have been cases when a special act of Legislature was passed to incorporate them. These independent churches may be situated within the bounds of some parish (as is the case of all the Baltimore City Churches which are within the bounds of St. Paul's Parish) but they are in no respect under the jurisdiction of the parish church. Independent churches, like the parish churches, may have jurisdiction over both chapels and schools or institutions.

3. Chapels may be under jurisdiction of a parish church or independent congregation, and they may also be solely under the jurisdiction of the Bishop of the Diocese. These chapels are in reality missions which have not yet been fully organized or admitted into union with the Convention although it is probable that at some future date they will be strong enough to become regularly organized churches. Missions do not usually have a vestry although there may be some council which serves the same capacity as the vestry does for the regularly organized churches. The minister who serves a mission is usually termed the priest-in-charge instead of the rector.

In the Diocese of Maryland there are also some institutions, such as schools, homes and a hospital, which are officially connected with the Diocese and under the immediate supervision of the Bishop. These are known as Diocesan Institutions.




* Includes Baltimore City, Allegany, Anne Arundel, Baltimore, Calvert, Carroll, Frederick, Garrett, Harford, Howard, and Washington counties.

** Includes Caroline, Cecil, Dorchester, Kent, Queen Anne's, Somerset, Talbot, Wicomico and Worcester counties.

*** Includes Charles, Montgomery, Prince George's and St. Mary's counties in Maryland, and the District of Columbia.

## V. LAWS OF THE STATE, CONSTITUTION, CANONS AND RESOLUTIONS OF THE DIOCESE OF MARYLAND, REGARDING RECORDS

The following are the provisions regarding the keeping of records as specified for by the Act of 1701/02 - The "Act for the Establishm$^{t}$ of Religious Worsh$^{pp}$ in this Province According to the Church of England: and for the Maintainance of Ministers" (Arch. Md., XXIV, 268, 269, 272):[1]

"And for keeping a faire Register of all such Vestrys proceedings and for Registring of all births Marriages and Burialls; in each Respective Parish. Bee it Enacted by the Authority advise and consent aforesaid. That each Vestry shall and is hereby Obliged to provide a fitt Person for a Register; who shall at all times keep a true and faire Registry of the Sevāll proceeds of Such Vestry from time to time in Executeing their trust and Authority; and making just and true entry's thereof, which Person soe to be Appointed for keeping such Registry, shall take the Oath substituted in the place of the oaths of Allegiance and Supremacy and Subscribe the Test and Association; and alsoe an oath to be given him by the said Vestry; which oath the said Vestry are hereby impowered To Administer accordingly for the due and ffaithfull Executeing his said Office; before he shall be Admitted into the said Office; And shall make due entry of all Vestry proceedings, and of all Births, Marriages and Burrials (Negroes and Mullattoes excepted) That is to say the Christian and Sir name; with the day moneth and year of every such Births, Marriages or Burryalls; To w$^{ch}$ purpose all and every the Inhabitants of each Parish that are either Parent, Guardians, Overseers, Masters or Mistresses of any person, borne, Married or buried, are hereby Injoyned and required, To give Notice, To the Register of such Parish within Two Moneths after such Birth, Marriage or Buriall; and pay him six pence for entrying it at the time of giveing Notice aforesaid under the Penalty of one hundred pounds of Tob$^{o}$ To be forfeited by such Inhabitants Aforesaid; Refusing or neglecting as aforesaid under the penalty of one hundred pounds of Tob$^{o}$ To be fforfeited by such Register refuseing or neglecting to enter it; haveing received his fee for the same. And such Register is hereby Obliged To shew any Person or Persons Reasonably desireing it any such Register, give a Cert. of any Births, Marriages, or Burialls That shall be reasonably required of him; and shall have for his ffees from such person; Six pence, for any Search, and Six pence

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1. While provisions were made in the Acts of 1692, 1695, 1696 and 1700 for the keeping of parochial records, none of these was approved by the King, so it was really not until the Act of 1701/02 that the Establishment in Maryland was consummated. We have therefore reproduced only from this Act of 1701/02 those provisions made with regard to the keeping of records.

Regulations Regarding
Records

for any Copy or Cert given as aforesaid and noe more; hereby Ratefying & confirming as Vallid all Registers, or Entrys of any Births, Marriages, or Burialls heretofore made, with any Clarke of any County Court according to the direccōns of such Laws, as were then in force, before any of those Laws were in being. And that the Register of each Parish may be enabled to performe the Charge hereby required of him. Bee it Enacted by the Authority Advise and consent Aforesaid, That if there be any Vestry of any Parishes that has not already Provided good and Substantiall Writeing books: well bound sufficient for registring such proceedings, in according to the direccōns of the former Laws: that in every such case of such neglect or omission the Vestry of such parish shall at the Parish charge, Provide such book or books w$^{th}$ in Six moneths from the end of this Session of Assembly under the Penalty of ffive hundred pounds of Tob$^{o}$ each Vestryman (the Minister only excepted) neglecting as aforesaid. To our Soveraigne Lord the King, for the uses within mencōned:"

. . .

"And that there may not be any appression$^{t}$ or misapplycacon of the publick Revenue by such Vestrys or just cause of Complaint Against them in any of theire proceedings without redress. Bee it Enacted by the Authority advice and consent aforesaid, that all and every Parishoner and Parishioners whatsoever who contribute to the Publick Taxes and charges of the said Parish shall and may require the Reg$^{r}$ herein before mencōned. At any reasonable or Convenient time or Times to give them an Inspeccon of the Vestry books and Accompts of all every theire orders and proceedings. And shall and may take Copy thereof paying a reasonable ffee for the same according to the length thereof, and the trouble of Attendance."

The following are the provisions regarding the subject of records as specified for by the Act of Assembly of 1798 - The "Act for the Establishment of Vestries for each Parish in this State:"[2]

"III. And be it enacted, That the Register of the Parish shall and it is hereby declared to be his duty, to enroll any person of the Protestant Episcopal Church, who shall apply for the purpose, on the books of the Parish, under the penalty of eight dollars, and he shall

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2. The reference for this and all subsequently quoted canons and resolutions regarding the subject of records is A Compilation containing the Constitution and Canons of the Protestant Episcopal Church in the Diocese of Maryland, Titles to Selected Canons of the General Convention, Resolutions, Etc. and Laws of Maryland Relating to Religious Matters, published by order of the Convention, 1939.

be authorized to demand and receive the sum of six cents for each and every such enrollment."

"XVIII. And be it enacted, That the Vestry of every Parish shall be, and they are hereby, obligated to provide a fit person as Register of their Parish, whose duty it shall be to keep true and fair entries of the proceedings of such Vestry in the execution of their trust ..."

"XIX. And be it enacted, That it shall be the duty of the said Register to enter in a book provided for the purpose, all baptisms, marriages and funerals, of free persons in the Parish by any Minister of the Protestant Episcopal Church, and which may be made known to him by any of the said Ministers or Vestrymen of the Parish; and it shall also be the duty of the said Register, in the entry of Baptisms, to insert the Christian names of the persons baptized, the Christian and surnames of the parents, with the dates of the baptisms and births of the persons baptized, and in the entry of marriages and burials to insert the times of the celebration, and the Christian and surnames of the persons married, and the persons buried; and it shall be the duty of the Minister or Ministers of every Parish to take care that the said Register be made acquainted with all the baptisms, marriages and burials, celebrated by him or them in the Parish."

"XXII. And be it enacted, That the Register of every Parish shall have the custody of all registers of baptisms, marriages and burials, belonging to his Parish, and he is hereby obligated to show any person or persons, reasonably desiring it, any such Register, or give a certificate of the entry of any birth, marriage or burial, entered therein, which may be desired of him, and such certificate, under the hand of such Register, and with the common seal of such Vestry annexed thereto,[3] shall be received in evidence in all courts of justice within the State; and for every search which may be required he shall be entitled to twenty-five cents, and for every certificate as aforesaid he shall be entitled to twenty-five cents, nor shall he be obliged to make a search or give a certificate, until he shall have been paid the reward before allowed."

The following provision regarding the keeping of records is made in the Constitution of the Diocese:

"Article 8. A Secretary shall likewise be chosen, immediately upon

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3. By a supplementary Act passed in 1833 (Chapter CXCVI) provision was made that in the absence of a common seal of the vestry, any certificate of the entry of a birth, marriage or burial should be given under hand of the register and certified by the Clerk of the County Court under seal of said Court.

the assembling of the Annual Convention, by a joint ballot; who shall remain in office until the next election of a Secretary. If but one is nominated, the ballot may be dispensed with. His duty shall be: To make minutes of their proceedings; to preserve their journals and records; to attest the public acts of the body; and faithfully to deliver into the hands of his successor all books and papers relative to the concerns of the Convention, which may be in his possession. It shall be his duty to notify, through the channel of such public papers as he may think proper, the time and place appointed for the meeting of the succeeding Convention."

The following are Canons of the Diocese which treat the subject of records:

Canon IV. Of the Secretary of the Convention.

"Section 1. In addition to the duties assigned to the Secretary by the Constitution, it is hereby made his duty to transmit annually to the Secretary of the last House of Clerical and Lay Deputies of the General Convention a copy of the Journal of the Convention.

Sec. 2. He shall also transmit to each General Convention a certificate of the appointment of Clerical and Lay Deputies, and do such other acts as may be from time to time required of him by authority of the General or Diocesan Convention.

Sec. 3. It shall be the duty of the Secretary of the Convention on or before the first day of July next preceding each triennial meeting of the General Convention to prepare and forthwith forward to the Secretary of the House of Deputies of the General Convention, upon the blanks provided by the General Convention for that purpose, a condensed summary of the statistics contained in the Parochial Reports and Bishop's Statements, with information as to all institutions in any way connected with the Church within the Diocese, and also as to the condition of all invested funds and the amount of all contributions received or expended by the Bishop or otherwise, within the Diocese."

Canon IX. Of the Executive Council.

"Sec. 3. The Executive Council shall annually elect a Treasurer and Secretary, and from time to time prescribe their duties and fix their compensation; ... The Executive Council shall make and preserve a full record of all its acts and shall have the right to adopt By-Laws, Rules and Regulations for its government, and the government of its various officers, agents and departments."

Canon XI. The Department of Finance.

"Sec. 3. The Department of Finance shall elect a Secretary who shall keep the minutes of the meetings of said Department and of its Executive Committee, in a book to be provided for that purpose; the Secretary

shall see that all notices of meetings are duly given and perform all duties incident to the office of Secretary and such other duties as may from time to time be delegated to the Secretary.

Sec. 9. A complete and detailed record of all investments under the care, supervision and management of the Department of Finance shall be compiled in order to facilitate consideration of all investments as a whole and to serve as a means of maintaining proper diversification and balance; and the Department of Finance, with the cooperation and assistance of the Treasurer of the Convention, shall make such arrangements as are deemed best for the keeping of the accounts of the various funds, trusts, and other investments under its care, supervision and management."

Canon XXVI. Of Parish Registers.

"Whereas, By Canon XV of the General Convention it is required that it shall be the duty of every Minister of this Church to record in the Parish Register all Baptisms, Confirmations, Communicants, Marriages, and Burials within his cure, it is hereby made the duty of the Vestry of each Parish or Church to provide a suitable and substantial book, which book shall be the "Parish Register"; which shall be kept by the Minister of the Parish or Church and left, upon his death or removal, for the use of his successor. It shall be the duty of every Minister, in making the records, to specify the name and date of birth of each child baptized with the names of the parents and sponsors; the names of the adult baptized and the witnesses; also the name of the Officiating Minister; the name of the persons confirmed, the date and the name of the Bishop who performed the rite; the names of the Communicants in the Parish or Congregation, with the incidents of removal, death or discipline; the names of the parties married, the witnesses and the names of the officiating Minister; the names and ages of the persons buried, as also the time when and where each rite was performed.

Every Minister shall also make out and continue, as far as practicable, a list of all the families and adult persons within his cure. No name shall, under any circumstances, be erased or cancelled on said Parish Register.

The Minister shall enter upon the Parish Register the names of all persons who shall be confirmed in said Church, and all those who present to him a Letter of Transfer from another congregation, and of those who desire to be enrolled but for any cause satisfactory to the Minister do not produce a Letter of Transfer. But before entering such names in the Parish Register, the Minister shall notify in writing the Minister of the Church in which said person was confirmed, or of that at which he was last an attendant, that he intends to place such name on the Parish Register; but no person shall be enrolled without his knowledge and consent. Every Minister receiving such notice shall enter the same upon the Parish Register of his Church, and the person named shall be held to be

transferred as though a Letter of Transfer had been given him."

Canon XXVII. Of the Standing Committee.
"...It shall be the duty of the Secretary of this Committee [the Standing Committee] to keep a faithful record of all its proceedings; which record, together with all records in their hands, relative to the Church, shall be subject to the examination of the Bishop. They shall annually make a report to the Convention of their official acts."

The following are Resolutions regarding the subject of records, which were passed at various times by the Convention of Maryland:

12. Resolution relative to the Collection and Preservation of Records.
"1. Resolved, That there be added to the permanent committees of the Convention a committee to be called The Committee on the Records of the Diocese, to consist of three members to be chosen by the Bishop, and the vacancies to be filled by him; whose duty it shall be to collect, take charge of and preserve the records of the Diocese, and to superintend the printing and publishing of any that may be directed to be printed and published." (Journal, 1860, p. 12)

13. Custodian of the Records.
"1. Resolved, That the custodian of the records is authorized from time to time to exchange duplicate copies of the Journals of Convention of this and other Dioceses for other books of value to the Episcopal Library.
2. Resolved, That the custodian of the records is authorized to destroy such old papers relating to Journals of Convention prior to the year 1886, as are of no permanent historical value." (Journal, 1889, p. 20)

14. Records of the Diocese.
"Resolved, That hereafter the Records of the Diocese be deposited and preserved in a place to be designated by the Bishop." (Journal, 1892, p. 24)

15. Copies of Charters and Acts of Incorporation.
"Resolved, That the Committee on the Records of the Diocese be requested to secure for the filing and preservation in the Episcopal Library, copies of the Charters and Acts of Incorporation of the various Parishes and Separate Congregations of the Diocese." (Journal, 1902, p. 21)

16. Historiographer of the Diocese.

Regulations Regarding
Records

"Resolved, That the Bishop be authorized to appoint some person to be the Historiographer of this Diocese." (Journal, 1906, p. 25)

17. Resolutions on the Episcopal Library.

"1. Resolved, That the Bishop of the Diocese, ex officio, together with three Clergymen and four Laymen, to be chosen by the Convention, on the nomination of the Bishop (who may increase the number, in his discretion), at each annual session, be a Committee to be known as the "Stinnecke Maryland Episcopal Library Committee," who shall have power to receive, on behalf of the Convention, from the Executors of the late Bishop Whittingham the books in the Library of the Episcopal Residence, which were bequeathed to the Convention by the late Bishop, and any other property in the Episcopal Residence bequeathed by the late Bishop to be used in connection with the said Episcopal Library, and to execute to the Executors of the late Bishop the necessary acquittances therefor; and to have the custody and charge of the said Library and other property connected therewith, and to devise and adopt whatever measures may be necessary for promoting and extending its usefulness; and to recommend to the Convention, from time to time, such further action in the premises as they may deem desirable, and for the purpose of securing additions to the said Library.

2. Resolved, That the Committee, so to be appointed, be empowered to appoint a suitable person as Librarian, at a salary of five hundred dollars per annum, payable out of the Convention Fund." (Journal, 1880, p. 69)

# VI. DIOCESAN RECORDS

All the records listed below are kept at the Maryland Diocesan Library, 17 East Mt. Vernon Place, Baltimore.

## ADMINISTRATION

### Convention

i. JOURNALS (OF CONVENTION), 1780--. 56 vols.
Journals of the Annual Conventions of the Protestant Episcopal Church of the Diocese of Maryland, giving official list of clergy and their precedence, list of parishes and congregations, officers and committees of the Convention and Diocese, directory of Diocesan organizations, rules of order, order of business, minutes of the Convention, Bishop's address and journal, reports of committees and trustees, and parochial reports. Form varies somewhat for early Journals. Indexed alph. by subject. Ptd. Aver. 200 pp. 9 x 6 x ½, 8½ x 6 x 2.

ii. MISCELLANEOUS LETTERS, CERTIFICATES - LAY REPRESENTATIVES, ORDINATIONS OF CLERGY, ETC., 1697-1875. 1 vol. (1700-Early 1800).
Contains: original manuscript documents of the Conventions 1784, 1786-88; list of officiating clergymen and preachers at the Conventions of the Diocese 1784-1875; four notifications of the meetings of Conventions 1794-96, 1799; 36 certificates of lay delegates to the Conventions 1784, 1785, 1788, 1789; manuscript of the canons ratified in Convention with signatures of clergy and lay delegates 1788; nine documents ratifying the same canons, signed by individual vestries; ten documents appointing lay delegates to the Convention and giving an account of the parish property 1789; subscription by members of the Convention 1789; document giving action of the Convention in regard to George Dashiel 1789; financial account of Dr. William White to sundry corporations for the relief of widows and children of deceased clergymen 1785-89; reports of members of the Standing Committee giving parish conditions 1792; circular letter setting date for Special Convention to elect a bishop 1829; circular proposing an amendment to the constitution to secure for the laity equal participation in the election of a bishop 1829; original printed in 1704 and facsimile printed 1850 of "An Account of the Propagation of the Gospel in Foreign Parts;" facsimile of Bishop White's list of consecrations of bishops 1792-1835; five confirmation certificates signed by Bishop Claggett 1792-1809; three letters

of Bishop Claggett appointing clergy to visit certain parishes and report on the state of religion 1793, 1797; consecration certificates of Christ Church, Easton, 1808, of Trinity Church, Upper Marlboro, 1812, and of St. John's Church, Baltimore and Harford Counties, 1817; testimonial for Rev. James Kemp, D.D., 1814; copy of testimonial for William Murray Stone 1830; William Murray Stone's promise of conformity 1802; four testimonials for William Pinkney 1834-36; copies of certificates of ordination of Henry Hall and Bennett Allen 1697, 1759, 1761; copy of Rev. Bennett Allen's license to officiate in Maryland and of his letter of induction 1766, 1767; certification of the ordination of Rev. Mason Lort [Locke] Weems and Edward Gantt 1784; 40 original documents including certificates of ordination to the Diaconate and Priesthood, letters of induction, licenses to officiate in Maryland and Pennsylvania, licenses to preach, licenses to officiate as curate, promises of conformity, and letters of institution 1735-1857; several documents relating to the establishment of a theological seminary and collection of subscriptions for same 1821, 1828; loose in this volume, an account of miscellaneous papers obtained by Bishop Whittingham from various sources. These documents are pasted into the vol. No orderly arrangement. Hdw.; hdw. on ptd. form; ptd. 88 pp. 18½ x 15 x 1½.

iii. JOURNALS OF THE CONVENTIONS, 1840-56. 8 vols. (7 vols. dated). Title varies slightly.

Original manuscript minutes of the Conventions, including rough minutes and corrected minutes, later published in the JOURNALS OF CONVENTION. Arr. chron. by date of meeting. Hdw. Aver. 204 pp. 13 x 8 x ½, 13½ x 9 x 1½.

iv. DECLARATION OF FAITH - LAY DELEGATES TO CONV[ENTION], 1800, 1804-26. 1 vol.

Declarations of faith in the Christian religion and attachment to the Episcopal Church signed by lay delegates to the Conventions 1804-26; and copy of license issued to James J. Wilmer by Bishop Claggett June 9, 1800. Arr. chron. by date of Convention. Hdw. 200 pp. (40 used). 7½ x 6½ x ½.

v. BALLOTING - CONVENTIONS, 1838-40. 1 vol. (dated).

Declarations of lay delegates and names of clergy entitled to seats at Annual and Special Conventions, including balloting of the delegates for bishop, and account of delivery of JOURNALS of 1840. Arr. chron. by date of Convention. Hdw. 80 pp. (66 used). 11½ x 8 x ½.

Standing Committee

vi. RECORDS - STANDING COMMITTEE OF MARYLAND, 1804-46, 1872-1911. 3 vols. (1 vol. dated). 1 vol., 1804-29, not titled.

Record of proceedings of the Standing Committee of the Diocese of Maryland. Arr. chron. by date of meeting. 1 vol., December 4, 1872-May 20, 1911, indexed alph. by subject. Hdw. Aver. 273 pp. 8 x 6½ x 1, 11½ x 10 x 2.

vii. STANDING COMMITTEE - NOTES OF PROCEEDINGS, 1840-47. 2 vols. (1 vol. dated). 1 vol., 1845-47, not titled.
Rough minutes of meetings of the Standing Committee of the Diocese of Maryland, transcribed into Records - Standing Committee of Maryland. Arr. chron. by date of meeting. Hdw. Aver. 29 pp. 7½ x 6 x ½, 8 x 6½ x ½.

viii. STANDING COMMITTEE PAPERS, 1885-1910, 1934-40. 1 trunk, 1 envelope, 1 f.b. (1 trunk dated). 1 envelope, 1935, not titled.
Official papers and correspondence of the Standing Committee of the Diocese of Maryland. No orderly arrangement. Hdw. Trunk, 13 x 9 x 12; envelope, 12 x 8½ x ½; f.b., 12 x 11½ x 3.

ix. (PROCEEDINGS), 1882-1911. 1 vol.
Record of proceedings of the Standing Committee of the Diocese of Maryland acting as council of advice to the Bishop. Arr. chron. by date of meeting. Hdw. 180 pp. (57 used). 8½ x 7 x ½.

Convocation and Archdeaconry

x. (MINUTES), 1869-97. 1 vol.
Minutes of the meetings of the Convocation of Annapolis September 1, 1869-June 16, 1886; also contains loose papers giving parochial and financial statistics 1887-97. Arr. chron. by date of meeting. Hdw. 144 pp. 10½ x 7½ x ½.

xi. LETTERS - ARCHDEACONRY OF ANNAPOLIS, 1889-1900. 1 vol.
Letter press copies of letters of the Archdeaconry of Annapolis under the signature of J. C. Gray. Arr. chron. by date of letter. Indexed alph. by name of addressee. 500 pp. 12 x 10 x 1.

xii. RECORDS OF THE CONVOCATION OF BALTIMORE, 1873-86. 1 vol. (1872-1886).
Minutes of the meetings of the Convocation of Baltimore, including list of names and addresses of clergy of the Convocation. Arr. chron. by date of meeting. Hdw. 157 pp. 12½ x 8 x 3.

xiii. MINUTES OF THE ARCHDEACONRY OF TOWSON, 1897-1909. 1 vol. (dated).
Minutes of the meetings of the Archdeaconry of Towson. Arr. chron. by date of meeting. Hdw. 200 pp. 9½ x 8 x ½.

xiv. MINUTES OF THE CONVOCATION OF TOWSON, 1920-84. 1 vol. (dated).

Minutes of the meetings of the Convocation of Towson. Arr. chron. by date of meeting. Typed. 210 pp. 11½ x 8½ x 1.

Committee Proceedings

xv. PROCEEDINGS OF COMMITTEES UNDER CANON OF 1850, 1852-1900. 1 vol.

Minutes of the meetings of the Committee on Missions July 5, 1852-May 15, 1900; Bible and Prayer Book Distribution Committee July 8, 1852-May 25, 1857 and January 18-October 4, 1866; Book and Tract Publication Committee August 2, 1852-June 21, 1855; Committee on Education October 4, 1852-October 1, 1855; and the joint committee June 15, 1852-June 7, 1854; also contains notebook of the Baltimore County Committee for the Maintenance and Extension of Religious Worship, giving minutes of meetings of the clergy and laity of Baltimore County August 30-December 6, 1870. Arr. chron. by date of meeting. Indexed alph. by subject. Hdw. 480 pp. 13 x 8½ x 1½.

xvi. RECORDS COMMITTEE, 1869-1911. 1 vol.

Minutes of the meetings held November 6, 1869, January 24-April 20, 1882, July 17, 1890-May 22, 1911; also contains copies of ptd. reports published in the Journals, a list of church records in the Historical Society, a five page history of the Committee on Records with the signature of R. Heber Murphy, secretary, and some loose correspondence. Arr. chron. by date of meeting. Hdw. 289 pp. (58 used). 10½ x 8 x 1.

xvii. (MINUTES), 1899-1913. 1 vol.

Minutes of the meetings of the Committee on the Episcopal Library of the Diocese of Maryland. Arr. chron. by date of meeting. Hdw. 122 pp. (54 used). 8 x 7 x ½.

xviii. (MINUTES), 1903. 1 envelope.

Minutes of the meetings of the Committee on Missions. Arr. chron. by date of meeting. Hdw. 12 x 9 x ½.

xix. (C. SPAIGHT KEERL FUND), 1896. 1 envelope.

Report of committee appointed to divide the fund between the Dioceses of Washington and Maryland. Hdw. 10 x 4 x ½.

xx. MINUTES OF PHILOKRISEAN SOCIETY, BALTIMORE, 1820-22. 1 vol. (dated).

Minutes of proceedings of the Philokrisean Society. Arr. chron. by date of meeting. Hdw. 162 pp. 8 x 6½ x ½.

## CLERGY

### Bishops' Official Acts

xxi. (BISHOPS' OFFICIAL JOURNALS), 1817-1929. 44 vols.
Daily official journals of Bishops: Kemp 1817-27, including lists of confirmations performed; Whittingham 1840-79, including acts of Bishop Pinkney 1879-82; Southgate November-December 1864, April-May 1865, and Odenheimer June-July 1865, acting for Bishop Whittingham; Pinkney 1870-80, 1882-88, including acts of Bishop Paret 1885-86; Paret 1885-1911; Murray 1909-29. Arr. chron. by date performed. 6 vols., 1909-29, indexed alph. by subject. Hdw.

xxii. EPISCOPAL REGISTER, 1840-89. 2 vols. (No. 1; 1873-82).
Title varies: Diocese of Maryland Records, 1 vol., 1840-71. 1 vol., 1870-89, subtitled Bp. Pinkney's Record of Ordinations.
Record of the official acts of the Bishops of the Diocese, including ordination of deacons and priests, consecration of cemeteries and churches, dedication of churches, institution of ministers, admonition and deposition of clergy, renunciation of Orders, commissions to Board of Examiners for Priest's Orders, laying of corner stones, licenses to lay readers, deeds of donation, and other miscellaneous acts. Arr. chron. by date of official act. Hdw. Aver. 384 pp. 16 x 11 x 1, 15 x 10½ x 2.

xxiii. MARYLAND DIOCESE VISITATIONS, 1909-10. 1 vol.
Questionnaires concerning churches visited by the Bishop, filled out by the respective rectors. Arr. chron. by date of visit. Hdw. on ptd. form. 340 pp. 14 x 8½ x 1.

xxiv. CONFIRMATIONS, 1840-81, 1885-1939. 54 vols.
Confirmations performed by Bishops: Whittingham 1840-79; Pinkney 1870-81; Paret, Murray and Helfenstein 1885-1939. Arr. chron. by date performed. Hdw.; hdw. on ptd. form.

xxv. (CONFIRMATION CANDIDATES), 1879-88, 1886. 1 bundle.
Lists of candidates for confirmation. Arr. chron. by date of confirmation. Hdw. 2½ x 5 x 8½.

xxvi. (CONFIRMATION CERTIFICATES), 1841-1902. 1 box.
Unclaimed confirmation certificates for St. Paul's Parish issued by Bishop Whittingham 1841-49; also contains letters to Miss Whittingham, librarian, 1884-1902. No orderly arrangement. Hdw.; hdw. on ptd. form. 12 x 8 x 12.

Bishops' Correspondence

xxvii. (ALLEN COLLECTION OF LETTERS AND DOCUMENTS), 1676-1902. 36 vols.

Contains: Correspondence of Bishops Claggett, Kemp, Stone, Whittingham, Pinkney, and others with bishops, clergymen, vestries and others; Bishop Claggett's notitiae and confirmation lists; parochial replies to Bishop Claggett's questionnaires on the state of religion 1797-1807; papers and correspondence of candidates for Holy Orders; Standing Committee papers and correspondence; papers of the committee on division of the Diocese 1858-59; consents of the standing committees of other dioceses to the consecration of Bishop Whittingham 1840; printed pastoral letters and circulars, particularly during Bishop Whittingham's Episcopacy; letters of congratulation to Bishop Paret on his election to the Episcopate 1884-86. These documents are pasted into the vols. No orderly arrangement. Hdw.; ptd. Aver. 220 pp. 9 x 8 x 2, 18½ x 10½ x 3½.

xxviii. LETTER OF BISHOP THOS. JNO. CLAGGETT, 1794, 1796. 1 vol. Letter to the vestry and wardens of St. James' Parish, Anne Arundel County, relating to canon passed at Convention of 1796 and consequent questionnaires; also contains loose confirmation certificate issued to Susanna Smoot by Bishop Claggett 1794. Hdw.; hdw. on ptd. form. 2 pp. 8½ x 6½ x ½.

xxix. (LETTERS), 1853-83. 2 vols., 1 bill folder. Vols. contain letters to Bishop Whittingham 1865-70, also some loose letters 1853, 1859-79; bill folder contains letters and papers of Bishops Whittingham and Pinkney relating to personal matters 1870-83. Letters are pasted into the vols. No orderly arrangement. Hdw. Vols. 9 x 8½ x 2½, 12 x 9½ x 2½; bill folder 10 x 5 x 1½.

xxx. PASTORALS AND CIRCULARS, 1898-1910. 1 vol. Circular letters issued to the clergy of Maryland by Bishop Paret. These letters are pasted into the vol. Arr. chron. by date issued. Ptd. 238 pp. (65 used). 14½ x 10½ x 3.

Consecration, Ordination, Election, Dismissal, Renunciation, Deposition

xxxi. (CERTIFICATES), 1792-1909. 1 case, 4 mailing tubes. Consecration certificates of Bishops Claggett 1792, Stone 1830, Whittingham 1840, Pinkney 1870, Paret 1885, and Murray 1909; LL.D. certificate of Bishop Paret 1886; certificate of ordination to priesthood of Bishop Murray 1894, also his D.D. and S.T.D. certificates; certificate of Presiding Bishop accepting John Gardner Murray, D.D., as Bishop Coadjutor of Maryland 1909. Hdw.; hdw. on ptd. form. Case 26½ x 24 x 2½; mailing tubes 3 x 26.

xxxii. (PROTEST), 1813. 1 envelope.
Original and copy of protest filed by clergy and lay delegates to the Convention against appointment of a Suffragan Bishop, including several ptd. documents and letter of John Chandler of Frederick relating to subject; signatures of protestants include that of Francis Scott Key. Original hdw.; copy ptd. ½ x 9 x 12.

xxxiii. (TESTIMONIAL), 1884. 1 vol. (dated).
Testimonial from the members of the Convention of the Diocese of Maryland in behalf of the Rev. William Paret, D.D., endorsing his qualifications for the Episcopacy. Hdw. 22 pp. (14 used). 9½ x 7½ x ½.

xxxiv. BISHOP PARET, RELICS AND AUTOGRAPHS, 1744-1885. 1 f.d.
Contains: testimonials in favor of Rev. Dr. William Paret's consecration to the Maryland Episcopacy 1884-85; documents read at the consecration of the Bishop 1885; two letters to a Mrs. Weare, Ashton near Bristol, signed by Hannah More, 1824, 1825; copy of petition to be presented to the Governor by the parishioners of St. Thomas', but never presented, 1744; lottery ticket for benefit of St. Thomas' Parish Church 1807. Hdw.; hdw. on ptd. form. 5 x 8 x 9.

xxxv. BOARD OF DIOCESAN EXAMINERS, 1868-98. 1 vol.
Minutes of the proceedings of the Board of Diocesan Examiners of candidates for Priest's Orders June 7, 1866-September 16, 1881; also contains lists of candidates with dates of admission and texts assigned 1868-67, and correspondence relating to proceedings 1868-98, pasted into vol. Arr. chron. by date of meeting. Hdw. 158 pp. (116 used). 12½ x 9½ x 2.

xxxvi. TESTIMONIALS FOR PRIEST'S ORDERS, 1840-75. 1 f.b.
Testimonials of the Standing Committee recommending admission of candidates for Priest's Orders, and other Standing Committee papers including lay readers' recommendations and certificates, and correspondence. Hdw. 10½ x 3 x 8.

xxxvii. TESTIMONIALS FOR DEACON'S ORDERS, 1840-75. 1 f.b.
Testimonials of the Standing Committee recommending admission of candidates for Deacon's Orders, and other Standing Committee papers including applications for admission to Orders and requests to institute ministers. Hdw. 10½ x 3 x 8.

xxxviii. (ORDINATION CERTIFICATES), 1695-1820. 1 bundle.
Contains: Certificates of ordination of Joseph Colbatch, Thomas Chase and Joseph Jackson 1695, 1738, 1794, 1796; license issued to Rev. Hugh Deans to officiate in Maryland 1739; testimonial for Rev. William Duke to go as missionary to Kentucky 1789; two certificates of confirmation signed by Bishops Claggett and Kemp 1795, 1820. These papers are in individual frames. Hdw.; hdw. on ptd. form. 1½ x 10½ x 16½.

xxxix. RECORD BOOK, 1840-95. 1 vol.
Record of the election of ministers to parishes in the Diocese of Maryland. Arr. chron. by date of election. Hdw. 270 pp. 14 x 8½ x 1.

xl. RECORD OF DISSOLUTIONS OF CONNECTIONS, 1885-96. 1 vol.
Record of dissolutions of connections between ministers and congregations in the Diocese of Maryland, giving name and title of minister, date of certificate, date and means of dissolution, name of parish or congregation, and notice received from bishop. Arr. chron. by date of dissolution. Hdw. 144 pp. (20 used). 10½ x 8 x ½.

xli. LETTERS DIMISSORY - ACCEPTANCES, 1840-79. 2 bundles.
1 bundle, 1840-75, not titled.
Letters dimissory issued to clergy by the Bishop of the Diocese and acceptances of letters dimissory from other dioceses. Hdw. 1 x 3 x 8½, 4 x 8½ x 9.

xlii. DIMISSORY, 1905-34. 1 vol.
Letters dimissory issued by the Bishops of the Diocese of Maryland to clergy. Arr. chron. by date issued. Indexed alph. by name of clergyman. Hdw. on ptd. form. 265 pp. 9½ x 8 x 2.

xliii. CLERICAL CERTIFICATES OF STANDING IN OTHER CHURCHES . . . OF CLERICAL TROUBLES, TRIALS, ETC., 1840-79. 1 f.b. (labeled W.R.W. and by names of clergymen concerned).
Testimonials of character and standing of clergy, clerical troubles, and trials during Bishop Whittingham's Episcopate. Hdw. 5 x 8 x 9.

xliv. CHARGES AGAINST CLERGYMEN OF MARYLAND - TRIALS, ETC., 1840-79. 1 f.b.
Papers in trials of clergymen during Bishop Whittingham's Episcopate. Hdw. 14½ x 3 x 10½.

xlv. DIFFERENCES BET. (BETWEEN) CLERGYMEN & PARISHES - ETC., 1840-79. 1 f.b.
Papers relating to controversial matters between rectors and vestries and between bishop and clergymen during the Episcopate of Bishop Whittingham, including trials of clergymen. Hdw. 14½ x 3 x 10½.

xlvi. (ECCLESIASTICAL DISCIPLINE), 1840-75. 1 bundle.
Notices of suspension, depositions, renunciations and withdrawals. Hdw. 3½ x 4 x 9.

xlvii. ECCLESIASTICAL TROUBLES DURING CIVIL WAR, 1861-63. 1 bundle (dated).
Papers relating to ecclesiastical troubles during the Civil War. Hdw. 4 x 6 x 9.

xlviii. (CONTROVERSIAL MATTERS), 1877-80, 1882-83. 1 bundle.
Papers relating to controversial matters and depositions during Bishop Pinkney's Episcopate. Hdw. 1½ x 3½ x 9.

xlix. (PROCEEDINGS), 1880. 1 bundle.
Proceedings of the Ecclesiastical Court in the trial of one clergyman. Hdw. 2 x 2 x 9.

l. LAY READERS - REQUESTS, COMMISSIONS, LICENSES, 1844, 1850, 1853, 1867-77. 1 bundle.
Requests for licenses as lay readers, and commissions and licenses issued by the Diocese. Hdw. 1½ x 8½ x 8½.

Sermons

li. (SERMONS), 1785-1870. 2 f.b., 1 box, 9 vols. (2 f.b. dated).
Contains: 1 f.b., sermons of old Maryland clergymen 1739-1850, and excerpts from William Brogden's Commonplace Book 1735-79; 1 box, sermons by Dr. Joseph Bend, rector of old St. Paul's, 1786-1807; 1 f.b., sermons and lectures of Bishop Kemp including letters and prayers 1797-1827; and 9 vols., sermons of Bishop Whittingham 1824-70. Hdw. F.b. 12½ x 3 x 10½; box 12½ x 15 x 18; vols. aver. 800 pp. 8 x 7 x 2½, 10½ x 8 x 2.

## PARISHES AND CHURCHES

Metes and Bounds

lii. RECORD, no dates. 1 vol.
Metes and bounds of the parishes of Maryland, copied from the Journals of Convention or other sources by Dr. Ethan Allen and R. Heber Murphy. No orderly arrangement. Indexed alph. by name of parish. Hdw. 289 pp. (161 used). 10 x 7½ x 1.

liii. METES AND BOUNDS, no dates. 1 vol.
Compilation of the metes and bounds of the various parishes of Maryland. No orderly arrangement. Indexed alph. by name of parish. Hdw. 164 pp. 8 x 6½ x ½.

liv. MAPS - BOUNDARY LINES OF PARISHES - ALSO MAPS AND BOUNDARY LINES OF PARISHES IN PRINCE GEORGE'S CO. AND THE DISTRICT OF COLUMBIA, ETC., 1890-95. 2 f.b. (1 f.b. dated).
Title varies: Calvert, Carroll, Charles, Baltimore Co. Parish Metes and Bounds, 1 f.b., 1893-95.
Maps of parishes in Calvert, Carroll, Charles, Baltimore, Frederick, Anne Arundel, Washington, Garrett, Prince George's, Montgomery, St. Mary's, Harford and Allegany Counties and the District of Columbia, including related correspondence 1893-94; also proposed parish lines for congregations of Howard County, and papers relating to request to

form new parish at Towson 1890-91. Hdw. 10½ x 3 x 8.

Organization and Consecration

lv. CONSECRATION OF CHURCHES AND ESTABLISHMENT OF PARISHES, 1792-1898. 1 vol.

Consecrations performed by Bishops Claggett, Kemp, Stone, Whittingham, Pinkney and Paret, giving name of church, parish and location, authority, and date; also contains list of parishes in the Diocese 1792, and list of parishes established and churches recognized by acts of Convention 1795-1887; list of incorporations of churches 1841-81; and list of deeds of donation 1855-87. Indexed alph. by name of church. Hdw. 172 pp. (58 used). 9½ x 7½ x ½.

lvi. PAPERS RELATING TO CONSECRATION OF CHURCHES AND THE ADMISSION OF NEW PARISHES AND CONGREGATIONS - ALSO ARTICLES OF INCORPORATION AND OTHER PAPERS RELATING TO THE FORMATION OF NEW PARISHES AND CONGREGATIONS, 1840-1908. 2 f.b. Title varies: Division and Creation of Parishes and Churches, Deeds of Donation, 1 f.b., 1842-95.

Papers relating to creation of churches, formation and division of parishes and congregations, and admission of new parishes and congregations, including petitions for organization and admission, requests to change names and to alter boundary lines, reports of committee on new parishes, articles of association, certificates of incorporation, deeds of donation, requests to consecrate, and consecration certificates. Hdw.; hdw. on ptd. form. 14½ x 2½ x 10, 12 x 3 x 11½.

lvii. (PAPERS RELATING TO ORGANIZATION OF CHURCHES), 1880-1906. 1 box.

Contains: papers relating to the organization of St. David's Church, Roland Park, 1905-6, and to the admission into union of Memorial Church of the Holy Comforter 1880-81 and of Church of the Holy Cross 1905-6; also contains two letters from the House of Bishops and the House of Deputies of the General Convention consenting to the erection of the Diocese of Washington 1895. Hdw. 3½ x 5½ x 11½.

lviii. DEEDS OF DONATION, 1840-97. 1 bundle, 1 f.d., 1 box. 1 f.d., 1858-97, subtitled Requests for Consecration. 1 bundle, 1855-86, and 1 box, 1840-88, not titled.

Papers in the consecration of churches, including deeds of donation and requests for consecration; 1 box also contains depositions, letters dimissory and acceptances 1870-88. Hdw. Bundle, 1½ x 4 x 8½; f.d., 2½ x 3½ x 9; box, 2 x 7 x 11½.

lix. DEEDS UNSANCTIONED BY LEGISLATURE, 1874, 1908. 1 f.d.

Original deed conveying land at Glen Burnie to the Baltimore City Protes-

tant Episcopal Missionary Committee from the Curtis Creek Mining, Furnace and Manufacturing Co., executed January 2, 1908; also contains commission issued to Rev. Charles Ritter by Bishop Whittingham May 20, 1874. Hdw.; typed on ptd. form. 8 x 4½ x 11.

## INSTITUTIONS

lx. TRUSTEES RECORDS, 1900-1914. 1 vol. (No. 2). Subtitled The Hannah More Academy.

Minutes of meetings of the trustees of The Hannah More Academy. Arr. chron. by date of meeting. Hdw. 240 pp. (158 used). 9½ x 8 x 1.

lxi. DIOCESAN INSTITUTIONS, 1865-68, 1885, 1895-1909. 1 f.b. Subtitled Hannah More Academy, Warfield School, Church Home, etc., Wyman's Bequest.

Principals' reports, financial statements and correspondence of The Hannah More Academy 1898-1908; 1 vol., minutes of the meetings of the trustees of Warfield College School October 20, 1902-May 5, 1908; copy of the will of Susanna Warfield June 12, 1885; release of the Warfield property to the estate by the Convention June 15, 1907; reports, financial statements and correspondence of the Warfield College School 1895-97, 1901-9; and papers relating to Mr. Samuel Wyman's bequest to the Diocese 1865-68. Hdw. 12 x 8 x 11½.

lxii. SECURITIES & PAPERS BELONGING TO COLLEGE OF ST. JAMES, 1842-64, 1894-1914. 1 f.b.

Contains: Bank book 1894-1912; papers relating to mortgages, loans, fire insurance policies, and check book 1899-1902; receipts, financial accounts and related correspondence 1902-14; and official papers of College of St. James, including draughts, advertisements and correspondence, October 8, 1842-November 1864. Hdw.; hdw. on ptd. form. 12 x 8 x 11½.

lxiii. CHURCH HOME, ST. ANDREW'S INFIRMARY, MARYLAND DEACONESSES, SISTERHOODS - ENGLISH - ST. JOHN'S, WASHINGTON GUILDS, BROTHERHOODS, 1852-88. 1 f.b.

Constitution of Church Home, including reports, accounts and correspondence; pamphlets on the liturgy and rules of various brotherhoods, sisterhoods and church guilds; rules for the Deaconesses of the Diocese of Maryland, and financial accounts of the Deaconess fund March 24, 1858-December 21, 1859; also contains 1 vol. rules and admonitions for the Sisters of the Poor, rules of the Sisterhood of St. Luke, and related correspondence. Hdw.; ptd. 12½ x 8 x 10½.

lxiv. LIBRARIAN'S REPORTS, 1901-2, 1906. 1 envelope.

Yearly reports of the librarian submitted to the Convention. Hdw. ½ x 7½ x 10½.

## MANUSCRIPTS AND COLLECTIONS

Historical Works

lxv. (DR. ETHAN ALLEN'S MANUSCRIPTS),[1] 1687-1873. 1 bundle, 1 envelope, 18 vols.

Contains: 1 vol. notes on the history of early Britain and its church; 1 vol. manuscripts relating to early affairs in Maryland and early conditions of the Episcopal Church, including histories of North Elk and St. Mary Anne's Parishes, Cecil County, Chester and St. Paul's Parishes, Kent County, Durham Parish, Charles County, and Piscataway Parish, Prince George's County; 1 vol. historical notes of Queen Caroline Parish; 1 vol. historical notes of St. James' Parish, Baltimore County; 1 vol. catalog of the publications of Maryland clergy of the Protestant Episcopal Church; 1 vol. abstracts of Council and Assembly meetings of the State of Maryland 1687-1714; 1 vol. notes made from the State of Maryland Record Books; 1 vol. on the early history of Maryland in connection with its religion to 1692; 1 original vol. and 2 photostat copies on the history of the church in Maryland 1692-1873; 1 vol. lists of parishes and clergymen and succession of ministers in each parish 1692-1868, including lists of lay delegates 1784-1868; 1 vol. photostat copy of Synodalia or records of clergy meetings 1695-1773; 1 envelope notes on the Conventions held in Maryland 1780-88; and 1 bundle notes on the Conventions 1788-88. 1 vol., 1692-1868, typed. Vols. aver. 240 pp. 7½ x 5 x ½, 13½ x 14½ x 1½; bundl 9 x 5 x ½; envelope, 10½ x 7½ x ½.

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1. In addition to the Allen collection at the Maryland Diocesan Library, there are some Allen manuscripts at Easton, the property of the East Diocese; these will be listed in the inventory to be published for that Diocese.
The Maryland Historical Society also has a collection of Allen manuscripts as follows: 1 vol. "Records of Clergy Meetings in Maryland 1695-1773," also called "Synodalia"; 1 vol. "Books, pamphlets and papers relating to or illustrating American Protestant Episcopal Church History," giving a general list and lists individually by states; 1 vol. "Sketches and Papers by E. A. and Skeletons &c. of others," dealing with religious subjects; 1 vol. "Ethan Allen's Library Book," giving his library as of May 1879, papers &c. given away and sold, donated to the Convention of Maryland, works not sold, and a typical Maryland minister's library; 1 vol. containing historical sketches of St. Paul's and Queen Anne Parishes, Prince George's County, and a manuscript on prayer; 1 vol. containing notes made on texts of the Bible, a manuscript on slavery, some letters written by Ethan Allen, a manuscript on Richard Baxter, a manuscript entitled "Maryland Missionary Movements," and two lists showing books given to Bishop Randall Institution, Denver, Colorado, and books sold Bishop Whittingham in the spring of 1874; 1 vol., galley proof, annotated and corrected in handwriting of Allen, "Clergy of Maryland of the Protestant Episcopal Church Since the Independence of 1783," at front of which volume are two manuscripts "Ministers and Churches before 1692" and "Clergy of Maryland to 1783"; 1 vol. "School Docu-

lxvi. (EVANS' MANUSCRIPTS), 1862, 1865. 1 vol., 2 bundles. Manuscripts of Hugh Davy Evans, LL.D.: 1 vol., Ancient Ecclesiastical Law, an introduction to the study of ancient ecclesiastical law for the use of American churchmen, by Dr. Evans, lecturer on civil and ecclesiastical law in the College of St. James, Maryland; 1 bundle, The Christian Doctrine of Marriage, and a partly biographical manuscript, still sealed; and 1 bundle, A Treatise on the Political Duties of Christians, written 1862, and revised 1865. Hdw. Vol., 188 pp., 12½ x 8 x 1½; bundles ½ x 7½ x 12½, 1½ x 8½ x 14.

lxvii. LIFE OF BISHOP KERFOOT, 1816-81. 2 vols. The life of the Rt. Rev. John Barrett Kerfoot, first Bishop of Pittsburgh, by Hall Harrison, M.A., rector of St. John's Church, Howard County, Maryland, including selections from his diaries and correspondence. Hdw. Aver. 650 pp. 13 x 9 x 2½. This manuscript was published in 1886, by James Pott and Co., New York.

lxviii. THE REV. G. A. LEAKIN'S MSS. ON THE EARLY HISTORY OF MARYLAND, 1890, 1892. 1 bundle. The History of the Early Maryland Church, Including the Subject of Toleration, delivered December 1890 before the Clerical Association of Baltimore; Life and Character of Leonard Calvert; and letter 1892, criticizing Dr. Alexander Johnston's A History of the United States for Schools. Hdw.; typed. ½ x 8½ x 14.

lxix. (F. W. STORY'S MANUSCRIPT), no dates. 1 bundle. Studies upon the Apostles and Their Acts - St. Peter and His Primacy. Hdw. ½ x 8½ x 10½.

lxx. LITURGICAL - MSS. OF W. F. W., no dates. 1 folder. Manuscript of Bishop Whittingham, written in English, Greek and Latin. Hdw. ½ x 9½ x 12.

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ments collected by Ethan Allen 1863," giving Acts of Assembly, historical data regarding schools in Maryland 1671-1863, indexed; 1 vol. "Historical Notes of St. John's Parish, Prince George's County"; 1 vol. "Washington and Allegany Counties Parishes"; 1 vol. "All Saints' Parish," also giving historical data regarding St. Mark's, Zion, Catoctin and St. Paul's Parishes in Frederick County; 1 vol. "Montgomery County - Prince George's Parish, St. Peter's &c.," also giving historical data regarding All Saints' Parish, Rock Creek Chapel, Paint Chapel, Rawling River Chapel, Seneca Chapel, Zion Parish, St. Bartholomew's Parish, St. John's at Mechanicsville, and Labyrinth Parish; 1 vol. "Letters from Bishops," containing about 100 pieces of correspondence of Ethan Allen 1816-79 with bishops of the Episcopal Church; 1 vol. "A Tabular Exhibit of the Clergy of the Church of England in the American Colonies previous to their separation from Great Britain A. D. 1783, viz: New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, North Carolina, South Carolina, Georgia and Florida, together with Historical and Biographical Sketches of the Clergy, Parishes and Churches mentioned by Ethan Allen," written 1859, indexed.

Diaries and Letters

lxxi. MSS. OF THE REV. WM. DUKE, 1774-1825. 2 f.b. (dated). Contains: 20 vols., Diary of Rev. William Duke, April 1774-February 1776, January-April 1787, July-August 1789, June 1790-October 1825; 3 vols., accounts of purchases, February 8, 1801-July 26, 1816; 1 vol., catalog of books belonging to Rev. Mr. Duke's library collection January 26, 1792; and 5 vols., notes and quotations, some written in Latin and Greek. Hdw. 12½ x 8 x 10½.

lxxii. CALLISTER PAPERS, 1741-66. 1 f.b., 4 vols. (vols. numbered I-IV). 4 vols. subtitled Maryland Diocesan Library Collection.

Correspondence of Henry Callister, merchant of the Eastern Shore of Maryland and close friend of Rev. Thomas Bacon, consisting of source material relating to historical events and the social, educational, economic, and religious life of the colonists; also includes correspondence relating to the Acadian refugees in Maryland; 1 f.b. originals, 4 vols. photostat copies of the originals. Arr. chron. by date written. Hdw.; photostat. F.b. 14½ x 8 x 10; vols. aver. 215 pp. 18½ x 9 x 1½.

lxxiii. INDEX (CALLISTER PAPERS), 1741-66. 1 vol.
Arr. alph. by name of correspondent, giving folio. Typed. 53 pp. 18½ x 9 x ½.

MISCELLANEOUS

lxxiv. THE MARYLAND CHURCHMAN, 1889—. 12 vols., 258 pamphlets. Some issues missing 1911-30.

Official organ of the Bishop and Executive Council, published monthly and devoted to the interests of the Church in the Diocese of Maryland, giving articles of current news on the individual parishes and congregations and on the Diocese as a whole, the Bishop's appointments and journal, and notices of meetings of the various Diocesan organizations. 1889-1910 bound in 12 vols.; 1911— pamphlets arr. chron. by month. Ptd. Aver. 12 pp. 9 x 6, 11 x 8½.

lxxv. (SEALS AND PICTURES), 1792, 1826, 1852-58.

Contains: 1 leather case, seal of Bishop Claggett 1792, seal of Bishop Whittingham, and seal of the Diocese of Maryland 1826; 1 box, seal of Bishop Paret; 1 box, steel plate engraving of Bishop Claggett; 1 cardboard case, pictures of Bishop Claggett; 1 bundle, 1 portfolio, pictures of bishops of various dioceses including Bishops Claggett, Kemp, Paret and Murray of the Diocese of Maryland; 1 box, pictures of various bishops of other dioceses, including bills of Bishop Whittingham 1852-

58; and 1 f.b. pictures of various Episcopal churches in Baltimore City and various ministers.

lxxvi. COPY OF LAST WILL AND TESTAMENT OF BISHOP THOMAS JOHN CLAGGETT, 1811. 1 bundle.

Carbon copy of last will and testament of Bishop Thomas John Claggett. Typed. ½ x 8½ x 13.

lxxvii. LETTERS AND PAPERS OF JOHN S. MURRAY AS EXECUTOR OF ESTATE OF WILLIAM PARET, confidential, c. 1911. 2 envelopes. 1 envelope not titled.

Papers in the settlement of the estate of Bishop William Paret, including copy of the will of Bishop Paret. Hdw. 12 x 9½ x ½, 12 x 6 x 1½.

lxxviii. OLD LETTERS, BP. MURRAY'S SCRAP BOOK, BP. MURRAY'S - THE CHURCH MISSIONS HOUSE FAMILY MEMORIAL, c. 1775-1929. 1 box.

1 vol., memorial for Bishop Murray by the Church Missions House Family 1929(?); Bishop Murray's scrap book containing newspaper clippings relating to the Episcopal Church 1913-17; and 1 vol., collection of autographed letters of famous persons, private property of St. James School, dating from about last quarter of eighteenth century to first quarter of nineteenth. Hdw.; ptd. 8 x 10 x 12.

lxxix. PRIVATE MARRIAGE REGISTER, 1851-96. 1 vol. (labeled Alex. E. Gibson).

Rev. Alex. E. Gibson's private register of marriages performed, giving names and addresses of contracting parties, and amount of fee. Arr. chron. by date performed. Hdw. 112 pp. 7½ x 6 x ½.

lxxx. (REGISTER), 1888-1925. 1 vol.

Rev. Frank M. Gibson's private record of baptisms, marriages and burials, performed or officially assisted at since his ordination to the diaconate. Arr. chron. by date performed. Hdw. 176 pp. (68 used). 12½ x 8 x ½.

lxxxi. LETTERS, WILLS, ETC., 1749-1880. 1 vol.

Contains: statistical view of the Episcopal Church in the Diocese of Maryland; replies to questionnaires and reports on the state of religion in the various parishes in the Diocese 1796-98, 1803-9, 1832; proceedings of the Bishop and Standing Committee 1831-32; will of James Busick 1749; proceedings of commissioners appointed to settle the bounds of parishes in Queen Anne's and Talbot Counties 1766; two documents relating to the boundary of Richard Claggett's land 1773; letter from the registrar of St. John's Parish, Baltimore and Harford Counties, requesting a minister; petition from St. John's Parish requesting an increased lottery for building a new church; document written by Edward Day offering the use of a new stone church to St. John's vestry 1817; subscription for a rector's salary 1792-94; in-

denture between Charles Walker and George W. Johnson conveying two acres of land for St. John's Church-in-the-Valley 1820; several letters and documents relating to the election of bishops in other dioceses; proclamation by the Governor of Maryland setting the date for Thanksgiving 1860; two documents and a letter of Neale H. Shane giving a compend of his faith 1812; and minutes of three meetings of the Committee on the Distribution of Prayer-Books 1850. Hdw. 245 pp. (45 used). 16 x 11 x 3.

lxxxii. (SUNDAY SCHOOL REPORTS), 1842, 1844. 1 bundle.
Reports of Sunday Schools in the City of Baltimore to the Baltimore Protestant Episcopal Sunday School Society and minutes of the first quarterly meeting of the Protestant Episcopal Sunday School Union 1842; also contains synopsis of the ninth quarterly reports of the Sunday Schools of Baltimore to the Sunday School Union May 13, 1844. Hdw. ½ x 3½ x 8½.

lxxxiii. (ITALIAN CHURCH REFORMATION PAPERS), 1860-61. 1 bundle.
Documents and correspondence relating to the Italian Church Reformation, Rev. William C. Langdon, Foreign Secretary. Hdw. ½ x 8 x 10½.

lxxxiv. CHURCH IN MEXICO & CUBA & HAITI, 1866-88. 1 f.b.
Newspaper accounts, reports and correspondence relating to the reformation movement in the Mexican Church and the Mexican Commission, including articles of agreement between the Protestant Episcopal Church in the United States and the Church in Mexico, some documents in Spanish, 1866-88; form for administration of Holy Baptism and Holy Communion in the Mexican Church, and other papers relating to the Mexican Church 1886-88; papers relating to the Church in Haiti 1877; and papers, historical data, reports, circulars and correspondence relating to the Church in Cuba 1872-76. Hdw.; ptd. 12½ x 8 x 10½.

lxxxv. (MISCELLANEOUS), 1647-1910. 2 f.b., 3 boxes.
Contains: Correspondence of vestries and others relating to parish affairs 1848-58; Bishop Whittingham's letter notifying the clergy and parishes of the ratification of the division of the Diocese of Maryland by the General Convention 1868; correspondence of Rev. Calbraith B. Perry to the Bishop 1885; correspondence of Bishop Pinkney 1874-82; manuscript sermons and lectures on the Articles of the Church by Bishop Kemp; two manuscript sermons of Bishop Whittingham to his Convention 1856, 1857; sermon on the Christian Ministry by Rev. William Kirkus; address made at the breaking of ground for the Synod Hall 1909; biography of Bishop Murray 1910; notebook of manuscript poems; correspondence relating to the Constantinople Mission 1887-89; papers relating to the Protestant Episcopal mission in Turkey 1849; correspondence pertaining to relations between the Anglican and Scandinavian Churches 1858, 1868; papers and correspondence relating to the Church in Paris and the Russo-Greek Commission 1859, 1860, 1871-74; papers, correspondence and historical data relating to the Protestant Episcopal mission in Cuba 1876-79; papers, legal documents and newspaper articles relating to the dispute between

vestry and rector of St. Matthew's Parish, Garrett County 1890-92; papers for organization and admission of the Church of the Transfiguration 1907-9; papers, charts and maps relating to the glebe land of Trinity Parish, Charles County, as surveyed by Theolphilus Hanson 1801; papers relating to plans for organization of a Federate Convention of the Dioceses of Maryland and Easton 1869, 1870; facsimile of the Concordat between the Church of Scotland and the Church in Connecticut, as signed by the three Bishops of Scotland, consecrators of Bishop Seabury, and by Bishop Seabury; Diocesan Library treasurer's accounts and vouchers 1904; marriage licenses issued by Governors Ogle and Sharpe 1738-68; papers relating to postulants, candidates for Holy Orders and lay readers 1870-84; photostat copies of Joseph Colbatch's ordination certificate 1695, testimonial for Rev. William Duke 1789, letter of Rev. Moses Tabbs to the governor of Massachusetts regarding the Boston Fire 1768, page of Spesutia Church register, and patent of Piny Point 1647; copy of will of Robert Cager 1675 and document regarding settlement of same 1676; original document confirming gift of glebe land by Robert Kedger; notebook of newspaper clippings giving the history of many Maryland parishes and churches, including extracts made by Bishop Whittingham from record books of several Maryland parishes; manuscript history of North Sassafras Parish and Augustine Parish, Cecil County. Hdw.; hdw. on ptd. form; typed; photostat. 2 f.b. and 1 box, 12 x 3 x 11½; 2 boxes, 11½ x 1½ x 9, 14 x 4 x 6½.

# VII. PARISHES, CHURCHES, AND MISSIONS

## A. CONVOCATION OF BALTIMORE

1. The Cathedral of the Incarnation (Pro-Cathedral)
2. St. Paul's Parish (Patapsco Parish)
    3. St. Paul's Church
    4. Chapel near Red House
    5. Chapel at TL
    6. St. Paul's Chapel
    7. Wyatt Memorial Chapel
    8. St. Paul's Chapel and Guild House
    9. The Benevolent Society (St. Paul's Girls' School)
    10. St. Paul's Boys' School
11. Christ Church
    12. Fell's Point Mission (Christ Church Chapel)
    13. Chapel of the Good Shepherd (Negro)
14. St. Peter's Church
15. Trinity Church
16. Grace Church
17. St. James' First African Church (Negro)
18. St. Andrew's Church
19. Church of the Ascension
20. Mount Calvary
    21. Chapel of St. Mary the Virgin (Negro)
    22. St. Katherine's Chapel (Negro)
23. St. Stephen's Church
24. Church of the Redemption
25. Church of Our Saviour (Cranmer Chapel 1844-70)
26. St. John's Church
27. Trinity Church
28. St. Mark's Church
29. St. Luke's Church
    30. Chapel of the Nativity (St. Luke's Mission)
31. Grace Church
32. Emmanuel Church
    33. Howard Chapel (Negro)
34. Church of St. John the Baptist
35. Church of the Redeemer
36. St. Mary's Church
37. St. Bartholomew's Church
38. St. Thomas' Church
39. Church of the Holy Innocents
40. The Memorial Church
    41. The Kornerstone Kindergarten

Parishes, Churches and Missions
Convocation of Baltimore

42. All Saints' Church
43. Free Church of St. Barnabas
44. St. John's Church
45. Church of the Holy Cross
46. Church of the Messiah
47. St. Andrew's Chapel
48. Chapel of the Holy Evangelists
49. Chapel of the Atonement
50. Church of the Holy Trinity
51. St. George's Church (The Whittingham Memorial)
52. Henshaw Memorial Church
53. Church of St. Michael and All Angels
54. Chapel of the Guardian Angel
55. Memorial Church of the Holy Comforter
56. Church of the Prince of Peace
57. St. Barnabas' Memorial Church
58. Church of the Transfiguration
59. Church of the Epiphany
60. Chapel of St. Stephen the Martyr
61. Grace Chapel
62. Chapel of the Redemption and Bishop Paret Memorial Parish House
63. St. Philip's Chapel
64. St. David's Church
65. St. George's Church
66. St. Margaret's Church
67. St. James' Church
68. Chapel of the Nativity
69. Trinity Chapel
70. Church of the Holy Nativity
71. Grace and St. Peter's Church
72. Deaf Mute Mission
73. Church of the Advent
74. Church of the Resurrection
75. All Souls' Mission
76. Church of the Ascension and Prince of Peace
77. St. Matthias' Church (William A. Simpson Memorial)

Baltimore - Cathedral
of the Incarnation

1. THE CATHEDRAL OF THE INCARNATION (Pro-Cathedral), 1911, St. Paul Street and University Parkway, Baltimore.

Free Church of St. Barnabas 1863 )
St. George's 1875 ) 1911

In his address to the Convention of 1908 Bishop Paret asked that attention be given to the movement, voluntary thus far, toward securing a Cathedral Church and Foundation for the Diocese. He stated that an admirable site had been chosen, the right to purchase secured, and by the prompt action of clergymen and laymen interested, sufficient funds provided to make purchase practicable. He requested the Convention to give its approval to the undertaking and suggested the appointment of a committee to report to the Convention. The committee, composed of three clergymen and three laymen, reported its approval of the proposed undertaking; it further proposed that a Board of Trustees be elected to be called "The Trustees of the Cathedral Foundation" who should receive, control and invest all contributions, bequests and donations given for the purpose of establishing a Cathedral Church. The committee recommended that the Board consist of the Bishop acting as ex officio President, three clergymen and three laymen. It was also decided that all investments or purchases be made in the name of "The Convention of the Protestant Episcopal Church of the Diocese of Maryland." The original trustees, elected at the Convention of 1908, were Rev. J. Houston Eccleston, D.D., Rev. Edwin B. Niver, Rev. Arthur Chilton Powell, D.D., Mr. Joseph Packard, Mr. H. Irvine Keyser and Mr. Herbert M. Brune.

The Trustees immediately adopted the preliminary steps which had been previously taken by a self-constituted committee and closed an option on a lot of ground bounded by Charles Street on the west, St. Paul Street (extended) on the east, University Parkway on the south and 37th Street (when opened) on the north, and took order to secure title thereto. Mr. Henry Vaughan of Boston, the American architect of the Washington Cathedral, was chosen architect and requested to visit Baltimore and advise as to the proper location and character of the buildings which should ultimately complete the group necessary for all purposes desired. Mr. Vaughan visited Baltimore on June 30, 1908 at which time he was instructed to submit a sketch showing the proper location of the Cathedral, Bishop's House and Library, and a Synod Hall. This last mentioned building, it was decided, should be used as a Pro-Cathedral and Church for the congregations of St. Barnabas' (entry 48) and St. George's (entry 51). St. Barnabas' Church had previously purchased a lot at St. Paul and 35th Streets in anticipation of building a new church, but because of the proximity of this lot to the proposed Cathedral site, St. Barnabas' undertaking was interrupted and it was determined that St. Barnabas' congregation should unite itself with the Cathedral plan. The

design for the Pro-Cathedral was selected and material for its erection secured, said material being portion of the fine granite blocks which composed the old United States Court House located in Baltimore. The building was so designed that it would serve as Church and Pro-Cathedral until a Cathedral could be built and after that, be suitable for a Synod Hall.

At the Convention of 1909 it was resolved that the number of the Trustees should be increased to six clergymen and six laymen, since the duties of the Trustees were discovered to be so numerous. During the period from May 1909 to May 1910 numerous other steps were taken. The stone house on the Cathedral grounds was put in thorough repair and occupied by the Bishop Coadjutor and his family. A concordat between the Cathedral Trustees and the vestries of St. Barnabas' and St. George's was drawn up and accepted. By its terms the vestries agreed to transfer to the Trustees all their funds to be devoted to the erection on the Cathedral grounds of a building to serve as the Pro-Cathedral until the erection of the Cathedral proper. Upon the completion of the crypt, the two congregations were to merge into one, to be known as the Pro-Cathedral congregation. It was thought unwise to complete the Synod Hall until plans for the entire group of buildings were adopted. Only the basement or crypt was to be constructed; it was then to be roofed in and made suitable for a place of worship. The services of Mr. Vaughan as architect were deemed unnecessary under such circumstances, and Mr. Edward H. Glidden, a local architect, was employed to revise plans and supervise the erection of the crypt, ground for which was broken December 9, 1909. About this time an additional hundred feet of ground fronting on Charles Street and running through to St. Paul Street was contracted for from the Guilford Park Company; thus the lot for the Cathedral buildings was increased to approximately five acres.

The undercroft of the Synod Hall or Pro-Cathedral was completed and opening services held therein June 1, 1911 at five o'clock. This special dedicatory service was arranged by Dr. Edwin B. Niver, Canon Thomas Atkinson and Dr. Arthur Chilton Powell, acting under authority of the Bishop. The Pro-Cathedral congregation, made up of the congregations of St. Barnabas' and St. George's, took possession of the crypt on Trinity Sunday, June 11th. Upon nomination of the Bishop, the Trustees elected Rev. Thomas Atkinson, then rector of Churches of St. Barnabas and St. George, to be resident canon. As the time of occupancy drew near, it became necessary to adopt such statutes as would govern the Cathedral organization. A plan of Cathedral organization was presented to the Convention of 1911 by the Trustees and with a few slight changes, was considered and adopted by the Convention. At a meeting of the Trustees held June 2, 1911 the Bishop was

authorized to associate with himself Rev. Dr. Powell and Mr. John Glenn, Jr., to suggest a name for the Cathedral. On October 10th this committee submitted to the Board of Trustees the name "The Cathedral of the Incarnation," which name was adopted at the November meeting of 1911.

About this time the firm of Cram, Goodhue and Ferguson of New York was engaged to prepare plans of the proposed buildings and on the basis of these, the Trustees engaged this firm as architects of the Maryland Cathedral Group. The contract was signed by Mr. Bertram G. Goodhue and the Bishop on January 8, 1914.

Hope of completing the Synod Hall within a short time after the building of the undercroft was not fulfilled due to the War which halted all building operations not absolutely necessary. Two years after the cessation of the War, the first substantial step toward the completion of the Synod Hall was taken. In anticipation of building, it was found necessary to make such alterations and additions to the undercroft as would render it unsuitable for worship during the period of construction. It was therefore deemed advisable to erect a wooden building near the undercroft which should serve as a temporary place of worship and later as a storehouse. Such a building was erected and used for the first time on Sunday, December 5, 1920, the Pro-Cathedral congregation having occupied for several months the temporary chapel of the proposed University Baptist Church (see forthcoming Inventory of Baptist Church Archives in Maryland). A smaller frame building was erected near the main entrance to the Cathedral grounds to serve as headquarters of the contractor and as visiting place for those interested in the Cathedral project.

Corner stone of the Synod Hall was laid by Bishop Murray on Armistice Day, November 11, 1920. Among those present were the great French general, Robert Georges Neville, hero of Verdun, who made a short address, Hon. Albert C. Ritchie, Governor, and Hon. William F. Broening, Mayor. During the year, 1920-1921, the body of the undercroft was enlarged, stone piers were erected to carry the columns of the future Synod Hall, and the ceiling and portions of the inner side walls were retreated. Subterranean streams of water were exposed when certain foundations of the original building were uncovered in this process of reinforcement. The undercroft foundations had been affected and the condition naturally had to be corrected. In addition, the entire outer walls of the undercroft were refaced with a beautiful stone quarried in Baltimore County. This stone came from a quarry located at Lystra in the Green Spring Valley which Bishop Murray and his wife purchased and conveyed to the Convention in 1922 for the use of the Cathedral Trustees.

During the next few years the growth of the Cathedral congregation was so marked that the temporary chapel which had been used as a place of worship for almost three years was found to be inadequate. In

June 1923 the Trustees were requested to equip the enlarged undercroft for the use of the congregation, and accordingly the Cathedral congregation took possession of this edifice in July 1923. The upper structure of the Synod Hall had not yet been completed as had been anticipated in 1920. When the congregation removed to the undercroft, the temporary chapel was given over to the Church School and the various organizations, while the smaller frame building was in part devoted to the Infant Department.

Mr. Bertram G. Goodhue, the architect who had been engaged in 1914, died on April 23, 1924. The Board of Trustees in June 1928 selected Messrs. Frohman, Robb and Little, Associated Architects of Boston and Washington, as architects of the Maryland Cathedral Foundation to succeed Mr. Goodhue.

On the morning of Armistice Day, November 11, 1931, ground was broken for the construction work of completing the long unfinished Synod Hall. A spade of earth was turned by Bishop Helfenstein, representing the Diocese, Dr. Arthur Chilton Powell and Mr. Blanchard Randall representing the Trustees, Canon Arrowsmith and Mr. William H. Fehsenfeld representing the Pro-Cathedral congregation, and Mr. Philip Hubert Frohman, chief architect. The work of construction was begun in a few days and within a year the building was completed. The edifice was used for the first time on Christmas Eve 1932, when the Bishop administered the Lord's Supper. With the completion of the Pro-Cathedral, the undercroft was made available for Church School and parochial purposes, and the wooden chapel then being used for these purposes was sold to the principal of Bryn Mawr School. The smaller building was retained and under patronage of the Bishop, Resident Canon and several Trustees, a school for little children was opened in the fall of 1933 under the name of The Cathedral Kindergarten.

The Pro-Cathedral or Synod Hall is English Gothic in style; built of local granite with Indiana limestone trim; resembles the Cathedral of Salisbury in England; stone spire is 400 feet high; two medallions at either side of main portal represent St. Barnabas and St. George; Christmas Nativity window over altar in memory of Rt. Rev. John Gardner Murray, seventh Bishop of Maryland; bas-relief of Bishop Murray hung on wall of sanctuary; main theme of carving within and without is canticle "Benedicite Omnia Dei" - O all ye works of the Lord, bless ye the Lord.

First canon: Rev. Thomas Atkinson, June 1911-December 1916, received B. Litt. 1880, M.A. 1881 from University of Virginia.

Second canon: Rev. Harold Noel Arrowsmith, December 1916—, graduated from St. George's School, Newport, Rhode Island, in 1904; received A.B. from Harvard University in 1909; graduated from General Theological Seminary in 1913; received S.T.B. from Episcopal Theology

School in 1915.

See: Cathedral Chronicle, issued monthly. Cathedral Bulletin, issued each Sunday except June, July, August. Convention Journals, 1908-1939.

In addition to the Pro-Cathedral, the Bishop's residence and the Cathedral Kindergarten, there is located on the Cathedral grounds a Victory Cross commemorating the successful termination of the World War. This cross was erected through the efforts of the Women's Cathedral League and was dedicated May 18, 1920 by Bishop Murray.

St. Barnabas' Vestry records: none located.

Register: 1 Vol., 1853-72 (containing loose envelope with enclosed list of members of Pro-Cathedral who were members of the parishes of St. Barnabas and St. George; history of St. Barnabas' Church; general index; parishioners November 1854-May 1864 with index; baptisms November 1853-May 1872 with index; confirmations November 1854-April 1872 with index; communicants 1854-69 with index; marriages September 1854-December 1871 with index; burials September 1853-May 1872 with index; offerings July 1854-May 1862). 1 Vol., 1872-82 (containing baptisms, marriages and burials June 1872-December 1882; confirmations April 1873-April 1882; communicants May 1872-April 1878; index). 1 Vol., 1883-1900 (containing baptisms January 1883-November 1900; confirmations March 1883-November 1896; alphabetical list of communicants; marriages January 1883-May 1892, April 1894-August 1896; burials January 1883-April 1892; index). 1 Vol., 1892-1911 (containing baptisms December 1900-May 1911; confirmations April 1897-April 1907; alphabetical list of communicants; marriages May 1892-December 1898, September 1896-February 1905; burials April 1892-February 1902). 1 Vol., 1898-1911 (containing communicant list of April 9, 1898 with additions to 1910; marriages May 1905-June 1911; burials February 1902-April 1911). Kept in vault at Cathedral of the Incarnation.

St. George's Vestry records: none located.

Register: 1 Vol., 1875-87 not located. 1 Vol., 1887-1903 (containing index; baptisms May 1887-December 1902; confirmations January 1888-March 1902; communicants; marriages June 1887-October 1902; burials May 1887-January 1903). 1 Vol., 1902-18 (containing index; baptisms June 1902-December 1917; confirmations March 1902-April 1917; communicants; marriages July 1902-September 1917; burials May 1902-January 1918). Kept in vault at Cathedral of the Incarnation.

Cathedral of the Incarnation Lay Council records: 1 Vol., July 1911-February 1917 (including some loose financial records August 1914-March 1917), kept in vault at Cathedral of the Incarnation. 2 Vols.,

February 1917--, one kept at the Cathedral, and the other in care of registrar, Paul R. Powell, 205 Stony Run Lane.

Register: 1 Vol., 1918-37 (containing index; communicants; baptisms March 1918-January 1937; confirmations March 1918-June 1936; burials March 1918-December 1936). 1 Vol., January 1937-- (containing communicants and confirmations February 1937--; baptisms January 1937--; burials March 1937--). 1 Vol. of marriages, February 1918-- (including index). Kept in office of the Cathedral of the Incarnation.

## Plan of Cathedral Organization

Under the general powers conferred by the resolutions of the Convention of the Diocese of Maryland in the years, 1908, 1909 and 1910, the Trustees of the Cathedral Foundation hereby adopt a plan of Cathedral organization.

### I. The Chapter

Since the title to all property, real and personal, belonging to the Cathedral Foundation is vested in the Convention of the Protestant Episcopal Church of the Diocese of Maryland, the Convention itself constitutes to all intents and purposes the ultimate governing body.

The Trustees, six clerical and six lay, together with the Bishop and Bishop-Coadjutor of the Diocese, are by the resolutions above mentioned, possessed of the executive function of a Cathedral Chapter.

### II. The Dean and Canons

The Chapter may, upon nomination by the Bishop, elect a Dean, such nomination being made at a regular meeting of the chapter preceding the regular meeting at which the election is held. Until a Dean is elected, or in case of a vacancy in the office, the Bishop shall act as dean. The dean shall have spiritual supervision of the worship and work of the Pro-Cathedral congregation.

The President of the Standing Committee shall be, ex officio, an honorary Canon of the Cathedral.

Two Canons may, upon nomination of the Bishop of the Diocese, be elected by the Chapter, the one to have charge of the Pro-Cathedral congregation under the direction of the Dean; the other to act as Canon Missioner of the Diocese and to carry on special work under the direction of the Bishop.

Canons residentiary, not more than four in number, upon nomination of the Bishop, may be elected by the Chapter to serve from time to time

as special preachers.

III. Internal Government of the Cathedral

The Bishop of the Diocese shall have supreme control of the ritual and ordering of the Cathedral services.

By a concordat entered into by the Cathedral Chapter and the rector and vestries of St. Barnabas' and St. George's Churches the organization of the two congregations as at present existing is to come under the spiritual authority of the dean and resident Canon or Canons.

There shall be a Lay Council of the Pro-Cathedral congregation consisting of ten members which shall exercise all the temporal functions ordinarily discharged by vestries, except the right to elect a rector or assistant ministers, or to control the property of the Pro-Cathedral congregation. Within one month after the Pro-Cathedral congregation has entered in occupancy of the Undercroft to be used as the Pro-Cathedral, the Lay Council shall be elected by the congregation, and thereafter their successors in office be elected in accordance with the provisions of the Vestry Act as to Easter Monday elections.

IV. Alterations

Any provision of the aforegoing articles may be altered by the Convention of the Diocese of Maryland, or, if one month's previous notice be given, by the Trustees of the Cathedral Foundation, subject in the latter case to ratification by the next succeeding Convention of the Diocese. (Journal, 1938, pp. 86, 87)

2. ST. PAUL'S PARISH (Patapsco Parish), 1692, Baltimore County.

In accordance with the direction of the Act of Assembly passed in 1692 (Arch. Md., XIII, 425-430), the Justices of Baltimore County at a Court held November 1692 made the following order: "That one Parish be in Spe[s]utia hundred [St. George's]. And another Parish in Gunpowder River hundred (that is to say) from Gunpowder River to the head of Middle River [St. John's], And from Middle River as farre as the County goes or extends, [St. Paul's]" (Baltimore County Court Records, Liber F, No. 1, p. 338).

St. Paul's Parish "boundaries extended from the Patapsco river on the south to the Pennsylvania State line on the north, and from the then county line on the west to the Chesapeake Bay on the east, and to the Middle river, and Western run on the northeast." (Rev. Arthur Chilton Powell, "The Protestant Churches of Baltimore" in History of Baltimore,

Maryland, 1729-1898, ed. by Henry Elliott Shepherd, p. 314)

3. ST. PAUL'S CHURCH, 1693, southeast corner of Charles and Saratoga Streets, Baltimore.

The first vestry, having met in its parish at the home of Major John Thomas, reported to the September Court 1693 " . . . that att Pettetes Old feild was the most convenient place for to Erectt a Church," (Baltimore County Court Records, Liber G, No. 1, p. 126). Because the early vestry records have been lost, it is not definitely known just when the first church for St. Paul's Parish was erected. It is a generally known fact that the first building stood on Patapsco Neck near the head of Clopper's Creek (now Colgate Creek) and probably near what is now St. Helena. This first church was a brick building erected during the period 1693-1702, the exact date of its completion being unknown.

Due to the increase of settlements away from the water, this first site soon proved inconvenient. To the General Assembly at its session held in October 1727 a petition was presented from the inhabitants of St. Paul's Parish depicting not only the inconvenient location of the church but its inadequate size and its ruinous condition. As a result, the vestrymen and wardens were empowered to purchase one or more acres of land in the most convenient part of the parish and to cause a new parish church to be built thereon; an assessment of tobacco was also authorized for defraying these expenses (Arch. Md., XXXVI, 91, 92). During the following year two acres of land were purchased from Moses Edwards; this land, located on Old York Road near what was afterwards known as Walsh's tanyard, was not used, however, since it was thought to be too inconvenient for the majority of the parishioners. In 1729 the vestry determined to build at Edward Fell's, east of Jones Falls, but this scheme was likewise abandoned. In 1730 the parishioners of St. Paul's Parish requested the General Assembly to give them permission to build their church in the newly laid out Baltimore Town; the vestrymen and churchwardens were accordingly authorized to purchase one lot of ground in the Town and cause their church to be built there (Arch. Md., XXXVII, 170, 171). On February 22, 1730/31 the vestry took up lot number 19, the highest part of Baltimore Town. Since the assessment authorized by the General Assembly in 1727 had not proved sufficient for building the church, a further assessment (not to exceed in the whole the quantity of 30,000 pounds of tobacco) was authorized by the Assembly in 1731 (Arch. Md., XXXVII, 361, 362). In 1739, eight years after the start of building operations, the new church was completed. This building stood just north of

the center of the square which comprised lot number 19, bounded by the present Charles, St. Paul, Saratoga and Lexington Streets. It was of Georgian architecture and like its predecessor, it was built of red brick.

On November 1, 1779 the vestry of St. Paul's Parish resolved to build a new church. Corner stone for this building was laid on April 25, 1780 and the new church was completed in May 1784. It stood a little south of the center of the square just in front of the old church which was not torn down until about 1786. The new church, the third to stand in the parish, was consecrated by Bishop Claggett on June 10, 1797. Its entrance was from New Church Street (now Lexington Street) and it had a path leading up to it. This church served its congregation until 1814 when it was determined to build a new church.

During Dr. Joseph G. J. Bend's rectorship (1791-1812), the portion of the church lot lying along Lexington and St. Paul Streets had been leveled down in anticipation of the construction of houses; the high ground adjoining began to cave in, thus making the church building unsafe and necessitating the erection of a new one. The corner stone for the new edifice was laid March 4, 1814 and this building, the first to stand on the corner of Charles and Saratoga Streets where the present one stands, was consecrated March 11, 1817 by Bishop Kemp. In design this building was Grecian Doric and its steeple was considered the handsomest in the country. Soon after the building of this church, the older one near the center of the church lot was taken down and a large portion of the ground sold. The new church continued in service until April 29, 1854 when it was destroyed by fire.

Two years later, the present church, the fifth parish church of St. Paul's Parish, was completed, the walls of the former building being used in construction. It was consecrated on January 10, 1856 by Bishop Whittingham. Present church is of brick now painted tan; portico at front supported by columns now painted brown; intended tower at left, never completed, now serves as vestibule; rounded arch construction used throughout; large window over altar with inscription "O ye Spirits and Souls of the Righteous, bless ye the Lord, praise Him and magnify Him forever"; three large columns along each of the two side aisles; eight clerestory windows on each side of church; six large stained glass windows on each side of church; rose window at front; numerous memorial plaques; special memorial tablets to Rev. Thomas Chase and his son, Samuel, Rt. Rev. James Kemp, Rev. William Edward Wyatt, Rev. John Sebastian Bach Hodges; small side chapel at right; pews with doors.

First incumbent (also incumbent of Broad Neck Parish): Rev. Edward Topp, Jr., 1696-? (Bernard C. Steiner's "Unpublished Manu-

scripts from Fulham Palace" in Md. Hist. Mag., XII, 118, 119).[1] First settled clergyman: Rev. William Tibbs, 1702-October 1732, sent to St. Paul's Parish through the efforts of Dr. Thomas Bray.

See: Rev. Arthur B. Kinsolving, D.D., A Short History of St. Paul's Parish, Baltimore, Maryland 1692-1939, (publisher not given), 86 pages. Henry F. Thompson, Sketch of the Early History of St. Paul's Parish, Baltimore, Baltimore, John S. Bridges and Co., 1906, 15 pages. John Thomas Scharf, History of Baltimore City and County, pp. 517-521.

The vestrymen of St. Paul's Parish were ordered by the Governor and Council in 1702 to apply what tobacco they had in hand toward building a parsonage and purchasing a glebe for their minister (Arch. Md., XXIV, 289, 290). In September of that same year they purchased 123-3/4 acres of land near the head of Clopper's for the glebe. A rectory was built some time during the period 1702-24. With the removal of St. Paul's Church to Baltimore Town in 1731-39, the glebe and parsonage naturally proved inconvenient. Application was therefore made to the Assembly in 1749 requesting permission to sell the glebe land; leave was given and provision made that the money from such sale be used to purchase land in Baltimore Town (Arch. Md., XLVI, 311). The glebe was sold in 1750 and lots number 17 and 18 in Baltimore Town were purchased, making the church property about three acres. A new rectory was provided for St. Paul's upon its removal to Baltimore; it was located on the present site of the Fidelity Trust Building, northwest corner of Charles and Lexington Streets. In 1785 John Eager Howard gave to the vestry a parcel of land containing one-half acre and 28 square perches, part of Lun's Lot, for the purpose of building a parsonage thereon (Md. Laws, 1785, Ch. XL, November session). On this site (the present Saratoga Street at the head of Liberty) the present Colonial rectory was commenced in 1789. In 1790 the vestrymen in a petition to the Assembly represented that they had built the "parsonage house" and were then engaged in building the offices belonging thereto; in order to complete the building, an additional piece of ground adjoining the rectory lot was necessary. Permission was then given the vestry to receive from John Eager Howard an additional part of the tract of land known as Lun's Lot (Md. Laws, 1790, Ch. IV, November session). The parsonage was finished in 1791.

The first burial ground was located around the original church on Colgate Creek. With the removal of the parish church to Baltimore

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1. It should be noted here that Rev. John Yeo ministered in Baltimore County from about 1682 to 1686 covering the territory of St. Paul's Parish as set up in 1692 as well as that of St. John's (entry 192) and St. George's (entry 190).

Town in 1731-39, a new church cemetery was started on the church property and the dead who had been buried around the original church were removed to the new burial ground. In February 1800 the vestry of St. Paul's Parish purchased for a burying ground a lot of land bounded by Lombard, Cove (now Fremont) and German (now Redwood) Streets. The old churchyard surrounding the church was closed in 1804 and no more burials allowed there. Shortly after the fourth parish church was built (on the corner), a large portion of the church lot was sold. The remains of the dead were consequently removed to the cemetery located on Lombard Street. This cemetery is still maintained by St. Paul's Church. It is the burial ground of many persons famous in Maryland history among whom are--Col. John Eager Howard; Col. Tench Tilghman, aide-de-camp to General Washington; Daniel Dulaney, Commissary General and Secretary of Maryland; Rev. Thomas Chase, rector of St. Paul's Church 1745-79, and father of Samuel Chase; Samuel Chase, a signer of the Declaration of Independence and Judge of the United States Supreme Court; Daniel Delozier, Surveyor of the Port of Baltimore; Rt. Rev. James Kemp, rector of St. Paul's and second Bishop of the Maryland Episcopal Church.

In June 1883 the vestry of St. Paul's Church purchased the property on Saratoga Street adjoining the rectory property on the west. At a meeting of the vestry held May 8, 1884 the rector reported that interest had been excited as to the use to be made of this additional property. The occupation of a portion of it for a permanent parish house was then discussed and it was determined to proceed with this plan. St. Paul's House was erected during the following year; its purpose was to serve as a home for self-supporting women and furnish a meeting place for the Sunday School and various organizations of the parish. In 1924 a new wing was added to the building.

Vestry records: 1 Vol., September 1878-February 1905 (including index; financial statements; vestry oaths; list of enrolled members living April 18, 1881; registry of voters 1878-1909), later entries typed. 1 Vol., March 1905-June 1915 (including list of vestrymen; financial statements), typed. Kept at MdHi. 2 Vols., July 1915--, typed, in care of registrar, Clarendon I. T. Gould, 713 Park Avenue.

Register: 1 Vol., 1710-89 (containing births and some baptisms 1710-89; marriages 1716-87; burials 1722-87; minutes of parishioners' meeting held June 1779). 1 Vol., 1779-96 (containing index to marriages and christenings at front; marriages 1779-96; christenings 1785-96; burials 1787-96; index to burials at back). 1 Vol., 1797-1837 (containing baptisms January 1797-April 1832; marriages January 1797-February 1836; burials January 1797-September 1837). 1 Vol., 1832-78 (containing marriages April 1836-July 1878; baptisms May 1832-June 1878, arr. alph.; burials September 1837-July 1878). 1 Vol., 1878-1935 (containing bap-

tisms July 1878-November 1934, arr. alph.; marriages July 1878-February 1935, arr. alph.; burials July 1878-February 1935, arr. alph.). Kept at MdHi. 1 Vol., April 1876— (containing baptisms April 1876—; marriages November 1876—; confirmations April 1877—; communicants; burials August 1876—), arr. chron., in care of rector, Dr. Arthur B. Kinsolving, at rectory.

Index to record of births, baptisms, marriages and deaths: 1 Vol. (labeled Vol. 2), kept at MdHi.

Communicant and Confirmation record: 1 Vol., 1813-14 (Bishop Kemp's record of confirmations 1813-14 and communicants December 1813 in St. Paul's Parish), kept at MdBD.

Sunday School records: 1 Vol., August 1817-February 1823 (containing minutes of meetings of the managers of St. Paul's Sunday School; by-laws and constitution; list of managers). 1 Vol., September 1817-September 1827 (Journal—giving weekly record of activities; reports made to Union Board 1818, 1820; lapse in records from March 1821 to May 1825). 1 Vol., September 1827-October 1830 (Journal—giving weekly record of activities). Kept at MdBD.

Record of Services: 1 Vol., May 29, 1904-May 7, 1910. 1 Vol., May 8, 1910-September 8, 1916. 1 Vol., September 10, 1916-April 24, 1923. Kept at MdHi. 1 Vol., April 22, 1923-May 13, 1938. 1 Vol., May 15, 1938—. Kept at church.

Cemetery records: 1 Vol., (giving location of graves by name), loose-leaf, typed, in care of caretaker, David C. Funk, 769 Redwood Street.

Vestry letter book: 1 Vol., 1903-4, kept at MdHi.

Register of voters: 1 Vol., 1906 (containing registration of those entitled to vote at election for vestrymen 1906), kept at MdHi.

2 Vols., 1710-1887 (handwritten copies of 3 original registers dating 1710-89, 1779-96, and 1797-1887). 1 Vol., 1832-78 (photostat copy of original register 1832-78). 1 Vol., 1878-1925 (photostat copy—containing baptisms 1878-1925). 1 Vol., 1878-1925 (photostat copy—containing marriages and burials 1878-1925). Kept at MdHi. For better description of contents see original records listed above.

4. CHAPEL NEAR RED HOUSE. (DEFUNCT)

By Act of the General Assembly passed in 1749 the Justices of Baltimore County Court were directed to assess and levy on the taxable inhabitants of St. Paul's Parish a sum not exceeding 250 pounds current money; with this sum of money the vestry was directed to purchase one acre of land at or as near to the House commonly called the Red House in Baltimore County as the same might be conveniently had. On this site a chapel of ease was to be built, and both land and chapel vested in St.

Paul's Parish (Arch. Md., XLVI, 311, 312). This is the only data we have been able to discover concerning this chapel.

5. CHAPEL AT TL. (DEFUNCT)

By Act of the Assembly passed in 1762 the Justices of Baltimore County Court were empowered to levy on the taxables of St. Paul's Parish the sum of 600 pounds current money by three equal annual assessments. Two acres of land at a place known as TL were to be purchased and a chapel of ease erected there, to be constantly kept in repair at the charege of St. Paul's Parish forever (Bacon's Laws, 1762, Ch. XXV, March session). Henry F. Thompson in his Sketch of the Early History of St. Paul's Parish, Baltimore, states: "This Chapel stood near the head of Back River, near the road to Philadelphia, and was standing in 1804, according to a map of that date, but now no one recollects it."

6. ST. PAUL'S CHAPEL, 1868-about 1921, Avalon, Baltimore County. (DEFUNCT)

The rector of St. Paul's Church in 1868 reported to the Convention that a "mission, first started by a devout Christian woman [Miss Annie M. Murray] at Avalon, a factory village, near the junction of the Washington and Baltimore and Ohio railroads has been taken in hand by St. Paul's. A neat building for a chapel school has been put up [by Miss Murray] for about $1,200, a parish school opened, services held twice each Sunday by a lay reader, and a visitation once every two weeks by a clergyman." This clergyman who first visited St. Paul's at Avalon was Rev. Theodore C. Gambrall, rector of Trinity Church, Howard County (entry 122). During 1872 or 1873 the works at Avalon were destroyed by a freshet; the population was dispersed and services at the chapel were consequently discontinued. Services were resumed again about 1884. At a meeting of the vestry of St. Paul's Church held April 2, 1892 the registrar reported that Miss Annie Murray had applied to the vestry to receive title to the lot on which St. Paul's Chapel at Avalon was built. The vestry resolved to accept the deed and requested the registrar to see that the transfer be validly made. Services continued to be conducted at Avalon until about 1921 when the chapel ceased to function. Miss Murray had requested in a legacy which she left the chapel, that when it ceased to function as a church, the property should revert to her legal heirs. The building is no longer standing.

Baltimore - Wyatt Memorial Chapel;
St. Paul's Chapel & Guild House

7. WYATT MEMORIAL CHAPEL, 1870-76, last located at 258 W. Saratoga Street between Pine and Arch Streets (now 649 W. Saratoga Street), Baltimore. (DEFUNCT)

In 1870 one of the rooms in St. Paul's Boys' School, located at 258 West Saratoga Street (now 649 West Saratoga Street), was fitted up and set apart as a memorial chapel to the late rector of St. Paul's Church, Dr. William E. Wyatt. Services were commenced and continued there and in an adjoining house for about five years. During that period efforts were made to raise money to build a chapel on a portion of the vacant lot belonging to the Boys' School. When the property occupied by the Boys' School was sold, effort to secure funds ceased. The project was abandoned and the money collected, obtained largely through the endeavor of Dr. John S. B. Hodges, then rector of St. Paul's, was used in paying for the erection of St. Paul's Parish House. Rev. James Chipchase and Rev. John S. Miller both officiated at the chapel.

8. ST. PAUL'S CHAPEL AND GUILD HOUSE, 1902, 859-65 Washington Boulevard, at corner of Callendar Street, Baltimore.

This work had its beginning in 1891 when a small house on Calvert Street was rented by the Men's Guild of St. Paul's Church. A little later, a night school was started at St. Paul's House, located on Cathedral Street directly in back of St. Paul's rectory, and a neighborhood mission work carried on there on Sunday afternoons. In 1892 a small house located at 589 Columbia Avenue was purchased by the Guild House Association and a rough gymnasium built in the rear. For about fifteen years the work was carried on here; the list of communicants grew and organizations overflowed the house. The religious center was at first the Church of St. John the Baptist (entry 34) but with the closing of this church building in 1902, the religious services were held at the guild house under the direction of Rev. Frank Hay Staples, newly appointed priest-in-charge.

In 1906 the vestry of Henshaw Memorial Church (entry 52) opened negotiations for the consolidation of their church with the guild house work. On July 1, 1907 Henshaw Memorial vestry deeded their church to the rector and vestry of St. Paul's Church on condition that the religious needs of the section be provided for. The name Henshaw Memorial was dropped, the building thereafter being called St. Paul's Chapel. The old building at 589 Columbia Avenue was sold to the Lithuanian American Club, and the Von Heine coalyard, a large coal lot adjoining Henshaw Memorial Church, was purchased. The church building itself was thoroughly repaired and reconditioned and in time a finely-

equipped guild house was erected on the adjoining site. The newly-erected guild house was formally dedicated November 14, 1917.

On November 28, 1932 the chapel was gutted by a fire which destroyed the altar piece, windows, furniture, organ, and other things of value; in addition, the east side of the guild house was damaged. Reparations were made at once and the chapel was reorientated and rebuilt, its chancel enlarged, a new organ installed, and the memorials replaced. During this period of reconstruction the congregation worshipped in the Columbia Theatre. On Palm Sunday 1933--for the first time since the fire--the congregation assembled in the restored chapel. Consecration service for the chapel was held by Bishop Helfenstein November 3, 1935. Chapel building is Romanesque in style; built of brick with granite front; cruciform plan; belfry but no bell; three-paneled mural, "Consecrated Service," at back of altar; auditorium seats 400; interior furnishings of oak.

First settled clergyman: Rev. Frank Hay Staples, November 1902-, attended St. Stephen's College (now Bard College at Annandale on the Hudson, N.Y.--part of Columbia University); General Theological Seminary, New York City.

See: Rev. Arthur B. Kinsolving, D.D., A Short History of St. Paul's Parish, Baltimore, Maryland, 1692-1939 (publisher not given), pp. 20, 21. Md. Churchman, December 1922, p. 8; December 1935, pp. 3, 4.

The group of buildings, all connected, includes the chapel, guild house, and rectory. Guild house contains gymnasium, bowling alleys, dining hall, kitchen, clubroom, poolroom, stage, and Sunday School rooms; rectory, in addition to serving as quarters for rector, houses church office, choir room, and a dispensary--City Medical Agency Southern District.

St. Paul's Register: 5 Vols., 1902--, kept at rectory. Early records are included in records of St. Paul's Church.

Record of services: 3 Vols., 1902-- (including record of church services, Sunday School services, and finances), kept at rectory.

Sunday School records: card system.

Henshaw Memorial Register: 2 Vols., May 1887-1907, in care of Rev. Frank Hay Staples, at rectory of St. Paul's Chapel.

9. THE BENEVOLENT SOCIETY OF THE CITY AND COUNTY OF BALTIMORE (St. Paul's Girls' School), 1799, Evergreen, W. North Avenue, Baltimore.

Baltimore - St. Paul's
Boys' School

In 1799 a few of the women of St. Paul's Parish told the clergy of their parish that they wished to form an institution for the maintenance and education of poor female children. A law was passed by the General Assembly January 8, 1800 incorporating the institution under name of "The Benevolent Society in the City and County of Baltimore" (Md. Laws, 1799, Ch. XLIV), and it was then the only institution of its kind in the whole city and county. A tract of land--containing about five and one-half acres in that part of the then outlying portion of the city now included between Madison Avenue, Presstman Street, Eutaw Place and Laurens Street--was chosen and a house built there and opened for the reception of children in June 1801. The work was carried on in this building for more than 80 years and at times there were as many as 50 children being cared for. During the early 1880's, improvements in this section of the city and the cutting through of Robert and other streets left the building in an unsightly and unsafe condition. The trustees were therefore compelled to look for another site. Since considerable time was required for the relocation, the children were temporarily moved to a house located at 10 East Franklin Street. The new location selected was 2411 North Charles Street near 24th Street and a large new building was erected here and opened December 12, 1894 with 33 girls. This building continued in use until the spring of 1928 when it was sold, and 25 acres of land including a manor house known as "Evergreen" on West North Avenue were purchased. Extensive repairs were made and the school transferred to this, its present location. Building is a three-story stone structure covered with buff stucco; the old barn on the estate has been fixed up as a gymnasium for the girls.

See: Rev. Arthur B. Kinsolving, D.D., A Short History of St. Paul's Parish, Baltimore, Maryland 1692-1939 (publisher not given), pp. 18, 19. J. S. B. Hodges, "Dedication of St. Paul's Orphanage" in Parish Notes, December 1, 1894, pp. 5-7.

10. ST. PAUL'S BOYS' SCHOOL, 1849, Rogers Avenue and South Bend Road, Mt. Washington, Baltimore.

The movement to establish the Boys' School was begun in 1849 during Rev. Dr. William E. Wyatt's rectorship at St. Paul's. Articles of Association incorporating the "Boys' School of Saint Paul's Parish" were recorded March 30, 1858 (Charter Record, Liber E.D. 1, p. 238). The first meeting place was the Sunday School room of St. Paul's Church and during this early period the school was only a day school. Because the object as stated in the charter was "to establish an institution for the maintenance and education of poor Boys," the day school was for a while suspended until plans could be made to more fully carry out the

original purpose. The school was reorganized as a boarding school dur- ing the rectorship of Dr. Milo Mahan; a large house and ample ground on Saratoga Street near Pine were purchased and the school reopened there i October 1868. In 1883 Miss Frances Donaldson helped the trustees secure the house located at 8 East Franklin Street which, with the adjacent building acquired later, served as the home of the school until 1928. A this time the two houses on East Franklin Street were sold and the prese site in Mt. Washington was purchased. The property consisted of 10 acre on which was standing a manor house. This building was then reconstruct and enlarged to meet the demands of the school. A large gymnasium build- ing was erected on the grounds in 1937.

See: Rev. Arthur B. Kinsolving, D.D., A Short History of St. Paul Parish, Baltimore, Maryland 1692-1939 (publisher not given), pp. 19, 20. Parish Notes, October 1, 1896, p. 3; January 1, 1899, pp. 3, 4.

11. CHRIST CHURCH, 1797, northwest corner of St. Paul and Chase Streets, Baltimore.

In 1790 St. Paul's Church (entry 8) was the only Episcopal church i Baltimore Town and it was located at the extreme northwest section of "T Town." Consequently, those persons living at "Fell's Point" and "Old To had rather a long distance to go to attend church. As early as 1792 pla began to be discussed for a second Episcopal church in Baltimore Town, n only because of the distance to St. Paul's but also because of the crowd conditions there due to the increasing population of the Town. In the s sion of the General Assembly of November 1794 an Act was passed giving S Paul's vestry authority to purchase one or more lots for the erection of new church (Md. Laws, 1794, Ch. XLIV, November session). At this time there was no thought of a separate parish organization but merely of an- other place of worship. Because of the pressing need, a church building the northwest corner of Baltimore and Front Streets was bought from the First German Reformed Congregation (see forthcoming Inventory of Reform Church Archives in Maryland) for temporary use; negotiations were compl December 2, 1796. After the purchase was made, however, St. Paul's vest decided to finish the structure for a permanent house of worship. First services were held there in September 1797, and the name Christ Church b stowed. Another clergyman was appointed to alternate with the rector of St. Paul's, Rev. Joseph G. J. Bend, in providing services for the two churches; the two clergymen were styled "Associate Rectors." About 182 committee from the congregations of St. Paul's and Christ Churches repor ted that it was desirable to separate into individual organizations thes two congregations, each to have its separate vestry and rector. Permis- sion for such action was given by the Convention of 1828. By Act of As-

sembly of 1828 incorporation of Christ Church as an independent congregation was authorized; first vestry was elected June 28, 1828.

Due to the shift of population to the west of the Falls, a lot on the southwest corner of Gay and Fayette Streets was purchased in December 1834. New church was built there and consecrated June 3, 1836 by Bishop Stone. By the time of the Civil War, the location at Gay and Fayette Streets had also proved undesirable since most of the congregation had moved to other parts of the city. During the year 1867 a committee was appointed for the selection of a new locality. Two members of this committee, William H. Perot and James Hooper, realizing the need for prompt action, leased on their own responsibility a lot at Chase and St. Paul Streets and offered to hold it for the vestry until plans could be made. Corner stone for a new church on this new site was laid May 24, 1870. With the completion of the new building, almost all of the members, the vestry and the rector removed to the new location, but a few remained behind in the old church on Gay and Fayette Streets and formed a new congregation known as Church of the Messiah (entry 46). First service in new Christ Church was held January 7, 1872. Repairs were made in 1912-13. Present building is Gothic in style; built of stone; corner stone reads "For other foundation can no man lay than that is laid, which is Jesus Christ. 1 Cor. III, XI— Christ Church A.D. MDCCCLXX"; cruciform plan; tower culminating in steeple; chime of bells procured for Christ Church in 1804 from London; buttresses; large rose window over main entrance which is on Chase Street; elongated Gothic windows.

First settled clergyman: Rev. John Johns, D.D., July 1828-June 1842, educated at Princeton College, New Jersey.

See: Brief Sketch of the History of Christ Church, Baltimore, [n. pub., 1898], 14 pages, copy at MdBD. Md. Churchman, February 1928, pp. 5, 6.

Rectory is located at 503 Club Road and parish house is located adjoining church and facing on St. Paul Street. From 1841 to 1932 Christ Church conducted a female orphan asylum located at first on North Frederick Street. The orphan asylum was later at 809 Garden Street and then removed in the early 1880's to 21st Street and Guilford Avenue, its last location. In 1932 the orphanage was closed and the children placed under care of the Henry Watson Children's Aid Society but still under supervision of the church.

Vestry records: 4 Vols., March 1828-March 1905, kept at MdHi. 8 Vols., April 1905-January 1934, in care of George G. Buck, 12 Overhill Road. 2 Vols., January 1934—, kept at parish house. Abstract

of vestry minutes: April 1866-January 1875, in care of George G. Buck.

Register: 1 Vol., 1828-49 (containing baptisms, marriages and burials). 1 Vol., 1886-62 (containing baptisms, marriages and burials). 1 Vol., 1887-71 (containing baptisms, marriages and burials). 1 Vol., 1862-93 (containing baptisms, confirmations, marriages and burials). 1 Vol., 1872-92 (containing baptisms, marriages and burials). 1 Vol., 1894-1918 (containing baptisms, confirmations, marriages and burials). 1 Vol., 1919— (containing baptisms, confirmations and burials). 1 Vol. of marriages, 1919—. All above records kept at parish house.

Financial records: 1 Vol., 1828-37 (journal). 2 Vols., 1836-61 (cash books). 1 Vol., 1842-60 (pew accounts). Kept at parish house.

1 Vol., 1828-71 (copy of 2 original registers—containing baptisms, marriages and funerals 1828-71), kept at MdHi.

12. FELL'S POINT MISSION (also called Christ Church Chapel), about 1885-1921, last located at Canton Avenue (now Fleet Street) and Bond Street, Baltimore. (MERGED) See entry 74.

During the 1880's a kindergarten seems to have been started at Fell's Point by a little band of ladies of Christ Church and to have been carried on by them for about a dozen years with scant official recognition by their church. In 1894 the kindergarten occupied a rented building at the corner of Thames and Bond Streets; by this time such organizations as Sunday School, Mothers' Mission, Girls' Club, Boys' Club, and Sewing Classes were in progress. In 1898 Christ Church congregation, as the result of a plan to broaden its mission scope, turned its attention to the work at Fell's Point. In 1900, $10,000 was raised for the purchase of a permanent building for the mission. The most available center proving to be the corner of Canton Avenue (now Fleet Street) and Bond Street, two buildings were accordingly purchased there. In December 1904 a free dispensary was started and a district nurse stationed there. The two buildings were thrown into one during the week and the chapel was used as a waiting room for the dispensary. Every room was utilized and various and numerous were the organizations. Largely through the efforts of the rector of Christ Church and the Archdeacon of Baltimore, a combination was effected in 1920-21 between Fell's Point Mission and the Memorial Church of the Holy Comforter (entry 55). The combined congregation put Holy Comforter church building in good repair and called a rector. Three years later, the congregations of Fell's Point Mission and Holy Comforter were combined with the congregation of St. Philip's Chapel (entry 68) and out of these there resulted the Church of the Resurrection (entry 74).

Baltimore - Chapel of the Good Shepherd; St. Peter's Church

See: Rev. Edwin B. Niver, Twenty Years' Retrospect, A Sermon preached in Christ Church by the Rector, Baltimore, Bridges and Co., [1914], 16 pp.

13. CHAPEL OF THE GOOD SHEPHERD (Negro), 1873-about 1910, last located at corner of Spring and Mullikin Streets, Baltimore. (DEFUNCT)

This chapel was purchased by Christ Church in December 1873 for use in missionary and school work among the colored people. The chapel had served from 1844 to 1870 as the place of worship for the congregation of the Church of Our Saviour (entry 25) but had been abandoned by them in 1870 upon the erection of their new church at Broadway and McElderry Street. The Chapel of the Good Shepherd was opened for services as a Negro mission under Christ Church on January 4, 1874, but the making of necessary repairs caused a temporary lapse of services for several weeks. This mission appears to have continued in existence until about 1910. It is listed in the Convention Journal of 1909 and in the City Directory of 1911, but after this no further mention is made.

14. ST. PETER'S CHURCH, 1802-1912, last located at northwest corner of Druid Hill Avenue and Lanvale Street, Baltimore. (MERGED) See entry 71.

In 1802 a new congregation was formed out of St. Paul's (entry 3). On January 9, 1803 an Act was passed by the General Assembly authorizing certain persons to solicit and receive subscriptions for the purpose of purchasing a lot in Baltimore and of building thereon a new Protestant Episcopal church to be called St. Peter's (Md. Laws, 1802, Ch. CV, November session). Location at the southeast corner of German (now Redwood) and Sharp Streets was chosen and a church was begun there immediately. Corner stone for the church was laid June 10, 1803. In order to complete the building a supplement to the original Act was passed authorizing the trustees to solicit additional funds (Md. Laws, 1803, Ch. XLV, November session). Building was consecrated May 27, 1804 by Bishop Claggett. This church, built in the form of a Greek Temple, served its congregation until 1868 when it was sold to a colored congregation.

A new site on the northwest corner of Druid Hill Avenue and Lanvale Street was selected in 1868 and corner stone for a new church and chapel laid April 29, 1869. From 1868 to 1870 St. Peter's congregation worshipped in the large hall of the New Assembly Rooms at Hanover and Lombard Streets. Chapel of the new church was formally opened on Ash Wednes-

day 1870 and on May 15th the new Sunday School rooms were first used; first service in the new St. Peter's Church was held in October 1870. This second church continued in use until 1910 when the building was sold to the Bethel African Methodist Episcopal Colored Congregation (see forthcoming Inventory of Negro Church Archives in Maryland). The sale was agreed upon in the spring of 1910 but it was not until the latter part of November that the transaction was consummated. For the next two years St. Peter's congregation met in Richmond Market Hall. Plans were discussed for the consolidation of the congregation of St. Peter's with that of both Grace Church (entry 31) and St. Bartholomew's (entry 37). In 1912 a merger was consummated between St. Peter's and Grace Church.

First settled clergyman: Rev. George Dashiel, 1804-16, ordained in 1791 by Bishop White of Pennsylvania.

See: Md. Churchman, December 1910, p. 14.

Records: see entry 71.

15. TRINITY CHURCH, 1806-37 (?), last located on Polly Street (now Trinity) west of Exeter, Old Town, Baltimore. (DEFUNCT)

According to Thomas W. Griffith in his book, Sketches of the Early History of Maryland, in 1806 a number of the congregation attached to St. Paul's Church, Baltimore (entry 3) began to erect a church called Trinity in Polly Street (now Trinity). A petition was presented to the Assembly at its November session of that year from sundry inhabitants of the city of Baltimore praying that a law might be passed enabling them to raise by means of a lottery 15 thousand dollars for the use of Trinity Church then building in the city and for the purchase of a burying ground. As a result, such a lottery was authorized and commissioners appointed to plan and manage it (Md. Laws, 1806, Ch. LXXXII, November session). To the Convention of the Episcopal Church which met in 1809 a petition was presented from the trustees of Trinity Church praying that the trustees and their associates be allowed to form a separate congregation. Permission was granted by the Convention for the members of the congregation to assemble and organize their church and upon being incorporated, to become part of the Protestant Episcopal Church. In 1809 a second "Act respecting Trinity Church in the City of Baltimore" was passed by the Assembly authorizing certain gentlemen to propose a scheme of lottery for raising a sum not exceeding 15 thousand dollars; this money was to be used to defray expenses incurred in building the church (Md. Laws, 1809, Ch. XXXV, November session).

T. H. Poppleton shows a picture of Trinity Church on his Plan of

the city of Baltimore for 1818 and states that the church was consecrated in 1812, that it was designed by James Jeffers, and that its cost was 40 thousand dollars. In 1836 Rev. John V. Bartow who had served for many years as rector died and shortly after his death the church was sold. On his Plan of the city of Baltimore made in 1851, Poppleton describes Trinity Church as formerly Protestant Episcopal, then German Lutheran. The church building was used by this German Lutheran congregation (now Trinity Evangelical German and English Church, McElderry and Port Streets--see forthcoming Inventory of Lutheran Church Archives in Maryland) until 1918 when it was demolished. The remainder of the old Episcopal congregation is reputed to have joined St. Andrew's (entry 18) and it also stated that St. Andrew's got possession of Trinity Church Burial Ground.[1]

First settled clergyman: Rev. Elijah Dunham Rattoone, D.D., 1807-9, ordained in 1790 by Bishop Provoost of New York.

See: Thomas W. Griffith, Sketches of the Early History of Maryland, Baltimore, Frederick G. Schaeffer, 1821, p. 184.

Register: 1 Vol., 1802-19 (containing baptisms 1805-9, 1811-18; marriages 1802-9, 1811-13, 1815-18; burials 1805-9, 1815-18; confirmations 1816-19; communicants 1809, 1815; proprietors of lots in Trinity Church Burial Ground), kept at MdBD.

1 Vol., 1802-19 (copy of original register), kept at MdHi.

16. GRACE CHURCH, 1820-about 1827, Federal Hill, Baltimore. (DEFUNCT)

In the Journal of 1820 Rev. Henry H. Pfieffer of the Diocese of Pennsylvania is reported as living in Baltimore and as officiating in a schoolhouse on Federal Hill. The people of this section drew up articles of association and elected a vestry in December of that year thus becoming an organized body by name of Grace Church (Chattel Record, Liber W.G. 26, p. 350). A petition was presented to the Convention of 1821 requesting that the congregation be admitted into union and this request was granted. The church, however, was destined for a

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1. In the two volumes of registers for Trinity Church, Broadway and Pratt Street (entry 27) there are short historical sketches of "old Trinity"; the information contained in these sketches I have not been able to reconcile or substantiate. I have therefore not used it in this above printed sketch but I mention it as a further source of possible information.

short existence. It is not mentioned in the Convention Journals after 1826; and while there is a Grace Church, William Street, listed in the City Directory of 1827, it cannot be definitely ascertained that this is the Grace Episcopal congregation of Federal Hill.

17. ST. JAMES' FIRST AFRICAN CHURCH (Negro), 1824, Arlington and Lafayette Avenues, Baltimore.

Immediately after his ordination in Philadelphia in March 1824, Rev. William Levington, a Negro, came to Baltimore and in June of that year initiated St. James' Church in an upper room of a building located at Park Avenue and Marion Street. In 1825 a lot on the southeast corner of North (now Guilford Avenue) and Saratoga Streets was purchased and a brick building started thereon. This first church was completed and consecrated March 31, 1827 by Bishop Kemp. First vestry was elected in 1828; charter of incorporation was drawn April 7, 1828 and recorded April 22, 1829 (Chattel Record, Liber W.G. 41, p. 389). In 1853-54 the church was enlarged to almost double its former capacity and extensive improvements were made; service of dedication was conducted by Bishop Whittingham on March 19, 1854. In 1888 the church building was declared unsafe, and the congregation removed to Howard Chapel, Park Avenue near Dolphin Street (entry 33). In 1890 a building at High Street near Lexington Street was purchased and first services were conducted there in December 1890. This building served the congregation until 1901 when a church was built at Park Avenue and Preston Street. Present building was purchased in 1932 by the Diocese from Church of the Ascension (entry 19) for the use of St. James' Congregation. It is Gothic in style; built of stone; square tower at right; hand carved altar and chairs.

First settled clergyman: Rev. William Levington, 1824-36, ordained March 1824 by Bishop White, in Philadelphia.

See: Md. Churchman, April 1937, pp. 8, 9. The Church Advocate, monthly bulletin, 1891—, filed at rectory.

Parish house is located at 825 North Arlington Avenue and rectory at 827 North Arlington Avenue.

St. James' Church has the distinction of being the first Protestant Episcopal Church for Negroes south of the Mason-Dixon line. Rev. Mr. Levington, its first rector, was the third Negro priest to be ordained in the United States.

Records: 4 Vols., 1840— (containing vestry minutes; baptisms,

confirmations, marriages, members and deaths; monthly financial statements; some lapses in all), in care of rector, Dr. George F. Bragg, Jr., at rectory. Vols. I and II, 1840-74, incomplete, without binding and in poor condition. No records prior to 1840.

Sunday School records: minutes 1932--, in care of Rev. David Henry Croll, 1113 Edmondson Avenue. Roll books not kept permanently.

18. ST. ANDREW'S CHURCH, 1837, southwest corner of Preston and Chester Streets, Baltimore.

First meetings of this congregation were held in 1836 in the building just vacated by the members of Christ Church (entry 11) at the northwest corner of Baltimore and Front Streets. On January 2, 1837 a meeting was held to organize and draw up a constitution which was recorded January 13 (Chattel Record, Liber T.K. 57, p. 42). Congregation was received into the Diocese as a separate congregation in 1837. First church building was erected on High Street near Lombard and it was consecrated November 17, 1839. By 1900 many of the members had moved to remote sections of the city and St. Andrew's could no longer continue at its location on South High Street. From 1900 to 1905 services were held in a house on East Baltimore Street. Through the efforts of Dr. James Houston Eccleston, rector of Emmanuel Church (entry 32) and of St. Andrew's, a union of St. Andrew's and the Chapel of the Atonement (entry 49) was effected. In December 1904 Bishop Paret gave his assent to this union and at the start of the following year the congregation of St. Andrew's removed to the Chapel of the Atonement, located at Preston and Chester Streets. Chapel of the Atonement supplied its church and parish house while St. Andrew's gave its name to the combined congregation and likewise made a financial contribution. Church building is Gothic style; built of stone; corner stone reads "1895"; rood, hanging from ceiling, imported from Belgium.

First settled clergyman: Rev. Henry Van Dyke Johns, August 1838-August 1837, educated at Princeton and General Theological Seminary.

See: Md. Churchman, December 1937, pp. 6, 7. John Thomas Scharf, History of Baltimore City and County, pp. 525, 526.

Rectory is located at 1627 North Broadway.

In 1854 during the rectorship of Rev. Horace Stringfellow, Jr., St. Andrew's Infirmary was founded at 64 South Exeter Street. Later this merged with the Church Home and became the present Church Home and Infirmary (entry 252).

Baltimore - Church of
the Ascension

St. Andrew's Vestry records: 8 Vols., 1860— (including financial reports), kept in church safe in care of rector, Rev. Edward R. Noble.

Register: 5 Vols., 1886—, kept in church safe.

Record of services: 1 Vol., 1888-97. 3 Vols., 1912—. Kept in church safe.

Sunday School records: 6 Vols., 1905—, kept at church.

Chapel of the Atonement Vestry records and register: 1 Vol., 1886-1905.

Register: 1 Vol., 1875-1905. Kept in church safe.

19. CHURCH OF THE ASCENSION, 1838-1961, last located at Lafayette and Arlington Avenues, Baltimore. (MERGED) See entry 76.

Rev. John P. K. Henshaw, rector of St. Peter's Church (entry 14), in 1838 conceived the idea of starting a mission Sunday School and church in the western section of the city. A meeting was accordingly held June 21, 1838 in St. Peter's Sunday School room on Greene Street, at which time a charter was drawn and vestry elected for this new enterprise which was to be known as Church of the Ascension. Charter was subscribed to June 29 and recorded August 1, 1838 (Chattel Record, Liber T.K. 59, p. 120). Mr. George W. Krebs was appointed to take charge, and Sunday School services were started at once in the second story of St. Peter's schoolhouse. The class remained at St. Peter's for some months, but with the completion of the Watch House on Greene Street, leave was granted by the city to use part of this building for services. A site at Lexington Street east of Pine was soon selected and a church was erected there 1840-41. It was consecrated November 4, 1841 by Bishop Whittingham. In the early eighteen sixties plans for a church on Lafayette Square were begun. Corner stone was laid for a church at Arlington and Lafayette Avenues in 1867 and the church was opened for services January 12, 1869. In May 1873 the church was destroyed by fire but a frame chapel was immediately erected on the lot adjoining the church site. Church edifice proper was restored by January 1874. In 1930 the charter of Church of the Ascension was amended enabling the vestry to sell and dispose of the church property and use funds from same to establish a new place of worship or make such union or consolidation as the vestry might determine (Charter Record, Liber S.C.L. 120, p. 598). In 1931 Church of the Ascension combined with Church of the Prince of Peace (entry 56), and the property at Lafayette and Arlington Avenues was sold to the Diocese of Maryland for the use of St. James' Negro Congregation (entry 17).

First settled clergyman: Rev. Francis Peck, 1839-48, ordained by Bishop Alexander Viets Griswold of the Eastern Diocese in 1833.

Baltimore - Mount Calvary;
Chapel of St. Mary the
Virgin

See: Md. Churchman, February 1981, p. 8.

Records: see entry 76.

20. MOUNT CALVARY, 1843, Eutaw and Madison Streets, Baltimore.

This enterprise was commenced under the auspices of Dr. William E. Wyatt, rector of St. Paul's Church (entry 3), in the early part of 1842. On February 1, 1842 a warehouse on Franklin Street near Howard Street was procured for this congregation. Organization was formally effected in February 1843 by the election of a vestry and rector, and congregation was received into union with the Convention on June 1st of that year. Corner stone for the present building was laid September 10, 1844. Charter of incorporation was drawn September 16th and recorded September 18, 1844 (Chattel Record, Liber T.K. 69, p. 247). Present building was completed in 1845-46 and consecrated February 19, 1846 by Bishop Whittingham. It was enlarged in 1858 and rededicated December 15, 1858. In 1885 the chancel was enlarged and the clergy house rebuilt. Building is of red brick; short square tower originally topped by a slender spire which was blown off in a high wind on March 1, 1914; chancel walls of red brick; altar made of mosaic marble; Gothic panel with mosaic figures of Calvary group at back of altar.

First rector: Rev. John W. Hoffman, February-November 1843.
First settled clergyman: Rev. Alfred Miller, 1843-53, ordained in 1836 by Bishop Onderdonk of Pennsylvania.

Clergy house is located at 816 North Eutaw Street.

Vestry records: 1 Vol., 1843—, kept in clergy house.
Register: 1 Vol., March 1842—, indexed (containing baptisms, confirmations, marriages, and deaths). Members: card index file in two steel drawers. Kept in clergy house.
Financial records: Only permanent records are reports printed yearly in the Convention Journals.

21. CHAPEL OF ST. MARY THE VIRGIN (Negro), 1873, 401 Orchard Street, Baltimore.

In 1868 some young people of St. James' First African Church (entry 17) began St. Philip's Mission in a small hall over a feed-store on

Baltimore - Chapel of St. Mary the Virgin

Howard Street. After worshipping there for several years, the congregation received notice that the building had been sold to the city and on May 11, 1878 the missionary colored congregation of St. Philip's was dissolved. Shortly prior to this—on March 23rd—the clergy of Mount Calvary Church had established a colored mission under the name of St. Mary the Virgin, with services held in the chapel of All Saints' Mission House, 85 Preston Street (entry 253). The mission of St. Mary the Virgin stayed there from March to May 1878 and in May a small hall on Pennsylvania Avenue near Orchard Street was rented. On May 18th the majority of the congregation of St. Philip's joined this new congregation of St. Mary the Virgin. Services continued to be held in the hall on Pennsylvania Avenue until August.

In that month the present chapel was purchased from a small congregation of Swedenborgians (Third New Jerusalem Church—see forthcoming Inventory of Miscellaneous Church Archives in Maryland) for use of this Negro mission and on September 21, 1878 the first services were held therein. An addition, seventy by fifty-five feet, was built in 1879 to furnish transepts and chancel; the original structure, fifty by forty feet, was still used as the main body of the church. At this time another addition was made in the building of a lower chapel. Church building is Romanesque in style; built of Baltimore County limestone; low steeple on left side with bell; baptismal font carved out of solid piece of gray granite, octagon shaped, with inscription "One Lord—One Faith—One Baptism—Alleluia—Amen"; oak pews; high altar of wood; two acolyte seats carved from solid blocks of wood by natives of the African Gold Coast and presented by Queen Victoria of England; in the reredos is a marble bas-relief of the Adoration of the Magi, executed and given by the colored sculptress, Miss Edmonia Lewis, who was a resident of Rome; three panels in front of altar painted by monks in Jerusalem; chancel arch of brick supported on two polished granite columns erected as a memorial to Rev. Harrison H. Webb, the second Negro clergyman in Baltimore, and as a memorial to Rev. Joseph Richey, rector of Mount Calvary when St. Mary's was started; two of the stained glass windows in memory of Sister Harriet and Sister Mary Clement, both of the Order of All Saints'; basement includes two rooms used for Sunday School and parish purposes and the Vinton Memorial Chantry dedicated to Oliver Perry Vinton, Priest.

First settled clergyman: Rev. Calbraith B. Perry, 1878-88, graduated from Virginia Theological Seminary.

See: Rev. Calbraith B. Perry, Twelve Years Among the Colored People, New York, James Pott and Co., 1884, 174 pages. John T. Scharf, History of Baltimore City and County, p. 525. Md. Churchman, April 1930, pp. 8, 9.

St. Mary's Hall, across the street, is used for parish activities.

The Sunday School and guilds for women, acolytes, small boys, small girls, young men and young women meet there under supervision of the Priests and the Sisters of the Holy Nativity (entry 259).

Register: 3 Vols., 1878--, in care of vicar, Rev. Bliss Everitt, 816 North Eutaw Street.

22. ST. KATHERINE'S CHAPEL (Negro), 1891, 2001 Division Street at Presstman Street, Baltimore.

This congregation was organized November 25, 1891 as a mission for colored people under the supervision of Mount Calvary. First services were held in a private house located at 1350 Calhoun Street; services continued to be held here until 1899. From November 1899 to 1911 this mission was located at 1360 North Calhoun Street. Present building was acquired in 1911 when the congregation of St. George's Church (entry 51) merged with that of St. Barnabas' (entry 43) and left its church building at Division and Presstman Streets. Church was dedicated to St. Katherine in 1912. It is Gothic style; built of native stone; plain stained glass windows; three wooden altars with one dedicated to St. Katherine and one to St. Mary the Virgin; picture, "Descent from the Cross," over high altar.

First settled clergyman: Rev. W. Clayton Clapp, 1891-93, educated at General Theological Seminary, New York.

Council records: 8 Vols., 1891—, in care of vicar, Rev. Oliver W. De Venish, 816 North Eutaw Street.

Register: 2 Vols., 1891—, indexed, in care of vicar.

Financial records: only permanent records are reports printed yearly in the Convention Journals.

28. ST. STEPHEN'S CHURCH, 1843-92, last located at Hanover Street and Welcome Alley, Baltimore. (DEFUNCT)

In May 1843 preliminary arrangements were made for the organization of a new congregation to be known as St. Stephen's. On July 5, 1843, the male members of the congregation met to elect a vestry and form a corporation. Charter of incorporation was drawn July 5 and recorded July 19, 1843 (Chattel Record, Liber T.K. 67, p. 441). Location on the south side of Lee Street between Hanover and Sharp Streets was selected and corner stone for the first church was laid July 26,

1848. Church was opened for services on Christmas Day 1848, and congregation was admitted into union with the Convention on May 29, 1844. Building was consecrated May 14, 1846 by Bishop Whittingham. A new location at Hanover Street and Welcome Alley was chosen and a church erected there in 1856. On May 12, 1855, due to the decrease in membership and income, Bishop Paret agreed to take St. Stephen's directly under his supervision for four years in an attempt to correct this situation. However, conditions failed to right themselves and it was finally decided to close the church. Negotiations were started in September 1891 with the Anshe Emunah Hebrew Congregation of Baltimore (see forthcoming Inventory of Jewish Congregations in Maryland) and in 1892 St. Stephen's Church and property were sold to this congregation.

First settled clergyman (also rector of St. James' First African Church, entry 17): Rev. John N. McJilton, D.D., May 1848-January 1858, ordained by Bishop Whittingham in 1841.

See: John T. Scharf, History of Baltimore City and County, p. 523.

Vestry records: 1 Vol., January 1882-May 1892 (including monthly financial statements), kept at MdBD.

Register: 1 Vol., 1857-92 (containing partial list of parishioners 1857-88; baptisms 1857-92; confirmations, marriages and burials 1857-91; communicants 1857-80; offerings 1857-81), kept at MdBD.

24. CHURCH OF THE REDEMPTION, 1844-about 1858, last located at southwest corner of Bond and Lombard Streets (?), Baltimore. (DEFUNCT)

Rev. Robert Piggot reported to the Convention of 1844 that in January of that year he had instigated a program to raise a new congregation in the city of Baltimore and that on January 28th he had preached his first sermon to this congregation in the room above the Hillen Street Academy (near Monument Street). On January 31st a meeting was held at the same place where the congregation was duly organized, charter drawn, vestry elected, and the name Church of the Redemption adopted. Charter was recorded February 3, 1844 (Chattel Record, Liber T.K. 68, p. 355). Congregation was admitted into union with the Convention of 1844. To the Convention of 1845 Rev. Mr. Piggot reported that, having received a call to Cranmer Chapel (entry 25) in March 1845, he had accepted and his congregation of the Church of the Redemption had followed him with determination to merge with the Cranmer Chapel congregation. This arrangement, however, must not have proved satisfactory for in the following year Rev. Mr. Piggot severed his relation with Cranmer Chapel and resumed his labors

as rector of Church of the Redemption in the hall of the Evangelical Educational Association, Pitt Street (now Fayette), one door east of Caroline. About 1850 the rector purchased for his congregation a house of worship at a cost of $1300 with accommodations for 350 persons. The City Directory of 1851 lists this building as located on the southwest corner of Bond and Lombard Streets. The congregation worshipped here until 1858 when, because of his illness, Rev. Mr. Piggot felt unable to continue his solicitations for aid in liquidating the debt and consequently returned the building to its original owners. Still undaunted, however, he sought another location and applied to the Canton Company for a church site which they accordingly granted. In April 1858 Rev. Mr. Piggot began services in this section, using the Lutheran church located on the Canton Company's grounds. In several Journals subsequent to 1858 Rev. Robert Piggot expressed his hope of being able to permanently establish the Church of the Redemption; but the scheme was apparently abandoned about 1858, no further mention being made of it after that in the Convention Journals.

25. CHURCH OF OUR SAVIOUR (Cranmer Chapel 1844-70), 1844, southwest corner of Broadway and McElderry Street, Baltimore.

Rev. George Armistead Leakin, serving as missionary and assistant rector of Christ Church (entry 11) from August 1843 to March 1845, was largely responsible for the organization of this congregation as a mission of Christ Church. A building was erected on the northeast corner of Spring and Mullikin Streets and was opened for worship in January 1844 as Cranmer Chapel. Constitution was drawn March 28 and recorded March 30, 1844 (Chattel Record, Liber T.K. 68, p. 461). Congregation was received into union with the Convention May 29, 1844. In 1868 a scheme was proposed to build a new church and a "Cranmer Chapel Building Society" was immediately organized. A site on Broadway and McElderry Street was leased in 1869 and through the financial aid of Emmanuel Church (entry 32) which had some years earlier assumed charge of this mission chapel, sufficient funds were collected. Corner stone for the new church was laid Thanksgiving Day, November 18, 1869 (Journal, 1870, p. 47), at which time it was determined to change the name from Cranmer Chapel to Church of Our Saviour. Permission for this change was granted by the Convention of 1870. By June 5, 1870 the basement of the building was occupied and in October of the following year the completed church was opened. In June 1872 the church became self-supporting. A new charter for Church of Our Saviour was drawn and recorded November 18, 1885 (Charter Record, Liber J.B. 24, p. 331). Building was not consecrated until November 27, 1919 when Bishop Murray officiated at the service. Church is a red brick building; illuminated

cross at front; nineteen memorial windows; seats 500.

First settled clergyman: Rev. Thomas Barrow, 1848-67, ordained by Bishop Stone in 1835.

See: Md. Churchman, February 1922, p. 3.

Rectory is located at 1639 McElderry Street.

[1]Vestry records: 1 Vol., May 1844-May 1865 (vestry minutes of Cranmer Chapel), kept at MdBD. 1 Vol., 1923—, loose-leaf, in care of registrar, Louis W. Herbst, 1933 East 30th Street.

Register: 5 Vols., 1868—, in care of rector, Rev. Rudolph J. Gunkel, at rectory.

Financial records: 6 Vols., 1907—, in care of treasurer, Edmund Haskins, 3405 University Place.

26. ST. JOHN'S CHURCH, Huntingdon, 1844, Greenmount Avenue and Old York Road, Baltimore.

First services were held in 1843 in a stone building on Greenmount Avenue known as "The Barracks," occupied temporarily for worship. Congregation was organized July 10, 1844 and incorporated as St. John's Church, Huntingdon, Baltimore County; charter was recorded July 17 of that year (Chattel Record, Liber T.K. 69, p. 143). Congregation was admitted into union with the Convention on May 29, 1845. In 1847 a brick chapel was erected on the present site and was consecrated on November 11, 1847 by Bishop Whittingham. This building was completely destroyed by fire on May 15, 1858. Present church was built 1858-59 and consecrated November 1, 1860 by Bishop Whittingham. Church was dedicated in May 1877 after enlargements and improvements had been made. A renewal of consecration was held in November 1935. Building is English Gothic style; built of gray stone; tower culminating in spire; chime of ten bells; Nativity memorial window by Tiffany in front of church; hand-carved altar and reredos of oak; melodeon purchased in 1862 still in use.

First settled clergyman: Rev. Nathaniel Augustus Hewitt, 1843-45, ordained by Bishop Whittingham in 1843.

See: The Parish Record, issued each Sunday, October-May, 1926—, filed loose at rectory. Md. Churchman, November 1935, p. 6.

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1. Some vestry records for the period 1865-1923 and some registers prior to 1868 may be found at the church, but they are illegible or very meagre.

Church property includes a rectory, 3001 Old York Road, which was built in 1843 and rebuilt 1857; a parish hall built in 1866 to serve as schoolhouse and rebuilt in 1914; a two-story frame building, located at rear of the rectory, which served as orphans' home from 1885-1918; and a cemetery.

St. John's Cemetery is situated on a rectangular plot of ground between the parish hall and church. It was established in 1847 and the lot of ground was purchased in May 1850. This is a private Protestant Episcopal church cemetery where many Episcopal clergymen and All Saints' Sisters of the Poor are buried. It is marked off by a hedge at front and wire fence and hedge at back and sides. Among those buried here are Rev. Malcolm Macfarland, founder of St. Mark's Church (entry 28); Rev. Charles Woodruff Rankin, rector of St. Luke's Church (entry 29) from 1853-86; Rev. Richard Clarence Hall, former rector of St. John's; Lizette Woodworth Reese, whose A Victorian Village and The York Road depict scenes of life at Huntingdon and Waverly.

Vestry records: 2 Vols., 1843-1914, kept in safe at church. 1 Vol., 1914--, in care of registrar, Leonard Chinn, 510 East 41st Street.
Register: 1 Vol., 1843-94, in poor condition. 1 Vol., 1895--, sectioned. In care of rector, Rev. Edmund L. Gettier, Jr., at rectory.
Financial records: 4 Vols., 1882-- (ledger style), in care of treasurer, Lawrence Ensor, 3017 Guilford Avenue.
Sunday School records: incorporated in vestry records.

27. TRINITY CHURCH, 1845-1904, last located at southwest corner of Broadway and Pratt Street, Baltimore. (DEFUNCT)

In October 1843 a Sunday School was started in the Monkure Institute on South Ann Street, the object being to supply a deficiency occasioned by the loss of old Trinity (entry 15). In 1844 congregation moved to Cole's Schoolhouse, Bank Street west of Bond, and a collection for a permanent building was started. Site on Bank Street near Broadway was selected and corner stone for a church was laid on August 6, 1844. Charter of incorporation of vestry was drawn May 12, 1845 and recorded August 20, 1845 (Chattel Record, Liber A.W.B. 71, p. 6). Congregation was admitted into union with the Convention on May 29, 1845. Building was completed in 1845 and was used until 1854 when it was sold to Bishop Whittingham for a colored congregation. New location at Broadway and Pratt Street was selected and corner stone for a new church laid in November 1853. Church was completed and opened for worship in September 1854. From 1890-94 Trinity Church was under the care of laymen connected with Church of the Messiah (entry 46). Repairs were made

in 1893-94. Because of the poverty in this section, all efforts to sustain Trinity Church failed. Consequently it was closed at the beginning of the twentieth century, the majority of the congregation joining Memorial Church of the Holy Comforter (entry 55). Church property was sold to St. Paul's Reformed German Evangelical Church (see forthcoming Inventory of Evangelical and Reformed Church Archives in Maryland) on March 25, 1904. Of the proceeds from this sale, two thousand dollars was invested and the income from same paid to Holy Comforter, while the remainder was appropriated for the erection of a Sunday School building in connection with Church of the Messiah.

First settled clergyman: Rev. George Armistead Leakin, October 1843-October 1887, ordained in 1843 by Bishop Whittingham.

Vestry records: 1 Vol., April 1879-November 1904 (including some financial records), kept at MdBD.

Register: 1 Vol., 1845-95 (containing history of church; deaths and marriages 1845-95; baptisms 1845-94; communicants 1845-93; confirmations 1845-89; families 1845-47; Sunday School teachers 1843-50). 1 Vol., 1893-1908 (containing history; index; baptisms 1893-1908; confirmations 1894-1908; alphabetical list of communicants; marriages and burials 1894-1908). Kept at MdBD.

28. ST. MARK'S CHURCH, 1847-1917, last located at Lombard Street between Fremont Avenue and Poppleton Street, Baltimore. (DEFUNCT)

On September 4, 1846 a proposal for building a church on Lombard Street near Fremont Avenue was submitted to the Diocese. A building was begun immediately at the rear of the lot, and although unfinished, it was opened for the first service February 14, 1847. On March 11, 1847 the gentlemen of the congregation met at Rev. Malcolm Macfarland's home on South Liberty Street to elect the first vestry and form a corporation. Charter of incorporation was drawn March 11 and recorded March 27, 1847 (Chattel Record, Liber A.W.S.78, p. 291). Congregation was received into union with the Convention on June 1, 1848. On August 2, 1850 corner stone for the church edifice proper was laid and consecration service was held July 17, 1851 by Bishop Whittingham. The original structure at the rear of the lot was converted into a Sunday School building. In 1874 a lecture room was added to the church and in 1881 extensive repairs were made. A parsonage on West Lombard Street near Carey was purchased in 1867 and a parish house built in 1914. Due to changes in this neighborhood, St. Mark's congregation decreased until in 1917, it was deemed advisable to sell the property. Consent of the Standing Committee of the

Diocese was given in 1918 and the church with its property was accordingly sold. No new building was started, the remnant of the congregation dispersing to other Episcopal churches in the city, notably to St. Paul's Chapel (entry 8).

First settled clergyman: Rev. Malcolm Macfarland, March 1847-December 1861, ordained 1841 by Bishop Moore of Virginia.

Vestry records: 1 Vol., March 1847-1866 (including copy of constitution; some financial records). 1 Vol., 1866-94 (including financial records). 1 Vol., 1894-1914 (including financial records). Kept at MdBD.

Private register and diary of Rev. Mr. Macfarland: 1 Vol., 1847-52 (including daily record of services, baptisms, marriages, funerals; Sunday collections). 1 Vol., 1858-61. Kept at MdBD.

Register: 1 Vol., 1864-72 (containing families 1864-71; baptisms 1864-72, 1878; confirmations 1865-72; partial list of communicants; marriages 1864-72; burials 1865-72, 1878; partial list of offerings 1865-70). 1 Vol., 1872-79 (containing items listed above). 1 Vol., 1879-94 (containing items listed above; "History of St. Mark's Church" by Rev. E. L. Kemp 1880). 1 Vol., 1894-1915 (containing items listed above). 1 Vol., 1914-17 (containing items listed above; list of membership transfers). Kept at MdBD.

Minutes of St. Mark's Brotherhood and Guild: 1 Vol., 1874-79, kept at MdBD.

29. ST. LUKE'S CHURCH, 1847, N. Carey Street between Rankin Place and Bethany Lane, Baltimore.

A petition for leave to organize a new congregation in the western part of the city under the name of St. Luke's was presented to the Convention of 1847 and it was resolved that permission for such organization be granted. Accordingly, the congregation, worshipping in a small meetinghouse on the northeast corner of Hollins and Oregon (now Arlington Avenue) Streets, was regularly organized on October 18, 1847 (Feast of St. Luke) into a congregation called St. Luke's Church. Rector, vestrymen and churchwardens were elected and the charter of incorporation drawn; charter was recorded April 13, 1848 (Chattel Record, Liber A.W.B. 75, p. 324). An eligible site, the present one, was offered by one of the vestrymen and was secured for use of the proposed church. Congregation was admitted into union with the Convention on May 31, 1848. During the year 1849 the rector, Rev. Reuben Riley, began to solicit funds for the erection of the church building and on November 1, 1851 the corner stone was laid. Only a portion of the proposed building was

undertaken at this time and on July 10, 1853 first services were held therein.

The rapid increase in membership at an early date necessitated enlargement and in July 1857 an addition was commenced. By the fall of 1859 the enlargement, consisting of extended nave and new chancel, was ready for use. Ten years later, in 1869, a further addition, consisting of a north transept with porch, and robing-rooms for clergy and choristers, was made. Building is pure Gothic in style; built of stone; belfry with steeple and one bell; seats 900; church in form of inverted ship with round clerestory windows resembling port holes; many memorial art glass windows all imported from England depict the principal events in the life of Christ; Blessed Sacrament Chapel at right of sanctuary; old Roosevelt organ recently electrified; great East Window representing Christ Crucified and Christ the King; rose window representing the Old Testament and depicting Moses lifting up the serpent in the Wilderness; 14 columns symbolizing the 12 Apostles and St. Paul and St. Barnabas.

First settled clergyman: Rev. Reuben Riley, 1847-March 1851, ordained by Bishop Onderdonk of New York in 1843.

St. Luke's Parish Hall, a two-story stone building with corner stone bearing the date 1877, was originally built as a school for girls. It was later used as a day school, but about 1925 was converted into a parish hall. It is located at the rear of the church. Clergy house, the corner stone of which is dated 1904, is a three-story stone building located at 222 North Carrollton Avenue. A garden serves to connect St. Luke's Clergy House with the church and parish hall.

Vestry records: Information not made available to our Survey.

Register: 1 Vol., 1846-62 (containing baptisms 1847-59; Episcopal visitations and confirmations 1848-55; communicants 1846-55; marriages and deaths 1847-62; church offerings 1846-56). 1 Vol., 1846-68 (containing parishioners 1846-52; baptisms, marriages and burials 1847-68; confirmations 1848-68; communicants 1846-68; church offerings 1849-68). 1 Vol., 1868-87 (containing baptisms, confirmations 1868-87; communicants, marriages, burials and offerings 1868-86). 1 Vol., 1887-1902 (containing index; baptisms 1887-1902; confirmations 1888-1902; marriages 1887-98; burials 1887-97; communicants and families). 1 Vol., 1897-- (containing baptisms 1898--; confirmations 1899--; communicants 1898-1928; marriages 1898-1919; burials 1897--). 1 Vol. of marriages, March 1905--. All registers in care of rector, Rev. Henry Nelson O'Connor, at 222 North Carrollton Avenue.

30. CHAPEL OF THE NATIVITY (also called St. Luke's Mission), 187

89 (?), last located at Pratt and Oregon (now Arlington Avenue) Streets, Baltimore. (DEFUNCT)

The rector of St. Luke's Church in his parochial report made to the Convention of 1875 reported that during the past year a mission had been started on the corner of Oregon (now Arlington Avenue) and Pratt Streets under care of Rev. James Briscoe, assistant priest at St. Luke's. A Sunday School and sewing school were reported in operation and the mission room was described as being often uncomfortably crowded. The Guild of St. Luke's was largely responsible for the maintenance of this mission. The mission seems to have continued in existence until the resignation of Rev. Mr. Briscoe on July 1, 1889. In the Convention Journals from 1890 on, there is no mention of this chapel.

31. GRACE CHURCH, 1850-1912, last located at northeast corner of Park Avenue and Monument Street, Baltimore. (MERGED) See entry 71.

This congregation was formed out of St. Peter's congregation (entry 14) on February 15, 1850 under the direction of Dr. Thomas Atkinson, then rector of St. Peter's. Charters of incorporation were drawn February 15, 1850 and May 30, 1850 and recorded March 26, 1850 and October 10, 1851 (Chattel Record, Libers A.W.B. 79, p. 421 and A.W.B. 83, p. 285). Leave to organize was granted by the Convention May 29, 1850 and on the next day the incorporated congregation was received into union. Location at the northeast corner of Park Avenue and Monument Street was chosen and corner stone for a church was laid July 20, 1850. First services in the new building were conducted December 12, 1852 and four years later, on October 30, 1856, the church was consecrated by Bishop Whittingham. A new chancel was added to the church in 1892 on the occasion of its fortieth anniversary. In 1912 a merger was effected between Grace Church and its mother-church, St. Peter's.

First rector: Rev. Thomas Atkinson, D.D., December 1852-1853, ordained by Bishop Meade of Virginia in 1836.

See: John Thomas Scharf, History of Baltimore City and County, p. 523.

Records: see entry 71.

32. EMMANUEL CHURCH, 1852; southeast corner of Cathedral and Read Streets, Baltimore.

Baltimore - Howard Chapel

On March 19, 1851 a meeting was held in the lecture room of Christ Church, Fayette and Gay Streets, (entry 11) to consider building a church in the vicinity of Mt. Vernon Place. Many of the members of Christ Church had moved to the upper part of the city and the more wealthy had commenced to settle in the neighborhood of Mt. Vernon Place. A lot at the corner of Cathedral and Read Streets was purchased in 1852 and a church building started. Charter of incorporation was drawn October 20, 1852 at a meeting held at the home of James Carroll and it was recorded December 27, 1852 (Charter Record, Liber E.D. 1, p. 186). Congregation was admitted into union with the Convention in May 1853. Building was opened for service October 15, 1854 and was consecrated March 8, 1855 by Bishop Whittingham as Emmanuel Church. Church building was completely renovated and reconstructed in 1912 during the rectorship of Dr. Hugh Birckhead. Building is of gray stone; large square tower at center front serves as main entrance and is known as the Christmas tower because it is in memory of Ida Perry Black who died Christmas Day 1916; amplified chimes in tower; great East Window, representing the tree of the church, in memory of Dr. James Houston Eccleston, former rector; carved stone reredos; hanging rood; columns on either of two side aisles are memorials; peace chapel located to left of the sanctuary; chapel downstairs in memory of Rev. Dr. Eccleston; elongated Gothic stained glass windows.

First settled clergyman: Dr. Henry Van Dyke Johns, September 1854-April 1859, graduated from Princeton and General Theological Seminary.

Parish house adjoins the church and rectory is located at 16 East Eager Street.

Vestry records: 2 Vols., 1853—, in care of registrar, James A. Latane, 1412 Park Avenue.

Register: 2 Vols., 1853—, sectioned, kept in church office vault.

Daily Journal and Register: 2 Vols., 1900— (containing monthly and yearly financial statements; record of daily events), kept in church office.

Sunday School records: card index file, active and inactive, kept at church office.

33. HOWARD CHAPEL (Negro), 1873-about 1894, last located at Park Avenue between Lanvale and Dolphin Streets, Baltimore. (DEFUNCT)

The parochial report of Emmanuel Church for 1874 stated that a church building called Howard Chapel on Park Avenue had been purchased by Emmanuel and opened as a mission for the colored people. This build-

ing had formerly (from about 1857 to 1864) served as a place of worship for the congregation of The Memorial Church (entry 40) and had been abandoned by them when their new church building was erected at Lafayette Avenue and Bolton Street. The colored mission appears to have continued in existence until about 1894; after that date it is listed neither in Convention Journals nor in City Directories. The building itself, according to William Ingle in his sketch, The Memorial Church, remained standing until about 1908 when it was razed to give place to the Enon Baptist Church (see forthcoming Inventory of Negro Church Archives in Maryland).

34. CHURCH OF ST. JOHN THE BAPTIST, 1855-1902, last located at Barre Street near Eutaw, Baltimore. (DEFUNCT)

Rev. Meyer Lewin was appointed missionary in October 1854 for the southwest district of the Baltimore City Mission. Church and Sunday School services were conducted in a small room on Hamburg Street but in 1855 it became necessary to move to a new location. A more suitable room was provided on Barre Street near Eutaw and services were resumed there. During the years 1858-59 a neat edifice with seating capacity of 350 was erected upon the site of the building formerly used by the mission--Barre Street near Eutaw. This building was named the Church of St. John the Baptist. In 1879 a brick building was erected in the rear of the church to serve as Sunday School and parochial school quarters. In later years (about 1895) St. Paul's Church (entry 3) assumed control of this mission church. On January 1, 1902 Bishop Paret directed the closing and abandonment of this church since for many years prior, conditions had been unfavorable and results of this work had sadly diminished. The building itself was constantly in need of repairs and burdened with a heavy ground rent. It was concluded by the Bishop that the new church work of St. Paul's Guild House (entry 8), being within a short distance from St. John's, could effectively take over the work. On May 23, 1902 Bishop Paret signed a deed for the sale of this church building to the Lithuanians.

35. CHURCH OF THE REDEEMER, 1855, N. Charles Street and Melrose Avenue, Baltimore.

Services were held from 1855 to 1857 in the old Govanstown Academy, located at Lake and Bellona Avenues. Congregation was granted leave to organize and was admitted into union with the Convention on May 31, 1855. Mrs. David Perine, who with her husband gave the ground for this church,

marked off the spot for the church with the help of a Negro slave, Daniel Martin, and a wheelbarrow. By 1858 the church building had been erected, comprising the nave and chancel under one roof, west porch, and an octagonal tower with low spire. Consecration service was conducted by Bishop Whittingham September 2, 1858. In 1870-71 the church was enlarged and improved by the addition of transepts and a chancel to the nave; at this time a new tower and spire were also built. Church is Gothic in style; built of local gray stone; octagonal tower with low spire; four-faced clock with chimes; cruciform style; memorial window, "The Life of the Redeemer," by Tiffany; litany desk of brown mahogany with gold legs; marble floor in nave; bronze tablet in memory of Rev. George Clement Stokes, rector 1861-1904; bronze tablet in memory of David M. Perine and Mary Perine, who gave ground for the church.

First rector: Rev. J. Cambell White, 1855-56, ordained by Bishop Meade of Virginia in 1850. First settled clergyman: Rev. Samuel R. Sargeant, October 1857-March 1861, ordained by Bishop Whittingham in 1848.

See: Md. Churchman, June 1926, p. 2. The Chimes, weekly church publication, kept for past six years, filed loose at church.

Ground adjoining church was given by David Perine and a stone rectory built there in 1868. Parish house was erected in 1928 and serves as center for the community.

Vestry records: 1 Vol., 1931-- (including financial records), kept at church. Records prior to 1931 stored in trunk at Provident Savings Bank.

Register: 2 Vols., 1855--, kept at church office.

36. ST. MARY'S CHURCH, Hampden, 1855, Roland Avenue near 40th Street, Baltimore.

Congregation organized May 31, 1855 and erected a small wood chapel on Falls Road at the Hampden Reservoir. It was admitted into union with the Convention on May 30th of the following year. In 1859 the reservoir grounds were taken over by the city, and a second wood building was erected the following year at the present site. This building was destroyed in 1863 by Union soldiers who took over the churchyard and graveyard for camp grounds. From 1863 to 1869 no services were held, but in 1869 a Sunday School was formed, holding its services on the second floor of the Woodberry Post Office. Church services were resumed shortly thereafter. From 1871 to 1874 services were held in the Woodberry schoolhouse. Corner stone for the present church was laid in 1873 and building was com-

pleted the following year. St. Mary's vestry was incorporated in 1856 but since record of incorporation was destroyed by fire, a new charter was drawn June 23, 1891 and recorded June 26th (Charter Record, Liber J.B. 29, p. 201). Additions were made to the church in 1904 and again in 1922. It is of Gothic style; built of local granite; corner stone reads "1873"; steep sloping roof; window depicting St. Mary over altar.

First settled clergyman: Rev. John Alden Spooner, 1855-72, ordained by Bishop Onderdonk of New York in 1838.

A church property of twelve acres surrounds St. Mary's Church. Within this area is a rectory, a parochial school building of granite which was used from 1880 to 1895 for educational purposes and is now used for parish organizations, and a church cemetery.

St. Mary's Cemetery, bounded by Roland Avenue, Rectory Lane, Hickory Avenue and West 40th Street, originally occupied five acres of land; but in 1892 four more acres were added. It is not restricted to members of the Protestant Episcopal denomination, having served as the village cemetery of Hampden. Provision is made for perpetual care and each lot owner is urged to pay for the care of his lot. Lots are marked off by marble corner posts and space is still available. The graves surround the church building.

Vestry records: 2 Vols., 1873— (including financial statements), kept at church office. Records prior to 1873 destroyed.

Register: 1 Vol., 1889-1931, in fair condition. 1 Vol., 1932—, indexed. In care of rector, Rev. William Owings Stone, at rectory, 3820 Roland Avenue. Records prior to 1889 destroyed.

Sunday School records: 3 wooden file boxes containing card record on each pupil, typed, kept in Sunday School rooms.

Cemetery records: 10 Vols., 1873— (containing record of interments; record of lot owners; record of deeds), kept at church office.

37. ST. BARTHOLOMEW'S CHURCH, Ten Hills, 1857, Edmondson Avenue and Church Lane, Baltimore. (MERGED) See also entry 69.

St. Bartholomew's 1857 )
Trinity Chapel 1911 ) 1928

Vestry for St. Bartholomew's Church was incorporated June 27, 1857 and on August 11th Mary Dashiell conveyed to this body a lot of ground on North Avenue between McCulloh Street and Madison Avenue. Articles of incorporation were recorded January 5, 1859 (Charter Record, Liber G.E.S. 4, p. 169). A church, however, was not erected un-

til 1872, corner stone for which was laid in 1871. Opening service was held February 8, 1872 and congregation was received into union with the Convention in May of that year. Lot adjoining church was donated for the erection of a rectory. This church continued in use until May 1928 when together with lot and rectory it was sold to the American Oil Company. In July 1928 negotiations were begun for the amalgamation of St. Bartholomew's congregation with that of Trinity Chapel (entry 69). As a result of these negotiations, it was determined to perpetuate St. Bartholomew's name by dropping the name of Trinity but to utilize the church property of Trinity congregation located adjacent to Ten Hills, Hunting Ridge and Rognel Heights. For three years the combined congregation worshipped in the parish house which had been erected in 1915. Plans for a new church were then drawn and on May 10, 1931 corner stone for the present church was laid. Church was dedicated November 29, 1931 by Bishop Helfenstein. It is early English Gothic in style; built of Maryland granite with Indiana limestone trim; one bell.

First settled clergyman: Rev. John Y. Gholson, April 1872-December 1884.

See: Ernest Green, St. Bartholomew's Protestant Episcopal Church, copy in custody of vestry. The St. Bartholomew's Record, weekly bulletin.

Parish house, a red brick building, is located next to present church. Rectory is located at 512 Old Orchard Road.

St. Bartholomew's Church Vestry records: 5 Vols., October 9, 1873—, in care of registrar, William F. Koch, 3701 Piedmont Avenue.

Register: 1 Vol., 1872-93 (including financial record). 1 Vol., 1892-1928 (including communicant list continued to date). 1 Vol., 1928—. 1 Vol. of marriages, 1928—. In custody of vestry. Records prior to 1872 not located.

Record of Services: 1 Vol., (containing record of Trinity, and of St. Bartholomew's 1928-37), in custody of vestry. Records 1937-40, kept in small note books by former rector, Rev. Theodore N. Barth.

Financial records: 4 Vols., 1918— (containing records of Trinity Chapel 1918-28 and of St. Bartholomew's 1924—), in care of treasurer.

Sunday School records: 1 Vol., 1928—, loose leaf, in care of Robert T. Stevens, 5117 Greenwich Road.

Trinity Chapel Vestry records: 1 Vol., 1912-28, in care of registrar, William F. Koch, 3701 Piedmont Avenue.

Register: 1 Vol., 1924-28, in custody of St. Bartholomew's vestry.

Baltimore - St. Thomas' Church; Church of the Holy Innocents

38. ST. THOMAS' CHURCH, Homestead, 1858, The Alameda and 31st Street, Baltimore.

Work was started in 1852 with Sunday School and church services held in the home of Mrs. Ann W. Jackson. About 1853 through the efforts of the ladies of St. Peter's Church (entry 14), a frame chapel of Gothic architecture was erected at Homestead on a lot (present 3115 The Alameda) given for the purpose by the proprietors of the village. Congregation, after its organization in 1857 as St. Thomas', was received into union with the Convention May 27, 1858 and the church was consecrated during the summer of that year by Bishop Whittingham. In 1888 a more spacious church was erected at Carswell and Taylor (now Kirk Avenue) Streets; this building was consecrated November 4, 1891 by Bishop Paret. In 1924 the present group of buildings was begun consisting of a rectory at 3115 The Alameda, parish house (now being used as church) and stone basement for the church edifice proper. Completed church will be Tudor Gothic in style. Parish house has some Tudor Gothic characteristics; built of gray stone; memorial chapel to George Lycett, former member and lay-reader; corner stone from first chapel in inside wall reads "St. Thomas' Church, Homestead, built 1853, rebuilt 1888"; memorial window, "Jesus Blessing Little Children," at back of altar.

First settled clergyman: Rev. Ethan Allen, 1855-72, ordained 1819 by Bishop Kemp.

See: The Rector's Letter, monthly bulletin by Rev. Francis F. Lynch, June 1937—, filed loose at rectory.

Vestry records: 1 Vol., 1937—, loose-leaf, typed, in care of registrar, Joseph T. Singewald of G, 1710 Lakeside Avenue.

Register: 3 Vols., 1858— (containing baptisms, confirmations, members and deaths). 2 Vols. of marriages, 1858—. In care of rector, Rev. Francis F. Lynch, at rectory.

Financial records: 27 Vols., 1910-36. 1 Vol., January 1937— (duplex alphabetical church treasurer's record). In care of rector. Records prior to 1910 lost.

39. CHURCH OF THE HOLY INNOCENTS, 1858-1925, last located at Chase and Eden Streets, Baltimore. (DEFUNCT)

As early as 1854 Rev. James P. Fugitt, missionary, was working in this section known then as "North East Mission District." A subscription toward the erection of a chapel was started and by 1855 one thousand dollars had been collected. Lot on the corner of Eden and Chase

Streets was leased and a chapel erected there and completed in December 1855. Articles of association of the Congregation of the Holy Innocents were drawn June 16, 1857 and recorded June 22nd (Charter Record, Liber E.D. 8, p. 202). Within a year's time, sufficient funds had been raised to purchase the site and clear all debt on the building; it was consecrated April 8, 1858 by Bishop Whittingham. In January 1874 the congregation placed itself under the care of Christ Church (entry 11). A new church was begun on the same site, corner stone for which was laid September 28, 1874. The original chapel was removed to a lot at the corner of Chase Street and Collington Avenue, and the congregation worshipped there until the new church could be completed. The chapel was then sold. At the session of the Convention held in May 1880 permission was granted for this congregation to be organized as an independent church and be admitted into union with the Convention. A second charter of incorporation was drawn April 18, 1881 and it was recorded May 14, 1881 (Charter Record, Liber F.A.P. 21, p. 385). The church continued its services until 1925 when, surrounded as it was by Negroes, Italians and Jews, it was forced to discontinue its services. On December 2, 1925, Bishop Murray gave his assent to the sale of the church and its property.

First settled clergyman: Rev. James P. Fugitt, 1854-63, ordained 1853 by Bishop Whittingham.

See: John T. Scharf, History of Baltimore City and County, p. 524.

Register: 1 Vol., 1899-1925 (containing parochial reports 1899-1902; baptisms, confirmations, communicants, marriages and burials 1899-1925; list of membership transfers issued December 1925; anonymous history of church), kept at MdBD.

40. THE MEMORIAL CHURCH, 1860, Bolton Street and Lafayette Avenue, Baltimore.

The Rev. Dr. Henry Van Dyke Johns shortly after his induction as rector of Emmanuel Church (entry 32) in 1854 opened a mission in the neighborhood of Bolton Depot and Falls Road. After several other temporary locations—Decker Street in the same vicinity and Cathedral Street opposite Bolton Depot—the mission in 1857 was established in a chapel erected on Grundy Street (now Park Avenue) between Lanvale and Dolphin Streets. Rev. Charles Ridgely Howard, assistant minister at Emmanuel Church, was placed in charge and consequently the chapel became known as Howard Chapel. Rev. John Francis Hoff alternated with Rev. Mr. Howard in serving Howard Chapel (also called Emmanuel Chapel) and the mission at Towson (entry 219).

After the death of Rev. Dr. Johns in April 1859, the members of Em-

manuel Church interested in Howard Chapel were prompted to continue this work by the erection of The Memorial Church in honor of their deceased rector. Constitution of The Memorial Church was drawn December 7, 1859 and recorded February 15, 1860 (Charter Record, Liber G.E.S. 5, p. 71). A site of ground at the corner of Townsend (Lafayette Avenue) and Bolton Streets was purchased and corner stone for the church was laid July 3, 1860. The congregation was admitted into union with the Convention May 30, 1860. Due to the Civil War, building operations were carried on only intermittently from 1860 to 1864; on June 12, 1864 the building was opened for divine worship. Two amendments were drawn to the original constitution, one on April 8, 1862 (Charter Record, Liber G.E.S. 6, p. 246) and the other October 10, 1864 (Charter Record, Liber A.M. 7, p. 431). The church was consecrated on January 5, 1898 by Bishop Paret. It is Gothic in style; built of gray stone; set of chimes in the west tower in memory of Mrs. Mary A. Kroeger was amplified for broadcasting in memory of the Rev. William Page Dame, D.D., one time rector of the church.

First settled clergyman: Rev. Charles Ridgely Howard, February 1860-November 1861, educated at St. Mary's College, Baltimore; Virginia Theological Seminary.

See: William Ingle, The Memorial Church, Baltimore, [n. pub.], 1928, 19 pages, copy at MdBD.

A parish house, erected 1865 and enlarged 1878 by the addition of a second floor, is located next to the church. Rectory is located at 1409 Bolton Street.

Vestry records: 10 Vols., 1864--, in custody of the vestry.
Register: 3 Vols., 1865--, sectioned, in care of rector, Rev. Benjamin B. Lovett, D.D., in church office.
Financial records: 10 Vols., 1864--, in custody of the vestry.
Sunday School records: Kept for current year only, in Sunday School room.

41. THE KORNERSTONE KINDERGARTEN, 1913, 218 W. Lafayette Avenue, Baltimore.

This kindergarten was organized in 1918 by Rev. Dr. William M. Dame, rector of The Memorial Church 1878-1923, under the leadership of Miss May Richardson, the present Director and Principal. The building in which the kindergarten is conducted is a two-story structure of brick and stone used also for Sunday School purposes. Three

teachers are in charge and sessions are held daily from 9:30 A.M. to 12:30 P.M. with the exception of Saturday.

Roll books: 25 Vols., 1913—.
Financial records: 25 Vols., 1913—.
Current records kept in desk in kindergarten; all other records kept in storeroom at church.

42. ALL SAINTS' CHURCH, 1862, southeast corner of Baltimore and Monroe Streets, Baltimore.

Inception of this church is found in the work of Rev. Matthias Forbes through whose efforts a church was erected in 1859 at the northwest corner of Baltimore and Gilmor Streets. The name "Zion Church" was given to the building which was completed by May 1860. Congregation was formally organized in April 1862 by the election of a vestry. Charter of incorporation for "Mount Zion Church" was drawn May 16, 1862 and recorded November 22, 1862 (Charter Record, Liber G.E.S. 6, p. 251). Congregation was admitted into union with the Convention on May 29, 1862. The name "Mount Zion Church" seems to have been adopted instead of the original name of "Zion Church." In the spring of 1871 due to an overwhelming indebtedness, the congregation was forced to abandon its church. Temporary accommodations were secured in Hollin's Hall and in April 1872 part of a building was rented and fitted up as a temporary chapel.

With the loss of the church, the vestry determined to drop the old name and accordingly a new name—"All Saints'"—was adopted. In 1873 the old building at Baltimore and Gilmor Streets was reclaimed by this congregation and a new charter for All Saints' Church was drawn May 23, 1873 (Charter Record, Liber G.R. 18, p. 412). Congregation was received into union with the Convention on May 29, 1873 as "All Saints' Church." For a period of several years services were conducted here but in 1877 the congregation was again forced to abandon the church due to increasing debt; a Sunday School was formed, however, and services were held in the old building with the permission of the creditors.

In 1878 Church of the Ascension (entry 19) became interested in this struggling congregation and All Saints' was reorganized as a mission of Ascension. The old building was rented and Rev. Frederick Focke Reese, assistant rector of Church of the Ascension, was placed in charge. In 1882 the present site at Baltimore and Monroe Streets was leased. A new charter for the "Memorial Church of All Saints'" was drawn June 14, 1882 and recorded July 24 (Charter Record, Liber F.A.P. 22, p. 269). Corner stone of present church was laid November 1, 1882 and building was formally opened October 14, 1883. Congregation was admitted in May 1892 into union with the Conven-

tion. An amendment was drawn May 1, 1900 to the charter of 1882 whereby name was changed back to "All Saints' Church" (Charter Record, Liber R.O. 38, p. 55). Church is Gothic in style; built of gray stone; cruciform plan; art glass window, "The Good Shepherd," over altar.

First settled clergyman: Rev. John N. McJilton, D.D., January 1862-1868, ordained by Bishop Whittingham in 1841.

See: Harris Sparks, "Historical Sketch," in The 50th Anniversary of the Laying of the Present Corner Stone, Baltimore, [n. pub.], 1932, pp. 5-12. John Thomas Scharf, History of Baltimore City and County, p. 524.

Rectory, a two-story brick building, is located at 1932 West Fayette Street. It is in memory of Rev. Edward W. Wroth and his wife.

Vestry records: 4 Vols., April 1886-November 1930 (including financial records), kept in church cabinet in sacristy. 1 Vol., 1930— (including financial records), loose-leaf, in care of registrar, Richard C. Smardon, 47 Delrey Avenue, Catonsville.

Register: 1 Vol., 1862-1911. 1 Vol., 1912—, indexed. 1 Vol. of marriages, 1912—. Kept in rectory office.

Financial records: statements issued monthly and filed with minutes. 1 Vol., October 1933—, in care of treasurer, Abraham J. Good, 1909 North Fulton Avenue.

Sunday School records: 8 Vols., 1910—, in care of registrar.

43. FREE CHURCH OF ST. BARNABAS, 1863-1911, last located at Biddle Street near Argyle Avenue, Baltimore. (MERGED) See entries 1 and 51.

On Sunday, November 6, 1853, Divine Services were first held in this section known then as the "Northwest City Mission District." These services were conducted in a room at 85 Pennsylvania Avenue by the missionary, Rev. Edmund B. Tuttle. Within a few months, a brick chapel, originally built for a Roman Catholic chapel, was bought for seven hundred dollars to be set apart free for the poor. The Bishop was present on July 2, 1854 and preached the sermon in the new chapel, called St. Barnabas' Chapel. The chapel, located on Biddle Street near Argyle Avenue, was under the supervision of Trinity Church (entry 27). Building was destroyed by fire in 1859, but a new chapel was begun immediately, corner stone being laid November 1, 1859 by the Bishop. The new church was opened for divine service on Easter Day, April 8, 1860. In 1863 this congregation was organized as an independent congregation; charter

of incorporation of the vestry of "Free Church of St. Barnabas" was drawn June 3, 1863 and recorded March 4, 1864 (Charter Record, Liber A.M. 7, p. 79). Congregation was admitted into union with the Convention on May 25, 1864. On July 12, 1871 work on the enlargement of the church was begun and on February 29, 1872 the first service was held in the enlarged and redecorated building. The church was consecrated December 2, 1894 by Bishop Paret. Due to the influx of Negroes into this neighborhood, it became necessary to sell the church building and to relocate. Permission of the Standing Committee for the sale of the church was given May 17, 1904 and in 1907 it was sold to the Roman Catholics for use of a Negro congregation (see forthcoming Inventory of Roman Catholic Church Archives in Maryland). Congregation of the Free Church of St. Barnabas was transferred on May 4, 1907 to St. George's Church (entry 51).

First rector: Rev. Edmund B. Tuttle, 1858-57. First settled clergyman: Rev. Augustus P. Stryker, 1858-91, ordained 1856 by Bishop Whittingham.

See: John T. Scharf, History of Baltimore City and County, p. 525.

Records: see entry 1.

44. ST. JOHN'S CHURCH, Mt. Washington, 1867, South and Kelly Avenues, Baltimore.

About 1854 Rev. George Armistead Leakin, rector of Trinity Church (entry 27) began to hold occasional services in this section. Ten years later in November 1864, first regular services were commenced by Rev. George Clement Stokes, rector of Church of the Redeemer (entry 35). From 1864 to 1867 Rev. Mr. Stokes conducted services in a building called St. John's Chapel which was formerly St. John's German Reformed Church (see forthcoming Inventory of Evangelical and Reformed Church Archives in Maryland). For the next few years, 1867 to 1869, services were held in Mr. Saffell's hall, located on the lot adjoining the present church site. First vestry was elected April 22, 1867 and on October 10, 1868 St. John's Church was duly and legally incorporated. Present site was purchased in July 1868 and largely through the efforts of John A. Nichols, vestryman, a wooden church was built thereon during the following year, the corner stone being laid April 29, 1869. Congregation was admitted into union with the Convention May 27, 1869 and the church was opened for services October 3rd of that year. This church served its congregation until 1927 when the present church was built. It was dedicated on October 14, 1928. Building is Norman Gothic in style; built of red brick; seats 400.

First rector (also rector of Church of the Redeemer): Rev. George

Clement Stokes, 1867-July 1870, ordained 1853 by Bishop Whittingham. First settled clergyman: Rev. James B. Purcell, February 1873-July 1891.

See: Md. Churchman, December 1928, p. 3. Rev. Wilbur F. Watkins, Jr., A Sketch of the History of St. John's Church, Mt. Washington, Baltimore, The Paul Company, [n.d.], 15 pages.

Parish house, immediately adjoining church, blends with its architecture and construction. St. John's Rectory is located at 1702 South Avenue, Mt. Washington.

Vestry records: 3 Vols., February 1909— (including financial records), in custody of the registrar of the vestry. No vestry records prior to 1909.

Register: 4 Vols., May 1873—, in custody of the registrar of the vestry.

45. CHURCH OF THE HOLY CROSS, 1871, Millington Avenue and Ashton Street, Baltimore.

In January 1858 St. Luke's Church (entry 29) started a Sunday School in the loft of the carriage shop of the Wilkens' Hair Factory, Frederick Road near Franklintown Road. At the Advent Ordination, Mr. Benjamin B. Griswold, a member of St. Luke's congregation, was admitted to the Holy Order of Deacon and was immediately placed in charge of this mission station known as the Frederick Road Mission. Need of a suitable chapel was felt by 1865. Present site was donated for the purpose by Charles H. Carroll, Esq., and a wooden chapel, designed to serve the double purpose of a chapel and schoolhouse, was erected in 1867. It was opened for divine services on October 20, 1867 under name of the Chapel of the Holy Cross. In 1871 congregation was granted leave to organize under name and style of the Church of the Holy Cross. Charter of incorporation was drawn May 12 and recorded May 21, 1889 (Charter Record, Liber J.B. 27, p. 91). Congregation was received into union with the Convention May 30, 1906. Parish house was built adjoining church during the same year. Church is a brown shingle building; belfry with bell; bronze tablet in memory of Rev. Dr. Griswold; marble altar given 1906 in memory of Charles H. Brown; baptismal font of Italian marble in memory of Ernst W. and Christina B. Springer and the Romoser family.

First settled clergyman: Rev. Benjamin B. Griswold, D.D., December 1858-1863; also served 1869-August 1871, 1876-May 1894; ordained 1858 by Bishop Whittingham.

Baltimore - Church of
the Messiah

Vestry records: records prior to 1933 not located. Records 1933—, in care of registrar, Charles W. Lentz, Orpington and Old Frederick Roads, Woodlawn.

Register: 1 Vol., 1868-1907 (containing baptisms December 1872-October 1907; confirmations June 1868-May 1907; communicants May 1873-1898; marriages and burials May 1873-November 1907; church offerings 1873-93). 1 Vol., 1907-21 (containing index; list of rectors 1858-1917; communicants 1907-15; baptisms January 1908-October 1921; confirmations, marriages and burials 1908-20; list of families). 1 Vol., 1921— (containing index; list of rectors 1858—; communicants; baptisms, confirmations, burials and marriages March 1921—). Kept in church sacristy.

Record of services: 1 Vol., July 6, 1930—, kept in church sacristy.

46. CHURCH OF THE MESSIAH, 1872, northeast corner of Harford Road and White Avenue, Baltimore.

Before the congregation of Christ Church (entry 11) moved in 1872 from its building at Fayette and Gay Streets to the new building at St. Paul and Chase Streets, the vestry had raised money from various Episcopal congregations in the city to clear all debt on old Christ Church (Fayette and Gay Streets). Thus this building was preserved to the Diocese as a free church. Although rector, vestry and almost the entire congregation of Christ Church moved to the new building, a few members remained behind in the old Fayette and Gay Street church to carry on the work there. A new name, Church of the Messiah, was selected, it being the Hebrew equivalent to Christ Church. The control of the Church of the Messiah was vested in 1872 in five trustees appointed by the vestry of Christ Church. In 1875 by action of the Convention, Church of the Messiah was organized as an independent congregation with its own vestry and rector. Charter of incorporation was drawn March 29 and recorded April 7, 1875 (Charter Record, Liber G.R. 18, p. 312).[1] Congregation was admitted into union with the Convention on May 29, 1875. In February 1904 the building at Gay and Fayette Streets was destroyed by the great Baltimore fire, but it was immediately rebuilt. This building continued to serve its congregation until about 1920 when the present site, Harford Road and White Avenue, was acquired. New building was erected there and was consecrated March 18, 1928 by Bishop Helfenstein. When the congregation moved to the present site, it absorbed the congregation of St. Andrew's

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1. A charter of incorporation for Church of the Messiah was made February 26, 1867 and recorded April 30, 1867 (Charter Record, Liber A.M. 11, p. 505) although no action seems to have been taken nor any organization effected until 1872.

Chapel, 6010 Old Harford Road (entry 47), which had ceased to function about 1920. Church is a Gothic style L-shaped building; built of granite; square tower; one bell; corner stone reads "1835-1905-1921"; bronze tablet at church step with inscription, "The landscape setting of this church is dedicated to the glory of God and is a living memorial to Charles F. Husted by his wife, Mary Husted"; bronze tablet in parish hall giving inscription on church bell; memorial window over altar, The Messiah, to Bishop Thomas Underwood Dudley of Kentucky; tomb of Rev. Peregrine Wroth, rector of Church of the Messiah 1876-1927, located in church.

First settled clergyman: Rev. C. Clifton Penick, D.D., 1873-76, graduated from Virginia Theological Seminary in 1869; received D.D. from Kentucky in 1877.

See: Md. Churchman, February 1928, pp. 5, 6.

Church of the Messiah Vestry records: 2 Vols., 1875-- (including financial statements), kept in church office safe.

Register: 3 Vols., 1873--, kept in church office safe.

Sunday School records: card index file, active and inactive, kept in Sunday School room; duplicate file kept in church office.

St. Andrew's Chapel Register: 1 Vol., 1891-1907 (containing families 1892; communicants 1891; baptisms 1892-1906; confirmations 1892-98; marriages 1894-1902; burials 1895-1907; - included in this register are also records of St. Clement's Chapel, entry 235, and St. Matthias' Church, entry 77), kept at MdBD. 1 Vol., 1909-20, kept in office safe at Church of the Messiah.

47. ST. ANDREW'S CHAPEL, 1874-1920, last located at 6010 Old Harford Road, Baltimore. (DEFUNCT)

This congregation was organized in 1874 at "Five Mile Hill" on Harford Road; it was started as a mission of St. Thomas' Church, Homestead (entry 88). A temporary chapel was immediately secured and regular church services and Sunday School services were started under the superintendence of George Lycett. Subscription was started for the erection of a permanent chapel. Site at 6010 Old Harford Road was donated by Robert Moore and a wood chapel erected there 1874-75 and called St. Andrew's. St. Andrew's continued in existence until about 1920 when the building was leased to the city for a primary school; at present, chapel building is being used as a hall for the Democratic Club and other neighborhood organizations. Congregation of St. Andrew's

was absorbed by the Church of the Messiah (entry 46) when in 1922 it moved to its new location at Harford Road and White Avenue.

First rector (rector of St. Thomas' Church, Homestead): Rev. David D. VanAntwerp, 1874-85.

Records: See entry 46.

48. CHAPEL OF THE HOLY EVANGELISTS, Canton, 1874, southeast corner of Potomac and Dillon Streets, Baltimore.

First regular service was held February 1, 1874 in a small house on Elliott Street by Rev. Charles Ritter and within a short time services were transferred to a German Lutheran Chapel on Chesapeake Street (now Kenwood Avenue) between Dillon and O'Donnell Streets (see forthcoming Inventory of Lutheran Church Archives in Maryland). Lot at Potomac and Dillon Streets was donated by the Canton Company and corner stone for a chapel was laid May 17th. Building was opened for divine service in October 1874. The work was carried on and promoted largely through the efforts of Gen. George H. Steuart, Dr. Henry H. Keech and Mr. S. Eugene Poultney. Chapel was enlarged in 1887. In 1899 this original chapel was condemned and had to be torn down; it was replaced by the present church. Present building is Norman Gothic in style; built of brick; seats 150; pulpit in memory of Gen. George H. Steuart; window over altar and communion rail in memory of S. Eugene Poultney; window in west end of nave in memory of Dr. Henry H. Keech; altar hangings, a replica of those of St. Augustine's Chapel in the National Cathedral, in memory of Annie Tybuck.

First rector: Rev. Charles Ritter, February 1874-April 1875.

See: Md. Churchman, May 1938, pp. 3-5.

Lot adjoining church site on the south was purchased about 1928 and a garden and bird sanctuary established. Parish house, a one-story brick building built 1877, is located in rear of chapel at Decker Avenue and Dillon Street.

Vestry records: 1 Vol., December 1917—, in care of registrar, J. Morris Betz, 2830 Pelham Avenue.

Register: 1 Vol., 1874-80 (composition book), poor condition. 1 Vol., 1874-February 1887 (composition book; records 1874-80 rewritten), poor condition. 1 Vol., March 1887-December 1895 (including financial statements). 1 Vol., January 1896— (including financial statements).

In care of Rev. Charles Hensel, Northway Apartments.

Sunday School records: One Paramount Sunday School roll record each year, 1874--. Pupil's enrollment record cards, October 1937--, filed loose. Kept at church office.

49. CHAPEL OF THE ATONEMENT, 1874-1905, last located at southwest corner of Preston and Chester Streets, Baltimore. (MERGED) See entry 18.

This congregation was formed in the spring of 1874, as a mission of Church of Our Saviour (entry 25). Rev. Benjamin H. Latrobe, then rector of Church of Our Saviour, was largely responsible for this enterprise. Services were held in one room of a building on Biddle and Ann Streets and later were transferred to a larger room of a building on Biddle and Wolfe Streets. A board chapel was purchased and moved to a lot on Chase Street and Collington Avenue and here the mission was formally organized by Rev. Mr. Latrobe. Because of the location of the Union Railroad, it became necessary to sell this chapel building and to relocate. In 1881 a lot on the southwest corner of John (now Preston) and Chester Streets was presented to the vestry by John Glenn. Charter of incorporation for Church of the Atonement was drawn May 7 and recorded May 23, 1881 (Charter Record, Liber F.A.P. 21, p. 412). Corner stone for a church at Preston and Chester Streets was laid on February 28, 1883 and by August 1883 the first services were held therein. This building, constructed of brick, was completed by 1885. In 1887 Emmanuel Church (entry 32) assumed responsibility for the Chapel of the Atonement. Present church building was erected in 1895 and on November 24th of that year Bishop Paret officiated at the first service in the new church. Parish house was erected in 1904 at the rear of the church. In 1905 Chapel of the Atonement congregation united with the congregation of St. Andrew's (entry 18). The combined congregation decided to use the name St. Andrew's and the church property of the Chapel of the Atonement.

First rector (rector of Church of Our Saviour): Rev. Benjamin H. Latrobe, Jr., 1874-75, ordained 1867 by Bishop Alfred Lee of Delaware.

See: John Thomas Scharf, History of Baltimore City and County, p. 526.

Records: See entry 18.

Baltimore - Church of the Holy Trinity; St. George's Church

50. CHURCH OF THE HOLY TRINITY, 1875, Lafayette and Wheeler Avenues, Baltimore.

With the generous help of Emmanuel Church (entry 32), Rev. George W. Peterkin, rector of The Memorial Church (entry 40), during the fall of 1875 inaugurated a new mission work in the northwest section of the city. Site at Gilmor Street and Riggs Avenue was selected and a church building commenced in December and completed by February 1876. Charter of incorporation for this new congregation was drawn November 29, 1875 and recorded March 27, 1876 (Charter Record, Liber G.R. 19, p. 39). Congregation was granted permission to organize in 1879 and was received into union with the Convention on May 27, 1880. New site at Lafayette and Wheeler Avenues was selected about 1920 and on June 11, 1921 Bishop Murray laid the corner stone for a parish house. It was dedicated February 19, 1922. At present, the parish house is serving as the place of worship until a church edifice proper is erected. Building is constructed of stucco and wood; corner stone reads "Parish House of the Church of the Holy Trinity 1875-1921."

First rector (assistant rector at Memorial): Rev. Otis A. Glazebrook, 1875-77, attended Virginia Theological Seminary; University of Virginia; received M.A. and D.D. from Adrian College, Michigan. First settled clergyman: Rev. J. Julius Sams, D.D., 1878-1904, educated at South Carolina College; received D.D. 1878 from William and Mary College.

See: Md. Churchman, March 1922, p. 8.

Vestry records: 2 Vols., 1875— (including yearly audit of finances).
Register: 2 Vols., 1875—.
Financial records: 1 Vol., 1875—.
Sunday School records: Box file, 1930—, (active and inactive).
All records kept in parish house.

51. ST. GEORGE'S CHURCH (The Whittingham Memorial), 1875-1911, last located at Presstman and Division Streets, Baltimore. (MERGED) See entries 1 and 43.

In 1873-74 James M. Drill with the approval of the Bishop purchased the old Whatcoat Methodist Episcopal Chapel on Fremont Avenue near Pennsylvania Avenue (see forthcoming Inventory of Methodist Church Archives in Maryland). A large Sunday School was gathered together and a congregation organized by the election of a vestry on July 26, 1875. Charter of incorporation was drawn July 26 and recorded October 20, 1875

(Charter Record, Liber G.R. 18, p. 476). This organization effected in 1875 was slightly irregular since the congregation had not applied to the Convention for leave to organize. Application was made, however, in 1881 and congregation was taken into union with the Convention in May 1883. A lot of ground at Presstman and Division Streets was presented to the congregation by Edmund Law Rogers and a church erected there in 1882 as a memorial to Bishop Whittingham. In May 1907 the congregation of the Free Church of St. Barnabas (entry 43) was transferred to St. George's Church. These combined congregations continued to meet in St. George's until 1911. Farewell services were held on Whitsunday 1911 at St. George's and the following week the building was turned over to the authorities of Mount Calvary (entry 20) for the use of St. Katherine's congregation (entry 22). Beginning Trinity Sunday, June 11th, the combined congregations of St. Barnabas' and St. George's worshipped in the undercroft of the Synod Hall then being constructed on the Cathedral grounds (entry 1).

First rector (assistant rector of The Memorial Church, entry 40): Rev. Otis A. Glazebrook, 1875-several months, attended Virginia Theological Seminary; University of Virginia; received M.A. and D.D. from Adrian College, Michigan. First settled clergyman: Rev. J. Pinkney Hammond, 1879-84, ordained by Bishop Meade of Virginia in 1847.

See: Md. Churchman, July 1911, p. 9.

Records: see entry 1.

52. HENSHAW MEMORIAL CHURCH, 1875-1907, last located at Columbia Avenue (now Washington Boulevard) at corner of Callendar Alley, Baltimore. (MERGED) See entry 8.

Rev. Julius E. Grammer, rector of St. Peter's Church (entry 14) in 1875, reported to the Convention of that year that a chapel named Henshaw Memorial Chapel had been opened November 15, 1874. The chapel was named in honor of Rev. John P. K. Henshaw, former rector of St. Peter's and Bishop of Rhode Island from 1843-52. It stood on the corner of St. Peter (now Carroll) and Sterrett (now Barre) Streets. A petition for leave to organize was presented to the Convention of 1875 and permission was granted. Charter of incorporation was drawn September 30 and recorded October 23, 1875 (Charter Record, Liber G.R. 18, p. 533). Congregation was received into union with the Convention of 1876. In 1891 a new stone church was erected on Columbia Avenue (now Washington Boulevard) at the corner of Callendar Alley; it was opened for divine services January 31, 1892 with Bishop Paret officiating.

Consecration service was held by Bishop Paret on October 19, 1905. In 1906 the vestry of Henshaw Memorial opened negotiations for the consolidation of their church with St. Paul's Guild House work (entry 8). At the request of the Bishop, Henshaw Memorial Church property was transferred to the vestry of St. Paul's Church (entry 3) under which the guild house work had been inaugurated. This transfer took place on July 1, 1907; Henshaw Memorial Church was then thoroughly reconditioned at the expense of St. Paul's Church and a large coal lot adjoining purchased. St. Paul's assumed the cost of operation and the new name, St. Paul's Chapel, was adopted.

First rector: Rev. Richard Ellerby, 1875-76, ordained 1874 by Bishop Johns of Virginia.

See: Md. Churchman, December 1922, p. 8.

Records: see entry 8.

53. CHURCH OF ST. MICHAEL AND ALL ANGELS, 1876, northeast corner of St. Paul and 20th Streets, Baltimore.

In 1874 the rector of St. John's Church, Huntingdon (entry 26) reported to the Convention that a lot worth 10 thousand dollars had been given for a church by Mrs. Mary Denmead at the corner of Denmead (now 20th Street) and St. Paul Streets. A portable mission chapel was erected thereon called St. Michael's Chapel; it was opened for services on St. Michael's Day, September 29, 1874. Permission to organize as an individual congregation under name of Church of St. Michael and All Angels was granted June 1, 1876 and the congregation was incorporated October 11th of that same year. Congregation was admitted into union with the Convention of 1877. Measures were taken immediately after organization for the erection of a large stone church. Present building was erected 1877 and in 1890 enlargements and additions were made. It was consecrated September 29, 1918 by Bishop Murray. Church is in the Byzantine style; built of gray stone with brown sandstone trim; corner stone reads "1877"; cruciform type; domed interior; reredos over high altar contains Italian marble reproduction of da Vinci's "Last Supper"; Te Deum window, one of the best productions of Tiffany, at end of nave; Chapel of Remembrance located in crypt of church and dedicated to all the faithful who have died in the history of the church.

First rector (rector of St. John's, Huntingdon): Rev. William T. Johnston, 1874-76. First settled clergyman: Rev. William Kirkus, September 1876-1892, educated at University of London; ordained deacon in 1871 by the Bishop of Manchester.

See: Md. Churchman, October 1913, pp. 9, 10; November 1922, p. 2. The Messenger, church paper, 14 Vols., 1877--, kept in church vault.

Baltimore - Chapel of the
Guardian Angel; Memorial
Church of the Holy Comforter

A parish house adjoins the church and the rectory is located at 4210 Wickford Road.

Vestry records: 2 Vols., October 1876-1922 (including financial records). 2 Vols., 1930— (including financial records). Kept in church vault. Records 1922-30 missing.

Register: 3 Vols., 1876—, in care of rector, Rev. Don Frank Fenn, D.D., at church office.

Record of services: 3 Vols., May 1900—, kept in church vault.

Financial records: 1 Vol., 1927—, loose-leaf, typed, in care of treasurer, Thomas W. Brundige, Jr., 12 East Lexington Street.

54. CHAPEL OF THE GUARDIAN ANGEL, 1899, southeast corner of Huntingdon Avenue and 27th Street, Baltimore.

This congregation was organized 1899 as a mission of the Church of St. Michael and All Angels. Services were first held in a frame chapel built by the congregation of the Church of St. Michael and All Angels at Remington Avenue and 30th Street. Present building was erected in 1904 and on December 25th Bishop Paret conducted first services in the new church. Church has a stone basement; frame structure covered with brown wood shingles; two memorial windows; church seats 500; interior fixtures of oak.

First settled clergyman: Rev. George J. Kromer, 1899—, ordained deacon 1899, priest 1901 by Bishop Adams of Easton Diocese, Maryland.

Stone parish house, erected in 1923, has a day nursery connected with it.

Records: included in records of Church of St. Michael and All Angels.

55. MEMORIAL CHURCH OF THE HOLY COMFORTER, 1880-1923, last located at Pratt and Chester Streets, Baltimore. (MERGED) See entry 74.

After the congregation of Trinity Church (entry 27) left its building at Bank Street between Broadway and Bond Street, the vacant building was sold to the Bishop for a colored mission. A colored mission, known both as Trinity African Chapel and St. Matthew's African Chapel, seems to have been carried on there for about 10 years but with no permanent result.

Baltimore - Memorial Church
of the Holy Comforter

On November 19, 1865, Rev. Hugh Roy Scott, missionary, reported that he had commenced morning services in St. Matthew's Church in Bank Street and that there was no one connected with the church when he had assumed charge (Journal, 1866, p. 43). These services, held for the white people of this "South-eastern Mission District," appear to have been very successful, for within a few years a congregation was formed under the name St. Matthew's congregation. This mission was placed under the supervision of Grace Church (entry 31). In 1869 a lot at the corner of Pratt and Chester Streets was secured for the erection of a church for St. Matthew's congregation; it was determined that the building, when completed, should be named Church of the Epiphany. Charter incorporating the vestry of the Church of the Epiphany was drawn April 1 and recorded June 29, 1872 (Charter Record, Liber G.R. 17, p. 270). Foundation was laid in 1873, but plans for completion were interrupted by the financial straits into which this neighborhood was thrown in 1874-75. Rev. Mr. Scott continued as missionary until this time.

In 1876 Miss Hannah B. Gaither, desiring to build a church in memory of her father, George R. Gaither, had her attention directed by the rector of Grace Church to the unfinished foundation of the Church of the Epiphany. Upon her decision to complete the building, the property was conveyed by the vestry of the congregation of St. Matthew's to the vestry of Grace Church for the erection of a church to be called Memorial Church of the Holy Comforter; stipulation was made that a tablet be placed in the new church commemorating the original foundation by Rev. Hugh Roy Scott and the transfer of the property. Building, of Maryland marble, was completed and consecrated December 19, 1876. Permission for the organization of this congregation was given by the Convention in May 1880. Charter of incorporation of the vestry of Memorial Church of the Holy Comforter was drawn October 6, 1880 and recorded February 10, 1881 (Charter Record, Liber F.A.P. 21, p. 294). Congregation was admitted into union with the Convention on May 19, 1881.

The church continued in service until about 1923 when surrounded by foreign-born, it was obliged to close its doors; consent to the sale of the building was given by the Standing Committee in 1923 and on November 8, 1923 Bishop Murray held service of removal of consecration. As president of the Convention, together with the rector and vestry of Grace and St. Peter's (entry 71), the Bishop executed a deed to Wladyslaw Rydzewski and his wife for the Memorial Church of the Holy Comforter. It had already been determined by the Executive Council to combine into one congregation the members of Memorial Church of the Holy Comforter, St. Philip's Chapel (entry 68) and Fell's Point Mission (entry 12). This was accordingly done and a new church erected to house all three. For further information, see Church of the Resurrection (entry 74).

First rector: Rev. T. Lewis Banister, 1875-78, ordained deacon in

Baltimore - Church of the Prince of Peace; St. Barnabas' Memorial Church

1868 by Bishop R. H. Wilmer of Alabama.

See: John T. Scharf, History of Baltimore City and County, p. 524.

Records: see entry 74.

56. CHURCH OF THE PRINCE OF PEACE, 1890-1931, last located at southeast corner of Walbrook Avenue and Ellamont Street, Baltimore. (MERGED) See entry 76.

Church of the Prince of Peace had its origin in 1889 with services held at the home of Mr. and Mrs. Joseph R. Wilson on Clifton Avenue. Services continued to be held in private residences and on July 11, 1890 charter of incorporation was drawn. It was recorded July 25, 1890 (Charter Record, Liber J.B. 28, p. 198). Emmanuel Church (entry 32) maintained supervision of this mission, and its assistant rectors were placed in charge. A lot on North Avenue and Ellamont Street was selected and a church erected there in 1890. This was a frame building and it continued in use until 1911. In 1899 a petition was presented to the Convention requesting that leave be granted to organize as a separate and independent church; permission was given in 1900 and congregation was admitted into union with the Convention in May of that year. In June 1906 a new site, southeast corner of Walbrook Avenue and Ellamont Street, was purchased and the church removed to this new location. Construction of a new church was started in 1910 and first services were held in the new building April 2, 1911. Rectory, 3119 Walbrook Avenue, was erected in 1922 and a parish hall built in 1925. In 1931 Church of the Prince of Peace merged with Church of the Ascension (entry 19) forming the present Church of the Ascension and Prince of Peace (entry 76).

First settled clergyman: Rev. Henry Talbot Sharp, 1893-1915, educated at William and Mary College; ordained 1869 by Bishop Johns of Virginia.

See: Md. Churchman, May 1911, p. 8.

Records: See entry 76.

57. ST. BARNABAS' MEMORIAL CHURCH, 1891-1914, last located at Church Street and Fairview Avenue, Curtis Bay, Baltimore. (DEFUNCT)

Work was begun at Curtis Bay in 1891 when on February 1st, Rev.

Theodore Charles Gambrall entered upon his duties as missionary there; he had been appointed by the Bishop and given authority to secure funds for the erection of a church and rectory. The public schoolhouse at Curtis Bay was first used for services, but before the end of the year a rectory had been built which was fitted to serve both as minister's residence and temporary chapel. The corner stone for the church proper was laid on June 29, 1893. Because of Mrs. Rosa Blanche Woodyear's generous contribution, the church was made a memorial to her husband, the late William E. Woodyear. The building was consecrated by Bishop Paret on June 4, 1894 as St. Barnabas' Memorial Church. The church continued to be used until 1914; because at this time its membership had disintegrated by death and removal, Bishop Murray sold it to the Uniat Church at Curtis Bay (see forthcoming Inventory of Miscellaneous Church Archives in Maryland). The money accruing from the sale was applied to the Bishop Paret Memorial Construction Indebtedness Account. It was determined then that should the ministrations of the Protestant Episcopal Church again be needed at Curtis Bay, the demand would be met from the Chapel of the Redemption and Bishop Paret Memorial Parish House (entry 62). St. Barnabas' Church was described as a brick building in the Gothic style with a tower sixty feet high; the rectory adjoined the church.

First rector: Rev. Theodore Charles Gambrall, February 1891-1897.

Register: 1 Vol., November 1891-December 1898 (containing list of families; baptisms and confirmations 1891-98; communicants 1891-97; burials 1892-98), kept at MdBD.

58. CHURCH OF THE TRANSFIGURATION, West Arlington, 1892, southwest corner of Groveland and Granada Avenues, Baltimore.

First services of the "West Arlington Mission" were held January 17, 1892 in an unoccupied cottage on the corner of Oaklawn Road and Garrison Avenue, lent to the congregation by Mrs. Charles A. Oakford. Founder of the mission was Rev. William Rollins Webb, priest-in-charge of Church of St. Mary, Franklintown (entry 232). The Oakford cottage continued to be used for services until May 1892 when the congregation moved to Belvedere Hall, southeast corner of Reisterstown Road and Garrison Avenue. The present site was donated to the congregation by the West Arlington Improvement Society, and in August 1894 on the Feast of the Transfiguration, ground was broken for the present church. Corner stone was laid December 12, 1894 and church was opened for worship April 14, 1895. Congregation was received into union with the Convention in May 1909. Church is Gothic in style; built of local granite; small tower with one bell; memorial window over al-

tar, "Christ Arose," to Emma Augusta Oakford; memorial window, "The Resurrection," to Charles A. Oakford; altar in memory of William Prescott Webb, father of first rector.

First settled clergyman (also rector of Church of St. Mary, Franklintown): Rev. William Rollins Webb, 1892-1913, received B.A. 1878, M.A. 1881 from Trinity College, Hartford, Connecticut; graduated 1881 from General Theological Seminary.

Rectory is located at 4005 Groveland Avenue.

Vestry records: 1 Vol., 1892-1930, kept at church. 1 Vol., 1930—, loose-leaf, misplaced.

Register: 1 Vol., 1895— (containing baptisms, confirmations, communicants, marriages, members and deaths), in care of rector, Rev. Claude C. Thomson, at rectory.

Financial records: 1 Vol., 1894—, in care of treasurer, Edw. O. Dexter, 4108 Penhurst Avenue.

59. CHURCH OF THE EPIPHANY, Govans, 1896, 600 Arlington Avenue corner of Old York Road, Baltimore.

About 1894 Rev. George Clement Stokes, then rector of Church of the Redeemer (entry 35), started a mission in the cellar of a store located on the southwest corner of Arlington Avenue and Old York Road. By 1896 a lot had been leased and plans for a chapel selected. A frame building was erected at 4821 Old York Road and it became known as Chapel Cottage. First services were held in the chapel on January 17, 1897 with Bishop Paret officiating. In 1906 this congregation was received into union with the Convention. Present building was erected in 1907 and it was consecrated April 29, 1928 by Bishop Murray. It is a gray stone building; entrance covered by small gabled roof; corner stone reads "1895-1907"; church is cruciform style; bronze tablet on wall stating that church is a memorial to Rev. George Clement Stokes, founder.

First rector (rector of Church of the Redeemer): Rev. George Clement Stokes, 1896-98, ordained by Bishop Whittingham in 1858.

See: The Star, weekly bulletin, 1933—, filed loose at church.

In 1933 a one-story stone parish hall was built adjoining the church. Rectory is located at 600 Arlington Avenue, Govans.

Vestry records: 5 Vols., 1898— (including financial records),

kept at church.

Register: 1 Vol., 1918-37 (containing baptisms, confirmations, marriages, communicants and deaths). 1 Vol., 1938-- (containing baptisms, confirmations and deaths). 1 Vol. of communicants, 1937--. 1 Vol. of marriages, 1937--. All registers in care of rector, Rev. George F. Packard, at rectory, 600 Arlington Avenue, Govans.

60. CHAPEL OF ST. STEPHEN THE MARTYR, 1900, northeast corner of W. North Avenue and Warwick Avenue, Baltimore.

The congregation was formed as a mission of St. Luke's Church (entry 29), under the pastoral care of the rector, Rev. Charles W. Coit. The land for the church site was given from a portion of his estate by Julian LeRoy White in 1900; and the church, the present edifice, was built by him, and opened for Divine Service on October 16th of the same year. The first service in the new church was the Mass at seven o'clock in the morning of that day. In the evening, at eight o'clock, there was a special service for the formal opening of the church, with Bishop Paret officiating and the choir of St. Luke's furnishing the music. For six and one-half years, St. Stephen's continued under the supervision of the rector of St. Luke's, an assistant priest being in immediate charge--Rev. Frank Hay Staples during the first two years and subsequently Rev. March C. Mayo. On the resignation of Rev. Charles W. Coit as rector of St. Luke's in 1907, St. Stephen's became independent of St. Luke's. A house on Warwick Avenue opposite the church was provided by Julian LeRoy White to serve as a parsonage. Church building, designed by Henry Vaughan, a Boston architect, is of red brick laid in herring-bone fashion between cypress beams; belfry but no bell; leaded glass windows; chairs used instead of pews; portable baptismal font.

First settled clergyman: Rev. March Chase Mayo, 1903-- (served as assistant priest at St. Luke's 1903-7), graduated from the General Theological Seminary, New York.

During the summer of 1904, the All Saints' Children's Home (known later as St. Barbara's, entry 255) moved into the neighborhood and became a part of St. Stephen's congregation. The Sisters and children continued as a part of St. Stephen's congregation until they moved to Orange Grove in the autumn of 1928.

St. Timothy's Church in Hongo Ward, Tokyo, Japan, built about 1910 primarily for work among the University and College students, is a replica of St. Stephen's, constructed from the architect's drawings. It was one of the very few churches in the city of Tokyo which escaped destruction when so many buildings in that city were left in ruins by the

great earthquake of 1923.

Register: 1 Vol., 1900-1927. 1 Vol., 1928—.
Record of services: 1 Vol., 1900-1936. 1 Vol., 1937—.
Financial records: 1 Vol., 1900-January 1907. 1 Vol., February 1907—.
All records in care of priest-in-charge, Rev. March C. Mayo, at parsonage, 1900 Warwick Avenue.

61. GRACE CHAPEL, Mt. Winans, 1900, Wicomico Street between Annapolis Road and Maisel Street, Baltimore.

On November 25, 1900 work was begun in a rented room near Mt. Winans Station with an attendance of 30 persons. Sunday School services were conducted regularly every Sunday afternoon for six months, the rent for the building being furnished by the Bishop of the Diocese. A lot of ground was donated to the Convention by Andrew Mellon of Pittsburg, Pennsylvania, and on May 6, 1901 the erection of a plain inexpensive chapel was begun. First service was held in the unfinished building June 9th of that year. Mr. Robert T. G. Kelley was licensed as lay reader for this mission. About 1929 the chapel was closed; however, through the generosity of a member of The Memorial Church (entry 40), the work has been carried on as a private mission from that time up to the present. Church is a frame building, modified Gothic in style; small vestibule at front; illuminated cross over vestibule.

See: Minutes of the Archdeaconry of Towson, 1897-1909, kept at MdBD.

Register: 1 Vol., 1908-29 (containing index; communicants November 1909-April 1927; baptisms January 1910-1913, 1918-July 1928; confirmations 1908-13, 1920-April 1927; burials 1910-29; marriages July 1910, May 1927; families 1909, 1925), kept at MdBD. Records 1929— included in records of St. Paul's Chapel (entry 8).
Card file: gives names, addresses of communicants, indexed alph., kept in desk drawer at church.
Record of services: 1 Vol., September 1937—, kept at church.

62. CHAPEL OF THE REDEMPTION AND BISHOP PARET MEMORIAL PARISH HOUSE, Locust Point, 1902, Towson and Clement Streets, Baltimore.

Baltimore - St. Philip's Chapel

The Chapel of the Redemption was organized in 1895 by Mrs. Thomas M. Dukehart under the direction of the Rev. Charles A. Hensel, vicar of the Chapel of the Advent (entry 73) at this time. During the period 1895 to 1902 services were conducted in a small brick building on Towson and Cuba Streets. On May 16, 1902 Bishop Paret signed an agreement for the purchase of the site at Towson and Clement Streets for the erection of a mission chapel to be called the Chapel of the Redemption. The present building was erected during the year and the congregation then moved from the little house on Cuba Street into the new chapel. Building is Gothic in style; built of red brick; interior furnishings of dark oak.

First priest-in-charge: Rev. Charles A. Hensel, 1895-1902, ordained deacon in 1890 by Bishop Whitaker of Pennsylvania. Second priest-in-charge: Rev. Hugh McDowell Martin, 1903-6, educated at Hampden Sidney College; Washington and Lee University; received B.D. at Virginia Theological Seminary.

The parish house was erected in 1911-12 as a memorial to the Rt. Rev. William Paret, sixth Bishop of the Maryland Diocese. It was dedicated by Bishop Murray on March 21, 1912.

Vestry records: 2 Vols., 1902—.
Register: 2 Vols., 1902—.
Financial records: 3 Vols., 1902—.
Church School records: card file.
All records kept in parish office in care of priest-in-charge, Rev. George E. Zachary.

63. ST. PHILIP'S CHAPEL, 1906-24, last located at Lombard and Bouldin Streets, Baltimore. (MERGED) See entry 74.

During the year 1905-6 a substantial missionary chapel was built and completed at Bouldin and Lombard Streets, Highlandtown, and services were conducted there under supervision of Church of the Ascension (entry 19). In 1907-8 a rectory was started and a lot for the church proper purchased; the rectory, located at 3200 East Lombard Street, was completed by 1908. At this time a robing-room was added to the chapel and the grounds about the chapel and rectory were graded. In 1921 plans were formulated for the removal of St. Philip's to a better location and the "best located" lot in East Baltimore (the present site of Church of the Resurrection, entry 74) was purchased from the city for church purposes for St. Philip's. The rectory and its adjoining lot were sold for $6500 in 1921. In the report of the Executive Council printed in the

Journal of 1924, the Bishop was authorized to sell St. Philip's Chapel and in this same report, a grant of $10,000 toward the proposed new church was made. On March 17, 1924, Bishop Murray executed a deed to Thomas Leon Webb conveying to him the church property at Lombard and Bouldin Streets. With the sale of the chapel, the congregation held temporary services in the Scandinavian Methodist Church located at the southeast corner of Philadelphia Avenue and Curley Street (see forthcoming Inventory of Methodist Church Archives in Maryland). After careful deliberation of the church situation in East Baltimore, the Executive Council determined that St. Philip's congregation should be combined with the members of the Memorial Church of the Holy Comforter (entry 55), and of Fell's Point Mission (entry 12). It was determined to erect on the site purchased for St. Philip's proposed church (the lot bounded by Linwood Avenue, Philadelphia Avenue, Curley and Fayette Streets) a building that would house all three congregations. The $10,000 grant made by the Council and the proceeds from the sale of St. Philip's and Holy Comforter were to be made available for the purpose.

First priest-in-charge: Rev. J. Luther Martin, July 1907-December 1913, received B.A. from Washington University; attended Virginia Theological Seminary 1901-4; received B.D. in 1914.

Records: see entry 74.

64. ST. DAVID'S CHURCH, Roland Park, 1906, northwest corner of Roland Avenue and Oakdale Road, Baltimore.

Because of crowded conditions at St. Mary's Church, Hampden (entry 63), St. David's was organized. In 1906 a petition was presented to the Convention for leave to organize and permission was accordingly given. Present church was erected during the year and in May 1908 congregation was received into union with the Convention. Building was not consecrated until June 8, 1925 when Bishop Murray officiated. In November 1938 a memorial chapel under the high altar was consecrated by Bishop Helfenstein. Church is Romanesque in style; built of concrete covered with cement; one bell; nine memorial windows; seats 550.

First rector: Dr. F. Ward Denys, 1907, attended Harvard and Berkeley Divinity School. Second rector: Dr. Theodore Clinton Foote, 1908-27, received M.A. 1884 from Racine College; S.T.D. 1887 from General Theological Seminary; Ph.D. from Johns Hopkins University in 1902.

See: Rev. Richard T. Loring, A Parish House for St. David's Church with Pictures and Plans, [n. pub.], February 1938, 8 pages. The Kalendar, with the church bulletin, 1937--, filed loose at church.

Baltimore - St. George's Church

A three-storied parish house, stuccoed, was completed November 1938; it contains 22 class rooms and a clergy sacristy.

Vestry records: 3 Vols., 1906--. kept in church office.

Register: 2 Vols., 1905-- (containing baptisms, confirmations, marriages and deaths), indexed, sectioned. Card index of members, 1905--. Kept in church office.

Financial records: 8 Vols., 1905--, in care of treasurer, William B. Fallon, 6 Elmhurst Road.

Church School records: Card index file, kept in Church School office.

65. ST. GEORGE'S CHURCH, Dundalk, 1907, Dundalk Avenue and Dunleer Road, Baltimore,

The beginnings of this church are found in the mission started by St. Matthew's Church, Sparrows Point (entry 247), in 1907 in a small frame chapel located at the corner of Baltimore and Central Avenues, St. Helena. From 1908 until 1929 this mission was known as Chapel of the Incarnation. On November 24, 1928 the corner stone for the present church at Dundalk was laid and on November 28th of the following year Bishop Helfenstein dedicated the new church under name of St. George's Church. The lot in Dundalk was given by the Bethlehem Steel Company and the erection of this new church was made possible by the generous bequest of Emily F. Henderson who died February 14, 1928. Church is English Gothic in style; built of red brick and stucco; heavy oak beams support ceiling; interior furniture of oak; bronze tablet in church commemorating Emily F. Henderson.

First priest-in-charge: Rev. J. Luther Martin, 1908-10, received B.A. from Washington University; attended Virginia Theological Seminary 1901-4; received B.D. in 1914. First settled clergyman: Rev. J. McNeal Wheatley, 1929-31, ordained deacon June 1928 and priest December 1928 by Bishop Murray.

See: Md. Churchman, December 1929, p. 5.

A parish hall and rectory are included in the church building.

Register: 1 Vol., 1910-April 1936. 1 Vol., May 1936--. Kept in rectory.

Record of services: 1 Vol., January 1930--, kept in rectory.

Financial records: 1 Vol., 1910--, kept in rectory.

Sunday School records: 1 Vol., 1910—, kept in desk in Sunday School room.

66. ST. MARGARET'S CHURCH, 1907, southeast corner of Cold Spring Lane and Reisterstown Road, Baltimore.

St. Margaret's started in 1907 as a mission station with services held in a tent erected at Cold Spring Lane (formerly Kate Avenue) and Reisterstown Road. Present building was erected that same year. It is modified Gothic in style; built of red brick; interior furnishings of solid oak; seats 100.

First priest-in-charge: Rev. John Harvey Boosey, December 1910-1914.

Rectory and parish house are adjacent to church.

Vestry records: 1908—, loose-leaf, filed chronologically, in care of Albert H. Raiber, 5206 Beaufort Avenue.

Register: 1 Vol., 1907— (containing baptisms, confirmations, members and burials), indexed. 2 Vols. of marriages, 1907—. In care of priest-in-charge, Rev. Scott Amos Broadbent, at rectory, 2707 Cold Spring Lane.

Record of services: 1 Vol., 1935—, kept at rectory.

Financial records: Only permanent records are reports printed yearly in Convention Journals.

Sunday School records: Roll books only; not kept permanently.

67. ST. JAMES' CHURCH, Irvington, 1908, 205 Augusta Avenue near Frederick Road, Baltimore.

On May 2, 1880 a Sunday School was organized in the home of Mrs. L. B. Calwell with three teachers and six scholars present. In 1883 due to increasing enrollment, a room was rented above Seidel's blacksmith shop. A year later the congregation leased a lot at McCurley Street and Old Frederick Road and erected a wood chapel. After the chapel was built, three evening church services were held yearly. The chapel was held as a private chapel by Mrs. Calwell until 1899. On May 15, 1899 Bishop Paret stated in his journal that whereas Mrs. Calwell had proposed to make over to the Diocese St. James' Chapel, he without taking title at the time, adopted it as a mission and asked the congregation to contribute to the salary of the clergyman who

should serve this mission in connection with Church of the Holy Cross (entry 45). On March 24, 1901 Bishop Paret made the first Episcopal visitation to the chapel and from 1903 to 1908 Rev. Theodore C. Foote, rector of Church of the Holy Cross, acted as missionary here. In 1908, after the death of Mrs. Calwell, the chapel was closed, but May 3, 1908 services were resumed in a tent on Augusta Avenue. Tent served as place of worship until present church could be built. It was erected and dedicated in 1908. Permission was granted by the Convention of 1910 to organize as a separate congregation under name St. James' Church, Irvington. Present church is Gothic in style; built of rough Maryland granite; corner stone "1908"; one bell; memorial window over altar, "The Resurrection," to Mrs. L. B. Calwell; baptistry to Edith Calwell; brass cross, candelabra and chapel vases to Mrs. L. B. Calwell; lectern, communion silver and chair to Steinacker family; priedieu to Mrs. L. Locke Sullivan; priedieu to Pulley family; silver to Briscoe family; offering basins to Schlosser family; altar vestments to Rev. Louis Jabine and Lerian family.

First settled clergyman: Rev. Leslie E. Goodwin, December 1908-February 1914, educated at Cambridge University, England.

See: Parish Weekly Bulletin, 1982—, filed loose at rectory.

Rectory is located at 4215 Vermont Avenue, Irvington.

Vestry records: 3 Vols., May 1908-December 1986 (including financial statements). 1 Vol., December 1986— (including financial statements), loose-leaf, typed. In care of priest-in-charge, Rev. P. Malcolm Ferne, at rectory.

Register: 2 Vols., October 1908—, in care of rector.

Sunday School records: 6 Vols., 1982— (roll books), in care of rector.

68. CHAPEL OF THE NATIVITY, Cedarcroft, 1910, York and Cedarcroft Roads, Baltimore.

Nativity Chapel had its origin in an evening prayer service held February 20, 1910 in the Maynadier residence at 708 Evesham Avenue, Govans; the offering collected at this service started the building fund for a church in that neighborhood. On February 9, 1911 present site in Cedarcroft was purchased and plans for building were begun. Services were held in the rooms of the Neighborhood Improvement Club, York Road, Govans, and in the Office Building of the Cedarcroft Land Company until a building could be provided. It was at this opportune time that W. McCulloh Brown offered to the Diocese of Maryland a wood

chapel, known both as Emmanuel Chapel and Corunna Chapel, in Garrett County. This chapel had been built in 1889 as a memorial to his grandfather, James W. McCulloh, but by 1913 its usefulness had gone and it was standing idle. The Bishop in turn offered the chapel to the congregation at Cedarcroft. In September 1913 it was dismantled and shipped from Garrett County to Cedarcroft, and the process of rebuilding and enlarging was begun. By December 1913 the parish room was finished and services were held there; on February 1, 1914 the first service was held in the chapel. It is an oak frame building covered by stucco with brown paneling; slate roof; tower.

First priest-in-charge (also rector of Church of the Redeemer, entry 35): Rev. Charles Albert Hensel, 1912-17, ordained deacon in 1890 by Bishop Whitaker of Pennsylvania.

Parish house, a large attractive stone building, is located directly behind the church.

Vestry records: 1 Vol., 1915—, loose-leaf, typed, in care of registrar, Howard M. Elliott, 508 East Cedarcroft Road. No records kept 1910-1915.

Register: 1 Vol., 1921—. 1 Vol. of marriages, 1937—. In care of priest-in-charge, Rev. George B. Scriven, at church office. Register prior to 1921 lost. Some records may possibly be included in records of Church of the Redeemer.

Financial records: 2 Vols., 1929—, in care of Mrs. Gillete Hayden, 305 Melrose Avenue.

Sunday School records: card file, 1911—, kept in care of registrar and at church. Attendance record: 1 Vol. each year, 1911—, kept at church.

69. TRINITY CHAPEL, 1911, last located at Church Lane and Edmondson Avenue, Baltimore. (MERGED) See entry 87.

During the winter of 1911 a meeting was held at the home of Mr. and Mrs. James E. Godwin, Old Orchard Road, Ten Hills, for the purpose of organizing an Episcopal congregation in the vicinity. A lot on the south side of Edmondson Avenue immediately adjoining Ten Hills on the east was donated by Dr. and Mrs. Henry Barton Jacobs; here in April 1912 the portable Lycett Memorial Chapel, used in 1911 as a temporary place of worship for the congregation of the Holy Nativity (entry 70), was erected. The first service was conducted April 18, 1912, the work being under the care of Rev. Percy Foster Hall of St. Timothy's (entry 213). Plans were soon made for the erection of a parish house on the same lot and in May 1915

the corner stone was laid. This parish house was dedicated in October 1915 and church services were hereafter conducted on the second floor of this building. In 1925 the property at 512 Old Orchard Road was purchased for a rectory and in 1927 an addition was built to the parish house. On July 6, 1928 negotiations were instituted for the amalgamation of St. Bartholomew's congregation (entry 37) with that of Trinity Chapel. Union of these two churches was effected on July 21, 1928; it was determined to use the name St. Bartholomew's for the combined congregations and to maintain the church property of Trinity Church at Ten Hills.

First rector (also rector at St. Timothy's): Rev. Percy Foster Hall, 1912, received B.A. 1888, M.A. 1889 from Columbia. First priest-in-charge: Rev. Edward T. Helfenstein, 1912-13, graduated 1889 from Verginia Theological Seminary; received D.D. in 1916. First full-time rector: Rev. Edmund T. Gibson, 1924-28.

See: James E. Godwin, Trinity Church, Ten Hills, copy in custody of vestry of St. Bartholomew's Church.

Records: see entry 37.

70. CHURCH OF THE HOLY NATIVITY, Forest Park, 1911, Garrison Avenue and Egerton Road, Baltimore.

Lot of land on the corner of Garrison Avenue and Egerton Road was purchased in 1911 and a portable chapel was erected. This chapel was the gift of Ethan Allen Lycett as a memorial to his father, George Lycett. Church was organized as a mission church by the Diocesan Board of Missions in June 1911 and first service was held June 25, 1911. A stone parish house was begun that same year and with its completion, services were transferred there in January 1912. A rectory was also erected and completed in June 1912. In January 1920 permission was given for the congregation to organize as an independent congregation. Charter of incorporation was drawn October 5 and recorded December 28, 1920 (Charter Record, Liber S.C.L. 75, p. 586). Present church building proper was begun in 1926 and the corner stone was laid in the fall of that year. Church was opened by Bishop Helfenstein on June 26, 1927. It is Gothic in style; built of local stone; large tower at left; echo organ in memory of C. Louis Vang; Bishop's chair in memory of William Theodore Cooksey.

First settled clergyman: Rev. Hugh W. S. Powers, June 1911—, educated at Johns Hopkins University and Virginia Theological Seminary.

See: Bulletin, filed loose, 1926—, in church office.

Baltimore - Grace and St. Peter's Church

Vestry records: loose-leaf form, 1911— (including financial statements), typed, kept in cabinet in church office.

Register: 1 Vol., 1911—, kept in church office.

Sunday School records: 28 Vols., 1911— (roll books), kept in church office.

71. GRACE AND ST. PETER'S CHURCH, 1912, northeast corner of Park Avenue and Monument Street, Baltimore.

St. Peter's 1808 )
Grace 1850 ) 1912

On January 10, 1912 the congregations of St. Peter's Church (entry 14) and of Grace Church (entry 31) at meetings duly convened in different places voted unanimously to amalgamate and on January 28th first joint services were held in Grace Church. Old St. Peter's Church had already been sold in 1910 and this congregation in 1912 was holding services in a hall. On March 14, 1912 the two congregations were legally consolidated by an Act of the Maryland Legislature. The two vestries existing at the time of the union were combined as the "Vestry of Grace and St. Peter's Church" and the two rectors were designated as associate rectors of the new congregation. The church is Gothic in style; built of brown stone; separate baptistry; mortuary chapel; chapel at right of sanctuary called the Lady Chapel; columns on either of two side aisles; Gothic style memorial windows, one of which is to Rev. George Leeds, former rector; clerestory windows; three Gothic style windows over altar; many memorial plaques.

Associate rectors: Dr. Arthur Chilton Powell, 1912-13, received B.A. 1876, M.A. 1879 from Amherst College; graduated from Philadelphia Divinity School 1879; received D.D. in 1907 from St. John's. Rev. Romilly F. Humphries, 1912-19, received B.A. 1892, M.A. 1895 from Trinity College, Hartford, Connecticut.

See: Md. Churchman, April 1912, pp. 14, 15; June 1912, p. 12.

Parish hall adjoins the church, and rectory is located at 709 Park Avenue.

St. Peter's Vestry records: 1 Vol., 1803-1903. 1 Vol., 1886-1911. Kept in vault at church.

Register: 8 Vols., 1808-1911 (containing baptisms, confirmations, marriages, communicants and funerals). Communicants, 1 Vol., 1803-1903. Kept in vault at church.

Correspondence: 1 Vol. (containing early letters), kept in vault

at church.

1 Vol., January 1803-July 1885 (copy of four orginal registers-giving baptisms January 1803-June 1814, May 1817-July 1885; communicants May 1817-1885; marriages June 1817-July 1885; confirmations April 1818-April 1885; funerals July 1817-April 1853, November 1858-July 1885; list of families), kept at MdHi.

Grace Vestry records: 2 Vols., 1856-1911. Records prior to 1856 lost. Kept in vault at church.

Register: 3 Vols., 1853-1911. Records prior to 1858 lost. Kept in vault at church.

Grace and St. Peter's Vestry records: 2 Vols., 1912-30 (including financial records), kept in vault at church. 1 Vol., Feb. 1927-- (including financial records), typed, in care of Tazwell Thomas, 122 West Lanvale Street.

Register: 1 Vol., 1912-30 (containing baptisms, confirmations, marriages, communicants, funerals). Baptisms and confirmations, 1 Vol., 1930--. Marriages, members and deaths, 1 Vol., 1930--. Kept in vault at church.

72. DEAF MUTE MISSION, 1859, Park Avenue and Monument Street, Baltimore.

Services were started about 1859 for the deaf mutes in the city of Baltimore. Rev. A. Cleveland Coxe, rector of Grace Church (entry 31) at the time, was largely responsible for this movement; by 1860 through the efforts of the assistant minister of Grace Church, Rev. Giles A. Easton, a class of 25 deaf mutes had been organized and instructed. A chapel was built adjacent to the chancel of Grace Church for their use. Largely through the financial contributions of members of Grace Church was this mission supported. Deaf mute instructors and rectors have served, but since 1934 when the last rector left, the mission has not functioned.

Records: included with the records of Grace Church and Grace and St. Peter's.

73. CHURCH OF THE ADVENT, 1869, S. Charles Street near Ostend Street, Baltimore.

First service was held November 29, 1868 in a private home on Battery Avenue near Fort Avenue with Rev. George K. Warner in charge. It

soon became apparent that larger quarters were needed to meet the needs of the growing congregation. In 1869 a chapel was erected a few doors away on Battery Avenue. This congregation remained under the care of the Board of Missions until 1887 when it became a charge of Grace Church (entry 31). Present site on South Charles Street was presented to the congregation in 1889 by the heirs of George Hawkins Williams. A parish house and temporary chapel was built on the site in 1890; it was opened for worship October 28, 1891 by Bishop Paret. Building was enlarged and refurnished in 1894. It continued to be used as Sunday School building, chapel and parish house until 1915 when corner stone for the present building was laid. Present church was consecrated April 18, 1916 by Bishop Murray. It is Gothic in style; built of brick and Indiana limestone inside and out; interior furnishings of flemish oak.

First settled clergyman: Rev. George K. Warner, 1868-75, graduated in 1854 from General Theological Seminary.

Council records: 3 Vols., 1868--, kept at church.
Register: 3 Vols., 1868--, kept at church.
Financial records: 2 Vols., 1868--, kept at church.
Sunday School records: card index file, 1900--, kept in Sunday School rooms.

74. CHURCH OF THE RESURRECTION, 1924, Linwood Avenue between Fayette Street and Philadelphia Avenue, Baltimore.

| | | |
|---|---|---|
| Memorial Church of the Holy Comforter | 1880 ) | |
| St. Philip's Chapel | 1906 ) | 1924 |
| Fell's Point Mission | 1885 ) | |

On October 1, 1924 three congregations--Memorial Church of the Holy Comforter (entry 55), St. Philip's Chapel (entry 63), and Fell's Point Mission (entry 12) were united to form one congregation. Bishop Murray named the new congregation Church of the Resurrection to signify new life and greater usefulness for the former three churches. It was decided to build on the lot bounded by Linwood Avenue, Curley Street, Fayette Street, and Philadelphia Avenue a parish house and rectory at a cost not to exceed $50,000. Space was to be left to the south of the parish house for the church building proper. This original plan was abandoned and the present church with parish hall located on the first floor and with rectory adjoining was erected. During the period of construction, the congregation met in the Scandinavian Methodist Church, located on the southeast corner of Curley Street and Philadelphia Avenue (see forthcoming Inventory of Methodist Church Archives in Maryland).

Baltimore - All Souls' Mission

The church was completed in 1925; its cost was partly covered by the proceeds from the sale of Memorial Church of the Holy Comforter and of St. Philip's Chapel. Church is a stucco building; follows plain lines both within and without; plain rectangular windows of Cathedral glass; one memorial window over altar in memory of Lillian Evelyn Stenger; Good Shepherd window given by Mrs. T. Nelson Strother in memory of her brother, Herman Knickerbocker Viele.

First priest-in-charge: Rev. Joseph M. Waterman, October 1924-February 1929, attended Hamilton College; received A.B. from Harvard; B.D. from Virginia Theological Seminary; S.T.M. and S.T.D. from Kenyon College.

St. Matthew's and Memorial Church of the Holy Comforter Register: 1 Vol., 1875-81 (containing some historical data; families; baptisms, confirmations and burials 1875-81; communicants 1878; marriages 1875-80; offerings 1875-77; index). Holy Comforter Register: 1 Vol., 1880-96 (containing families; baptisms 1880-96; confirmations 1882-96; communicants 1886-95; marriages and burials 1881-96; offerings 1893-96). Kept at MdBD.

Financial records: 1 Vol., August 1905-April 1923 (cash book), kept at MdBD.

St. Philip's Register: 1 Vol., July 1907-March 1925 (containing index; baptisms and communicants 1907-24; confirmations and marriages 1907-23; burials 1907-25), kept at Church of the Resurrection.

Church of the Resurrection Advisory Board minutes: 1 Vol., 1931--, loose-leaf, in care of registrar, Harry D. Kettell, 4209 Shelton Avenue.

Register: 1 Vol., October 1924-August 1935 (containing list of rectors 1924-34; list of lay readers; some historical data; communicants 1924-34; confirmations 1924-35; baptisms, burials and marriages 1925-35). 1 Vol., June 1934-- (containing rectors 1934--; communicants, baptisms, confirmations and burials 1935--; marriages 1936--). Kept at church in care of priest-in-charge, Rev. Elmer P. Baker.

Financial records: 6 Vols., 1932--, in care of Mrs. John W. Dubelius, 601 Robinson Street.

Sunday School records: card index, 1930--, kept in Church School room.

75. ALL SOULS' MISSION, Brooklyn, 1930, Second and Jeffrey Streets, Baltimore.

This mission was started December 7, 1930 by Rev. George E. Zachary, rector of Chapel of the Redemption, Locust Point (entry 62) and by Mrs. Mary Hendricks. Services were held in a dwelling at 3911 South Hanover

Street and in 1935 were transferred to a store-front dwelling at 3723 South Hanover Street. In 1937 St. David's Chapel, Creswell (entry 244), was razed and reerected on a lot at Brooklyn which had been purchased in 1933. Extensive improvements and additions were made and the building was rededicated as All Souls' Chapel. It was consecrated February 20, 1938 by Bishop Helfenstein. Chapel is a frame building of nondescript architecture; belfry with bell; recreation room in basement.

First priest-in-charge (also priest-in-charge of Chapel of the Redemption): Rev. George E. Zachary, 1930-37, educated at William and Mary College; Virginia Theological Seminary.

See: Md. Churchman, December 1935, p. 7.

Register: 1 Vol., 1930--, in care of priest-in-charge, Rev. C. Gilbert Hill, Jr., at Glen Burnie.

76. CHURCH OF THE ASCENSION AND PRINCE OF PEACE, Walbrook, 1931, Walbrook Avenue and Ellamont Street, Baltimore.

Ascension 1838 )
Prince of Peace 1890 ) 1931

On February 1, 1931 Church of the Ascension (entry 19) merged with Church of the Prince of Peace (entry 56). On April 6, 1931 an amendment was drawn to the charter of the Church of the Ascension to include the Prince of Peace, the corporate title to be henceforth "The Church of the Ascension and Prince of Peace" (Charter Record, Liber S.C.L. 124, p. 538). The church building and property of the Church of the Prince of Peace were retained. Extensive renovations and improvements were made including the laying of a marble floor in the sanctuary, installation of memorial windows and memorial lanterns, and installation of one large Te Deum window in memory of the deceased members of both congregations. Church is Tudor Gothic in style; built of granite; square tower with belfry and bell; woodwork stained flemish brown.

First settled clergyman of combined congregations (former rector of Church of the Ascension): Rev. Robert Evans Browning, 1931--, educated at St. Stephen's College, New York; Virginia Theological Seminary.

Rectory is located at 3119 Walbrook Avenue and parish house adjoins church.

Baltimore - St. Matthias' Church

Church of the Ascension Vestry records: 2 Vols., 1855— (including records of Church of the Ascension and Prince of Peace 1931—), kept in parish house office.

Register: 1 Vol., 1855-60. 1 Vol., 1887-1911. 1 Vol., 1899-1903 (duplication). 1 Vol., 1911-31. Kept in safe in church office.

Record of services: 1 Vol., 1916-30, kept in safe in church office.

Financial records: 3 Vols., 1926— (including records of Church of the Ascension and Prince of Peace 1931—), in care of treasurer, Clarence A. C. Browning, 540 North Carey Street, Baltimore.

Church of the Prince of Peace Vestry records: 1 Vol., June 1899-February 1917. 1 Vol., March 1917-April 1931. In care of former registrar of Church of the Prince of Peace, William F. Rogers, 5608 Stonington Avenue.

Register: 1 Vol., 1890-1900. 1 Vol., 1901-38 (including records of Church of the Ascension and Prince of Peace 1931-38). Kept in safe in church office.

Record of services: 1 Vol., 1921-37 (including records of Church of the Ascension and Prince of Peace 1931-37), kept in safe in church office.

Church of the Ascension and Prince of Peace Vestry records 1931— included in old records of Church of the Ascension.

Register: records 1931-38 included in register of Church of the Prince of Peace. 1 Vol., January 1939—, kept in safe in church office.

Record of services: records 1931-37 included in record of Church of the Prince of Peace. 1 Vol., January 1938—, kept in safe in church office.

Financial records: records 1931— included in old records of Church of the Ascension.

77. ST. MATTHIAS' CHURCH (William A. Simpson Memorial), Raspeburg, 1908, Belair Road and Cedonia Avenue, Baltimore.

In 1908 the Archdeaconry of Towson reported the purchase of a lot at Raspeburg (Belgravia). On this lot, located at the corner of Belair Road and Springwood Avenue, a small frame chapel with seating capacity of 200 was erected. Under the guardianship of several churches in Baltimore among which was Mount Calvary (entry 20), services were held each Sunday. The present St. Matthias' Church was built as a memorial to William A. Simpson under the legacy of his sister, the late Alice Simpson; it was erected through the cooperation of the vestry of the Church of the Ascension and Prince of Peace, who were the trustees of this fund. Corner stone was laid August 11, 1935 by Bishop Helfenstein and on December 20th

Baltimore - St. Matthias' Church

the Bishop officiated at the dedication. Building is of English Tudor period design; built of field stone; corner stone of original chapel placed in wall of vestibule; corner stone of present building reads "St. Matthias' Church - The William A. Simpson Memorial - 1908-1935"; bronze tablet with inscription "St. Matthias' Church erected 1935 A.D. By the Church of the Ascension and Prince of Peace and in memory of William A. Simpson through the beneficence of his sister, Alice Simpson, a devoted member of Church of the Ascension."

First priest-in-charge: Rev. Lewis Beeman Browne, 1910, ordained deacon 1888, priest 1892 by Bishop Paret.

See: Md. Churchman, June 1935, p. 2; October 1935, p. 8; January 1936, p. 8.

Register: 1 Vol., 1891-1907 (containing families, baptisms, burials 1907; - also included in this book are records of St. Andrew's Chapel, Lauraville, entry 47, and St. Clement's Chapel near Rossdale, entry 285), kept at MdBD.

Other records not made available to our Survey.

## B. CONVOCATION OF ANNAPOLIS

78. Christ Church Parish
    79. Christ Church
80. St. James' Parish (Herring Creek Parish)
    81. St. James' Church
    82. St. Mark's Chapel, Tracy's Landing
    83. St. Mark's Chapel, Friendship
    84. Chapel of St. James the Less
    85. Claggett's Chapel for Colored People
86. All Hallows' Parish (South River Parish)
    87. All Hallows' Church
    88. All Hallows' Chapel
    89. Chapel of St. Andrew the Fisherman
90. St. Anne's Parish (Middle Neck Parish)
    91. St. Anne's Church
    92. Severn Chapel
    93. St. Anne's Mission Chapel
    94. St. Luke's Chapel
95. All Saints' Parish
    96. All Saints' Church
97. Westminster Parish (Broad Neck Parish)
    98. St. Margaret's Church
    99. Marley Chapel
100. Middleham Chapel
101. Queen Caroline Parish
    102. Christ Church
    103. Chapel at Poplar Spring
104. St. John's Church
    105. St. James' Mission
106. St. Paul's Parish
    107. St. Paul's Church
108. St. Peter's Church
109. Grace Church
110. Severn Parish
    111. St. Stephen's Church
    112. St. Paul's Chapel
    113. St. John's Chapel
114. Mt. Calvary
115. Christ Church
    116. St. John's Chapel
    117. St. Luke's Chapel
118. St. Peter's Parish
    119. St. Peter's Church (Elicott's Chapel)
    120. Epiphany Chapel

Parishes, Churches and Missions
Convocation of Annapolis

121. Trinity Parish
122. Trinity Church
123. Trinity Chapel
124. St. Philip's Chapel (Negro)
125. Chapel of the Good Shepherd
126. St. Mary's Church
127. St. Mark's Church
128. St. Paul's Church
129. All Saints' Chapel
130. St. Peter's Chapel
131. St. Alban's Chapel, Glen Burnie
132. St. Alban's Chapel, Alberton
133. St. Christopher's-by-the-Sea
134. St. Augustine's Chapel

78. CHRIST CHURCH PARISH, 1692, Calvert County.

"At a Court held at Waring Town the 7th day of February In the Year of our Lord God one Thousand Six Hundred Ninety and Two . . . by the Iustices thereunto authorised & appointed together with the most Principal Freeholders thereunto called for the laying out of Parishes on the West Side of Pottuxent River in Calvert County in obedience to an Act of Assembly Intituled an Act for the Service of Almighty God and the Establishment of the Protestant Religion in this Province made at the City of St Marys the 10th day of May Anno Dom 1692

Present

| | | |
|---|---|---|
| Mr Thomas Tasker | Mr William Parker | ) |
| Mr Thomas Greenfield | Capt Henry Mitchell | ) |
| Mr Thomas Holliday | Mr Francis Freeman | ) Commsrs |
| Mr Iohn Bigger | Mr Iohn Sollers | ) |
| Mr Francis Huchins | | ) |

It is likewise concluded and agreed on by the Iustices above named & by the Principal Freeholders at the time and place abovesaid being met together

That Hunting Creeke hundred Leonards Creeke hundred Eltonhead Hundred and the lower Hundred of the Cliffs be all in one Parish the Church for the said Parish being already Built called by the Name Christ Church standing on one acre of Land gave by Mr Francis Malden for the same Intent and purpose out his tract of Land called by the Name of Prevent Danger." (Arch. Md., VIII, 472)

79. CHRIST CHURCH, 1672, Port Republic, Calvert County.

It is probable that as early as 1672 there was a log church standing (perhaps near Battle Creek) in what in 1692 was defined as Christ Church Parish. It is certain that in 1692 a church building was standing in this parish--called by name Christ Church and located on one acre of ground given by Francis Malden out of his tract, "Prevent Danger" (Arch. Md., VIII, 472). With the establishment of the parish in 1692, the first business of the vestry was to repair the church building which continued in use until about 1731 when it was destroyed by fire.

In the session of the General Assembly of July-August 1732, upon petition of the vestrymen, churchwardens and inhabitants of Christ Church Parish which stated that the church and vestry room had lately burned and that the congregation was desirous of rebuilding, an Act was passed empowering the vestry and wardens to have built a new church and vestry room on that acre of ground where the old church stood and to purchase two acres next adjoining in order to better secure the new church

from similar accident. An assessment of one hundred thousand pounds of tobacco on the taxable inhabitants of the parish (not to exceed forty thousand pounds in any one year) was authorized for defraying all expenses to be incurred (Arch. Md., XXXVII, 531-533). By 1735 this second building--a brick church--had been completed and occupied.

At the November 1769 session of the General Assembly an Act was passed authorizing an assessment of one hundred sixty thousand pounds of tobacco to be levied in the years 1769, 1770, 1771 to be employed in building a new church in Christ Church Parish on the ground where the old church was then standing (Md. Laws, 1769, Ch. XXXI, November session). This building - the present church - was built in 1772 with materials and bricks from the old structure; it was used in an unfinished state until 1842 when it was completed. It was consecrated by Bishop Whittingham on November 14, 1842. Repairs were made in 1792, 1839, 1862, 1882, 1906 and 1928-29. The church is Colonial in style; built of brick; rectangular in shape; belfry with bell; organ pumped by hand still used; tablet on south wall in memory of Col. Alex Somerville, builder of present church; present marble altar given in 1910 by John Thomas Bond in memory of his wife, Ann Rebecca (Griffiss) Bond.

First settled clergyman: It is believed that the first clergyman to minister in this region was Rev. John Yeo who labored here in 1676; six years later, Rev. Ambrose Sanderson appears to have worked in this section, for his will dated September 21, 1682 directs "that his body be buried in the church of which he was minister." The dispute which arose when in 1684 Francis Malden of Calvert County refused to give Dr. William Mullett the key to the church door (Arch. Md., XVII, 264-266) furnishes proof that the said Dr. Mullett was at that date officiating in Calvert County. In response to an appeal made in 1685 by Mary Taney, wife of Michael Taney, high sheriff of Calvert County, Rev. Paul Bertrand was sent over from England to minister in Calvert County. In addition, Rev. John Turling is believed to have labored in this section in 1691. The will of William Mark, bearing date of February 8, 1694/95, shows the signature of Richard Hull as witness who signed himself "Richard Hull, rector of Christ Church, Calvert County." Rev. Hugh Jones by reason of his will dated January 3, 1701/02 in which he bequeathed his books to Christ Church library is also credited as one of the early incumbents. (The above information obtained from the parish register 1794-1902 which is kept at MdBD)[1]

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1. Skirven in his The First Parishes of the Province of Maryland says "The first minister was the Rev. Dr. William Mullett who preached in this vicinity in 1684. The Rev. Mr. Turling was preaching there in 1691. The Rev. Richard Hill (sic) was the minister of Christ Church Parish serving there in 1694. The Rev. Henry Hall was rector 1695-1697."

Annapolis - Christ Church

See: Md. Churchman, April 1907, p. 4.

The parish hall belonging to Christ Church is located at Mutual, about two miles from the church. There is also a rectory located just a little beyond the church, but since this parish is served by the rector of St. Paul's Church, Prince Frederick (entry 107), the rectory is rented. There is a burying ground located around the church. One of the old stones is that of Rev. Jonathan Cay who died in 1787 after serving as rector for 22 years.

In the possession of Christ Church is an old Bible written in Old English; its cover bears the date MDCLXXIV, presumably the date of the Bible itself. The book has evidently been rebound.

In 1700 a petitionary bill for confirming 100 acres of land given by Capt. Richard Ladd of Calvert County to the ministry of Christ Church was brought in to the General Assembly. This bill was passed by the Assembly at its session, April-May 1700 (Arch. Md., XXIV, 18, 102). At the session held in November 1796 the General Assembly passed an Act enabling the vestry of Christ Church to sell the tract of land called "The Gore" and to apply money arising from said sale to improve another tract of land held by them. On May 28, 1853 an Act was passed by the General Assembly enabling the vestry to purchase, by sale or exchange of the 100 acres of land in Calvert County, purchased by them from Mary A. Wilson and John Rawlings, some suitable tract of land in the said county, and to hold same for a parsonage or glebe. Later by Act of Assembly passed in April 1872 the vestry of Christ Church was authorized to hold a lot of ground containing 12 acres for a parsonage . . . the lot being conveyed by Dr. John C. Parker and Mary Parker, his wife.

Vestry records: records 1692-1781 destroyed. 1 Vol., January 1781-August 1813 (containing vestry minutes January 3, 1781-August 2, 1813; list of members May 1801; finances; vestry oaths). 1 Vol., March 1814-1867 (containing vestry minutes March 21, 1814-Easter Monday 1867; finances; list of pewholders; list of members). Kept at MdBD. 1 Vol., 1868--, in care of rector, Rev. Harry Kearney Jones, Prince Frederick.

Register: 1 Vol., 1672-1847 (mainly a record of births 1672-1800 with some entries 1800-1847; some few baptisms, marriages and burials; separate list of marriages 1701-34 with few entries 1693-1788; confirmations 1794; index). 1 Vol., 1794-1902 (containing list of rectors; copy of Bi-Centenary sketch published August 1892 in Calvert Gazette; handwritten anonymous sketch; copy of Rev. R. Heber Murphy's "An Old Parish--Christ Church, Calvert County"; list of families; baptisms 1840-1902 with lapse 1868-79; confirmations 1794 copied from old register; confirmations 1818, 1825, 1840-1901; communicants 1840-1900; some records of marriages taken from family Bibles; marriages 1839-1901 with lapse 1868-

79; burials 1840-1902 with lapse 1868-81; index). Kept at MdBD. 1 Vol., 1902—, in care of rector.

1 Vol., 1672-1847 (copy of original register 1672-1847; copy of original vestry minutes January 1781-August 1813), kept at MdHi.

80. ST. JAMES' PARISH (Herring Creek Parish), 1692, Anne Arundel County.

"Att a Court Held att London Towne the 30th (?) day of Ja[nuary] Anno Domini 1694 . . . By the Justice[s] & Councellors [there]unto Authorized, With the most principall freeholders [thereunto] Called for the Layeing out the County of Ann Arrundell Into Districts & parishes, In pursuance to an act of Assembly Intitulled an act for the Service of almighty god and the Establishmt of the protestant Religion in this province made att the Citty of St. Marys the tenth day of May Anno Domini 1692

Councellors & Justices present

Coll Nicholas Greenbury ) Councellors
The Honorable Thomas Tench Esq )

| | | |
|---|---|---|
| Mr James Sanders | Mr Henry Constable | ) |
| Maj Henry Ridgley | Mr Phillip Howard | ) |
| Cap Nich Gasaway | Mr John Dorsey | ) Justices |
| | Mr Seth Biggs | ) |

Whereas In Pursuance of the authority to us given [in] the afore mentioned act: It is found Convenient and [here]upon Concluded that this County of Ann Arrundell be d[ivided] Into four parishes: The Bounds & Limitts of St. James p[arish] then Called by the name of Herring Creek parish in Herring Creeke Hundred With the Residue of West River hundr[ed, be]ginning Att the South most Bounds of South River parish [on] the Land of Ewen upon Ewenton now In the possession [of] Richard Gallaway, and boundeing on the east With the [illegible] Bay of Chessepeake Lieing Downe Southerly to a [creek] Called fishing Creek, Then West With the Sayd Creek [to] the Bounds of Ann Arrundell & Callvert Countys, to Lyons [illegible] Then With the Sayd Creek to potuxon River Then up the Sd River to the land Called Whites plains [illegible] The Souther most bounds of South River Parish [illegible] And from Whites plaines Easterly Includeing [illegible] and plantation of Thomas Stockett, Coll. Thom[as] Taylors quarters: And by his Dwelling plantation [illegible] by John Wooden, Richard Wigg, Seaborn Batty, Doc[tor] fardinandoe Batty and Soo to the Afore[mentioned] bounds of the land Called Ewen upon Ewen[ton]." (Vestry records, 1695-1793, p. 1)

81. ST. JAMES' CHURCH, before 1695, Lothian, Anne Arundel County.

Annapolis - St. James' Church

At the home of John Willson, Senr., a meeting was held in February 1694/95 for electing the first vestry for St. James' Parish. On April 1, 1695 the vestry ordered the sheriff to pay Morgan Jones 800 pounds of tobacco (?) for covering the old church and finishing the inside according to agreement. This statement, recorded in the first volume of the vestry records, proves definitely that there was a church standing as early as 1695 and implies that the church had been standing for some years.[1] At the vestry meeting held April 29, 1695 the vestry ordered that Robert Edmundston build a church to be 40 feet long, 20 feet wide and 12 feet high. This second church was accordingly erected and was used by August 1696 for on August 24th of that year the vestry held its meeting at the new church; this was the first church to stand within the bounds of the present churchyard and appears to have been the first to bear the name St. James', for the vestry records refer to the old church as Herring Creek Church. The church was not fully completed, however, in 1696, for in April 1698 an agreement was made by the vestry with two men for finishing the inside works of St. James' Church; two months later, an agreement was made with workmen for building a vestry room 15 feet long and 12 feet wide, adjoining the church and agreeable to the construction of the church. The land upon which the church was built was donated by Hon. Thomas Tench, Esq. and consisted of one-half acre. At a vestry meeting held 1702 it was ordered that the plate to be used at the offertory and celebration of the Holy Communion be purchased, each piece to bear the inscription "St. James's Parish." This was accordingly done, for in 1703 reference is made in the vestry minutes to the communion plate. A few years later, a bell was presented to the church by the Hon. Thomas Tench, Esq.; this bell, together with the communion service, was sold in 1784. At a vestry meeting held on June 22, 1762 an order was passed that the clerk of the vestry advertise for building a new brick church — 60 feet long and 40 feet wide, all bids to be in by August 3rd. Mr. John Weems was given the order for the new church. This building, which is the one still in use today, was turned over completed to the vestry by the builder in December 1765. Renovations and repairs were made to the church in 1838 during the rectorship of Rev. William F. Chesley. It is Georgian in style; built of colonial red and blue brick; walls covered with ivy; two memorial windows in chancel; square pews with doors.

First settled clergyman: Rev. Henry Hall, May 1698-March 1722,

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1. However, the report on the state of Anne Arundel County made to Gov. Francis Nicholson in 1694 says "Ann-Arrundell County has ffour Parishes laid out, but noe Churches built nor noe Minister." (Arch. Md., XX, 107)

educated at Peter House, Cambridge, England; ordained priest November 11, 1697 by Henry, Bishop of London.[2]

See: Thomas John Hall III, History of St. James' Parish, 1692-1932, Annapolis, Capital-Gazette Press, 1932, 11 pages. Rev. Theodore C. Gambrall, A Memorial of Rev. Henry Hall and Rev. W. F. Chesley, Baltimore, "Price-Current" Steam Printing House, 1883, 22 pages. Edward F. Rines, Old Historic Churches of America, New York, The Macmillan Co., 1936, pp. 116, 117. Md. Churchman, December 1928, p. 6.

By his will dated March 7, 1696 Nicholas Terrett bequeathed a tract of land called Wrighton to the vestry of St. James' Church. This land, consisting of about seven hundred acres, was situated on the east side of the Patuxent River near Pigg Point (later called Bristol). In 1744 the vestry determined to request permission of the General Assembly to lease this tract of land. It was leased in 1747 to William Tillard for twenty-one years and the revenue paid to the incumbent of the parish. About 1795 it was determined by the vestry to petition the Assembly for permission to sell Wrighton since the property had proved unprofitable. It seems finally to have been sold in the early nineteenth century. In 1700 one hundred acres of land was devised to the vestry of St. James' by James Rigbie and Elizabeth, his wife. At the May 1701 session of the General Assembly, an Act was passed investing said land in the vestry (Arch. Md., XXIV, 204). About 1784, forty acres of this land was sold, but the remainder has continued to be held as glebe land. At present, a rectory adjoining the church, and a parish hall, built in 1915 and named Claggett's Hall, form part of the property of St. James' Church.

St. James' Cemetery was started in 1696. Churchyard, consisting of about two and one-half acres, was laid out in April of that year. An endowment fund for upkeep of the cemetery was started in 1912 when Mrs. Priscilla Jacob left a sum of money for this purpose. In addition, each family of the parish is taxed one dollar yearly for care of the lots. The stones of Anne Birckhead (or Burkett) and Christopher Birckhead (dated 1665 and 1676 and said to be the oldest stones in Maryland) were brought from a private burying ground on their original tract called Birckhead Meadows and placed in St. James' churchyard in 1888. Among notable persons buried here are Rev. Henry Hall, Rev. William F. Chesley, Hon. Seth Biggs, one of the first vestrymen, and Hon. William Locke.

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2. There is a statement made in the vestry minutes of August 1696 that Mr. Hugh Jones was paid 40 shillings or 400 pounds of tobacco for preaching three sermons. Rev. Thomas Cockshutt is also believed to have officiated in this parish before the arrival of Rev. Mr. Hall.

Vestry records: 1 Vol., 1695-1793 (including list of books sent by Rev. Dr. Bray in 1699 and 1703; vestry oaths; copy of will of James Rigbie; some financial records). 1 Vol., 1792-1869 (including copy of will of James Rigbie; copy of will of Nicholas Terrett; some financial records). Kept at MdBD. Records 1869-91 destroyed. 1 Vol., 1891--(including financial records), in care of registrar, Leon O. McCubbin, Sr., Nutwell.

Register: 1 Vol., 1663-1869 (containing irregular entries of births, baptisms, marriages and burials 1663-1856; communicants 1816, 1829-42, 1868; members 1828-29; confirmations 1831-37, 1842, 1845, 1869; heads of families 1840), kept at MdBD. Records 1855-90 destroyed. 1 Vol., 1891--, in care of rector, Rev. David C. Watson, Lothian.

Financial records: 1 Vol., 1761-62 (containing individual accounts of payment of tobacco tax). 1 Vol., 1762-70 (containing individual accounts of payment of tobacco tax 1762-63; day book 1767-70). Kept at MdBD.

Sunday School records: 1 Vol., 1929--, in care of Miss Mattie Hardesty, Chaney.

1 Vol., 1695-1793 (copy of volume of vestry records dating 1695-1793). 1 Vol., 1663-1869 (copy of volume of vestry records dating 1792-1869; copy of register 1663-1869). Kept at MdHi.

82. ST. MARK'S CHAPEL, 1876, Tracy's Landing, Anne Arundel County.

In November 1871 it was discovered that two women, Miss Martha Water and Mrs. Robert Garner, had started a Sunday School class at Tracy's Landing. This formed the nucleus for St. Mark's Chapel. In 1876 a subscription was taken for building a chapel. Ground was donated and building was erected in 1876. It was named "St. James' Chapel" and was consecrated November 28, 1876 by Bishop Pinkney. About 1923 the present chapel was erected at Tracy's and the name was changed to St. Mark's Chapel. Original building was converted into a parish hall. Present chapel is a frame structure covered with weatherboard; stained glass windows.

Records: included in records of St. James' Church.

83. ST. MARK'S CHAPEL, 1850-1915, Friendship, Anne Arundel County. (DEFUNCT)

Chapel was erected and consecrated April 25, 1850 by Bishop Whittingham. By 1915 the work at Friendship had dwindled to nothing, so on October 15, 1915 the building was sold.

Annapolis - Chapel of St. James The Less; Claggett's Chapel for Colored People; All Hallows' Parish

Records: included in records of St. James' Church.

34. CHAPEL OF ST. JAMES THE LESS, 1853-64, Owensville, Ann Arundel County. See entry 115.

On May 21, 1849 the vestry of St. James' Church appointed a committee to contract for a lot of ground at Owensville in order that a chapel might be built there. Building was erected and was consecrated July 6, 1853 by Bishop Henry J. Whitehouse of Illinois. Parish of St. James' was divided into two factions when in 1860 its rector left to take up the work at Owensville. On March 18, 1864 St. James' vestry deeded the property at Owensville to the newly-formed vestry of Christ Church (entry 115). This chapel was torn down shortly thereafter when a new church was built in 1867.

Records: records 1849-64 included in records of St. James' Church.

85. CLAGGETT'S CHAPEL FOR COLORED PEOPLE, 1890-95, St. James' glebe land, Anne Arundel County. (DEFUNCT)

This chapel was erected in 1890 with intention for it to serve as a school and church for the Negroes of the congregation. The work proved unsuccessful, so in 1895 the building was sold to the ladies of St. James' Church and converted into a parish hall. In 1923 the building was destroyed by fire.

Records: included in records of St. James' Church.

86. ALL HALLOWS' PARISH (South River Parish), 1692, Anne Arundel County.

In the Proceedings of the Council of Maryland 1696/97-98, there is given an account of the several parishes laid out within the Province together with the bounds of each parish. It states:

"Ann Arrundell County is Divided into ffour Parishes Viz$^{t}$ Herring Creek. South River. Middle Neck & Broad Neck."

Annapolis - All Hallows' Church

"South River Parish consists of South River Hundred and a Small part of West River Hundred." (Arch. Md., XXIII, 19)

87. ALL HALLOWS' CHURCH, before 1692 (?), Solomon's Island Road between South River and Davidsonville, Anne Arundel County.

From about 1682 to 1690 Rev. Duell Pead was ministering in the section of Anne Arundel County which in 1692 was set up as All Hallows' Parish. Rev. Dr. Ethan Allen, former historiographer of the Diocese, states that All Hallows' must have had a church very early (prior to 1692) not far from London Town as ministers are known to have officiated there as early as or before 1680.[1] To the Assembly at its session July-August 1729, the vestry, churchwardens and inhabitants of All Hallows' Parish presented a petition stating that their parish church was so decayed and ancient that it was dangerous being therein and praying that an assessment might be authorized to build a new one. In compliance, an Act was passed giving the justices of Anne Arundel authority "to assess and levy on the Taxable Inhabitants of the said Parish, any Quantity of Tobacco, not exceeding Twenty Thousand Pounds of Tobacco, in any one Year; and to continue so doing Yearly, until there shall be a sufficient Quantity of Tobacco levied to erect and compleat a new Church in the said Parish" (Arch. Md., XXXVI, 462). While some authorities date this church as being built about 1727 (Rines, Old Historic Churches of America, p. 119; Skirven, The First Parishes of the Province of Maryland, p. 121), the Act of Assembly passed in 1729 seems to imply a later date for the construction of the church. The building was not consecrated until April 30, 1850 when Bishop Whittingham performed the ceremony; the church was described at this time as long since erected and used for public worship and just recently repaired and renovated. In 1855 house and ground at Davidsonville were purchased for a rectory. Extensive repairs were made to the church in 1884-85.

On February 11, 1940 All Hallows' Church was swept by fire, only the walls being left standing. When the firemen arrived, they found flames pouring out of the ancient brick structure and its roof about to fall. The interior with its old paneling was completely consumed. Two old baptismal fonts, one of which was a reproduction of the Emperor Had-

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1. See Ethan Allen's manuscript notes contained in the front of his Clergy in Maryland of the Protestant Episcopal Church Since the Independence of 1783 which is kept at the MdHi. Skirven in his The First Parishes of the Province of Maryland also confirms the statement that All Hallows' had a church which antedated the Establishment. However, the report on the state of Anne Arundel County made to Gov. Francis Nicholson in 1694 says "Ann-Arrundell County has ffour Parishes laid out, but noe Churches built nor noe Minister." (Arch. Md., XX, 107)

rian's drinking cup, brought from Italy by Commodore Isaac Mayo in the 1850's, were destroyed. Fortunately, the ancient communion silver presented by Queen Anne to this parish and known as "Queen Anne's Bounty" was safe in a vault at Annapolis. The church bell with its inscription, "This bell belongs to Saint All Hallows' Parish 1727," was saved from the fire. Plans were immediately begun to rebuild and to use the old brick walls in order to keep the historic continuity.

First settled clergyman: Rev. Joseph Colbatch, 1695-1734, ordained to priesthood July 4, 1695.

See: Edward F. Rines, Old Historic Churches of America, New York, The Macmillan Co., 1936, p. 119. Percy G. Skirven, The First Parishes of the Province of Maryland, Baltimore, Norman Remington Co., 1923, p. 121. Md. Churchman, December 1922, p. 7; June 1927, p. 16. Baltimore, Morning Sun, February 12, 1940.

All Hallows' cemetery is located around the church; consisting of about two acres of land, it was started at the time of the building of the first church. There is a mystery tomb in the cemetery containing only the bare inscription, "My Louisa."

Vestry records: 1 Vol., 1761-1845 (containing vestry minutes 1812-45; finances 1761-79, 1809-17; list of communicants 1815), kept at MdBD. Original volume of records 1846-99 not located. 1 Vol., 1899—, in care of registrar, Clay M. McClure, Davidsonville.

Register: 1 Vol., 1669-1850 (containing marriages, burials, baptisms, births all entered together 1697-1721; separate bundle of births, baptisms, marriages, deaths 1700-1724; baptisms, marriages, burials 1849; early records inverted at back and very blurred 1669-1707; plat of glebe; list of subscribers for churchyard; consecration certificate of 1850). 1 Vol., 1697-1887 (containing births 1711-20; births, baptisms, marriages, burials all entered together 1706-1858; list of rectors 1697-1887). Kept at MdBD. 1 Vol., 1857-1925 lost. 1 Vol., 1926—, in care of rector, Rev. Victor S. Ross, Davidsonville.

Financial records: 1 Vol., 1926—, in care of rector.

Sunday School records: 1 Vol., 1926—, in care of rector.

1 Vol., 1846-99 (copy of original volume of vestry records 1846-99, including copy of consecration certificate; financial records of Bicentennial; list of lot holders in cemeteries of church and chapel 1895; copy of history printed in Annapolis Advertiser-Republican, October 17, 1912). 1 Vol., 1669-1887 (copy of two original registers 1669-1850, 1697-1887 and of original vestry records 1761-1845). Kept at MdHi.

Annapolis - All Hallows' Chapel; Chapel of St. Andrew the Fisherman

88. ALL HALLOWS' CHAPEL, 1860, Davidsonville, Anne Arundel County.

As early as April 1844 parishioners of the upper part of All Hallows' Parish petitioned the vestry that services might be held alternately on Sunday mornings in the parish church and in a house in the upper portion of the parish. Consent of the vestry was given on condition that a suitable chapel be built. At the vestry meeting, November 30, 1852 it was resolved that the vestry get the vote of the parishioners whether they were in favor of having a chapel built. At vestry meeting, June 9, 1859, it was resolved to start a subscription for building a chapel. A lot at Davidsonville was selected and a chapel erected there in 1860. Chapel was consecrated November 9, 1868 by Bishop John W. Beckwith of Georgia. It is Georgian in style; built of red brick with wood trim; small tower with gold cross on top; bell, formerly used on City Hall at Annapolis, presented by William Iglehart; memorial window to Rev. Cameron F. McRae.

First rector (rector of All Hallows' Church): Rev. John W. Beckwith, 1856-61.

In the meeting of the vestry of All Hallows' Church, April 1, 1861, a committee was appointed to examine the chapel lot relative to laying off burial lots. By 1864 ground, about two acres at rear of chapel, was divided into lots with one large lot on the east side kept as a public lot.

Records: included with those of All Hallows' Church.

89. CHAPEL OF ST. ANDREW THE FISHERMAN, 1897-1933, Mayo, Anne Arundel County. (DEFUNCT)

In the vestry minutes of All Hallows' Church, September 12, 1895, the statement is made that George R. Gaither had agreed to give to the vestry a lot of about two acres on South River Neck near Scrabbletown for the purpose of building a chapel thereon. By 1896 five hundred dollars had been subscribed and a building committee was appointed. At the vestry meeting, December 10, 1896, the name, Chapel of St. Andrew the Fisherman, was chosen, and by March of the next year, the chapel was completed. Chapel was used until 1933 when it was destroyed by fire.

First rector (rector of All Hallows' Church): Rev. Charles Jared Curtis, 1892-99.

Cemetery was laid out in 1897, consisting of about two acres. Cemetery is in very poor condition.

Annapolis - St. Anne's
Parish; St. Anne's Church

Records: included with those of All Hallows' Church.

90. ST. ANNE'S PARISH (Middle Neck Parish), 1692, Anne Arundel County.

In the Proceedings of the Council of Maryland 1696/97-98 there is given an account of the several parishes laid out within the Province together with the bounds of each parish. It states:

"Ann Arrundell County is Divided into ffour Parishes Viz$^{t}$ Herring Creek. South River. Middle Neck & Broad Neck."

"Middle Neck Parish is Scituated betwixt South River and Severn River." (Arch. Md., XXIII, 19)

91. ST. ANNE'S CHURCH, 1693, Church Circle, Annapolis, Anne Arundel County.

When Anne Arundel Town (name changed to Annapolis in 1695) was laid out in 1694, provision was made that place be left for a church or other public buildings (Arch. Md., XIX, 111). Three lots were at this time set aside--one for benefit of the rector, one for benefit of the clerk and sexton of the parish, and the third for benefit of the clerk of the vestry and commissary's clerk. Soon after, a house was erected upon one of said lots for use of the vestry of the parish (Arch. Md., XXXVIII, 234, 235). Although there was a vestry functioning in the parish in 1693, the General Assembly at Annapolis seems to have been more interested than the vestry in having a church erected. Provision was made that money collected from the forty pound tobacco poll of 1693 and 1694 be set aside for the building of the church (Arch. Md., XIX, 95). The site upon which it was decided to build the church was selected by Gov. Francis Nicholson and was acquired from the heirs of Major John Welsh. In 1696 Gov. Nicholson was appointed by the Council to employ workmen for the undertaking; by 1699, however, because of inadequate funds, only the foundation had been laid. At the session of the General Assembly, June-July 1699, the vestrymen were empowered to contract for the completion of the church (Arch. Md., XXII, 581). This first structure was built of brick in cruciform style and was completed by 1700. By 1704 it had such features as gallery, pews, belfry with bell, and a gold ball atop the spire.

In 1728 and 1729 Acts were passed by the General Assembly for levies of tobacco to defray expenses of repairing and enlarging the church at Annapolis (Arch. Md., XXXVI, 304, 305 and 462-464). By Act of 1729 the vestry and churchwardens were directed to have built at the public charge,

pews for the Governor, Council, Speaker and Members of the House of Delegates. In consequence of these Acts, the church was enlarged and a transept added in 1734.

By 1769 the church was in a ruinous and dilapidated condition. On June 9, 1772 it was resolved by the vestry to apply to the General Assembly for a levy to build a new church. In accordance, an Act was passed by General Assembly in March 1774 providing for building an elegant church to be adorned by a steeple; also, pews were to be provided for the officials of government in return for £1500 contributed by the public. Original building was torn down and some materials provided for the new church, but just at this time the Revolutionary War broke out. During the War period, the remnant of the congregation worshipped in the theatre at Annapolis. The new church was not completed until 1792 when it was consecrated by Bishop Claggett. This second building was the pride of Annapolis until February 14, 1858 when it was burned to the ground, only the foundation and tower remaining. In 1858-59 the present church was built, but it was not completed with its tower and spire until 1866. Consecration service was held in November 1871 by Bishop Whittingham. Present church is a large red brick building partly covered by ivy; square tower at center front with octagonal steeple culminating in point; four-faced clock; rounded arch construction used throughout; chime of bells in memory of John Wirt Randall' 1845-1912; memorial tablet in vestibule to Charles Carroll, Barrister; numerous memorial windows, several of which are in memory of former rectors; one window, depicting St. Anne instructing her daughter Mary, made by Tiffany and given in memory of Thomas and Sallie B. Sands; wood carved reredos with figure of Christ; two large candelabra.

First settled clergyman: Rev. Peregrine Coney, 1696-99 (seems to have been among the number who came to Maryland with Gov. Nicholson).

See: Rev. Ethan Allen, Historical Notices of St. Anne's Parish, Baltimore, J. P. DesForges, 1857, 131 pages. Walter B. Norris, Illustrated History and Guide Book to St. Anne's Parish, Annapolis, Capital-Gazette Press, 1935, 28 pages. John Wirt Randall, Endowment Guild of St. Anne's Parish, Annapolis, Advertiser-Republican, 1909, pp. 5-18. Baltimore Sun, March 1, 1931.

St. Anne's rectory, a three-story red brick building, is located at 199 Duke of Gloucester Street and the parish house is located at 201 Duke of Gloucester Street.

The original cemetery for St. Anne's Church occupied in addition to the present ground surrounding the church all the surrounding street surface. It continued to be used until about 1786. At present, there are only fourteen graves in this churchyard among which are those of Amos Garrett, first mayor of Annapolis and vestryman 1704-20; Major General John Hammond; Sir Robert Eden, Bart., last British Governor of Maryland 1769-76.

Annapolis - St. Anne's Church

About 1790, because of the crowded condition of St. Anne's Churchyard, ground on the shores of Dorsey Creek (now College Creek), about three squares distant from the church, was given by Elizabeth Bordley to take the place of the original burying ground. Most of the bodies buried around the church were removed, and no more burials were permitted there. The smaller southeast portion of the ground on College Creek was once known as Locust Grove Cemetery and was separate from the parish cemetery; it has, however, been assimilated and now is included in St. Anne's. This second cemetery has also become overcrowded with no more space available. It is managed by a committee of about thirty ladies and also by a men's advisory board. A caretaker is employed and the cemetery is in good condition.

Among the possessions of St. Anne's Church is a silver communion service, consisting originally of one flagon 11½ inches high, two chalices 9-⅜ inches high, one alms basin 11½ inches in diameter, one credence paten 7½ inches in diameter, and one credence paten 5-⅜ inches in diameter. This service was made 1695-96 by Francis Garthorne, noted court silversmith, in London; each piece bears the arms of King William III and the service was presented by him to St. Anne's Parish. The service is excellently preserved and in its original form with the exception of one chalice which was melted down to make two smaller cups. St. Anne's Church likewise has in its possession an old Bible purchased in 1707 from a bequest of Major General John Hammond and the "Dorsey Prayer Book" given by Mrs. Henrietta Maria Dorsey in 1764.

Vestry records: 1 Vol., March 1712/13-September 1767 (photostat copy). 1 Vol., April 1767-July 1818 (photostat copy--including vestry oaths; list of churchwardens 1770-76; list of vestrymen 1768-76). 1 Vol., July 1818-May 1852 (original--including list of vestrymen; list of members enrolled). 1 Vol., July 1852-March 1869 (original--including record of burials in St. Anne's graveyard furnished June 12, 1848; list of members; list of registrars). 1 Vol., April 1869-July 1897 (original--including list of members transcribed by registrar May 1, 1869; list of vestrymen; history of the cemetery written by Rev. William S. Southgate and published in the Evening Republican, May 9, 1887). 1 Vol., April 1898-November 1913 (original--including complete list of members October 1, 1898; financial records and reports; list of vestrymen). 1 Vol., February 1914-January 1937 (original--including financial reports), typed. All above records kept in safe in church. Records February 1937— (including financial records), in care of registrar, Robert L. Burwell, 217 Hanover Street, Annapolis.

Register: 1 Vol., 1681-August 1785 (photostat copy--containing some few entries 1681-1705; marriages, births, baptisms and burials entered together in no order 1705-17; marriages, births, baptisms and

burials, March 1717-August 1785 entered chronologically by months; vestry minutes 1705). 1 folder, June 1799-? (11 photostat sheets--register begun 1799 and apparently discontinued shortly thereafter; contains a few entries 1720-1820). 1 Vol., 1824-58 (photostat copy of two original volumes--containing baptisms, marriages and funerals 1824-34, 1841-58; subscriptions for support of rector 1824-26, 1841-44; confirmations 1841-57; communicants; some finances). 1 Vol., February 1858-1874 (original --containing families; baptisms 1858-74; confirmations 1859-73; list of communicants; marriages 1858-73; burials 1858-60, 1865-74; offerings 1858-74). 1 Vol., May 1874-May 1883 (original--containing baptisms, confirmations, marriages and burials 1874-83; offerings 1874-82). 1 Vol., June 1883-December 1905 (original--containing baptisms, confirmations, marriages and burials). 1 Vol., January 1906-January 1921 (original--containing baptisms, confirmations, communicants, marriages and burials). 1 Vol., August 1920-- (original--containing baptisms, confirmations, communicants, marriages and burials). All above records kept in safe in church.

Financial records: "Account Book for building St. Anne's Church, Annapolis, 1775-86" (covers financial accounts over period 1774-93), kept at MdBD. 1 Vol., November 1829-October 1834 (subscription list for support of rector), kept in safe in church. Current financial records included in vestry records.

1 Vol., March 1712/13-September 1767 (original--vestry minutes). 1 Vol., April 1767-July 1818 (original--vestry minutes). 1 Vol., 1681-? (original--register 1681-August 1785; remnant of register June 1799-?). 1 Vol., 1824-34 (original--register). 1 Vol., 1841-58 (original--register). 1 Vol., March 1712/13-September 1767 (photostat copy--vestry records). 1 Vol., April 1767-July 1818 (photostat copy--vestry records). 1 Vol., 1681-? (photostat copy--register 1681-August 1785; remnant of register June 1799-?). 1 Vol., (photostat copy--index to registers 1681-?, 1824-34, 1841-58). All above records kept in Hall of Records, Annapolis. For better description of contents, see listing of records kept at St. Anne's Church.

1 Vol., 1681-1767 (copy--containing vestry minutes March 1712/13 -September 1767; part of volume one of register 1681-April 1759). 1 Vol., 1759-1818 (copy--containing continuation of volume one of register November 1759-85 with some few entries to 1796; vestry records April 1767-July 1818; "Account Book for building St. Anne's Church, Annapolis, 1775-86"). 1 Vol., 1824-58 (photostat of two original registers--containing some finances; baptisms, marriages and funerals 1824-34, 1841-58; subscriptions for support of rector 1824-26, 1841-44; confirmations 1841-57; communicants). Kept at MdHi. For better description of contents, see listing of records kept at St. Anne's Church.

Annapolis - Severn Chapel;
St. Anne's Mission Chapel;
St. Luke's Chapel

92. SEVERN CHAPEL, 1730-1807, near head of Severn River, Anne Arundel County. (DEFUNCT) See entry 111.

As early as 1719 some of the parishioners of St. Anne's Parish began a movement for building a chapel in the upper western part of said parish. In 1727 a spot was selected for the chapel in "Peter Porter's old field," but this site proved unsatisfactory and was consequently not purchased. By Acts of Assembly passed in 1728 and 1729 (Arch. Md., XXXVI, 304, 305 and 462-464) levies of tobacco were authorized not only to repair and enlarge the parish church but also to build a chapel of ease in a convenient location in the upper part of the parish. In 1729 parishioners of the upper part met and chose one acre of ground belonging to Emanuel Marriott as a convenient site. In June 1729 Philip Hammond undertook work on the chapel and by the fall of 1730 it was completed. This chapel served its congregation until the beginning of the next century when it was destroyed by a storm.

See: Thomas W. Hall, A History of Severn Parish, typed, 1909, kept at MdBD. Rev. John Gibson Gantt, History of Severn Parish, written for the Ladies' Guild, 4 pages, copy at MdBD.

93. ST. ANNE'S MISSION CHAPEL, about 1877-1918, East and Prince George Streets, Annapolis, Anne Arundel County. (DEFUNCT)

About 1877 a mission chapel was started on East and Prince George Streets, the work being inaugurated by some students of St. John's College. The building was not completed until 1885 when the family of the deceased Alexander Randall finished it as a memorial to him. The chapel continued in use until 1918 when it was sold.

94. ST. LUKE'S CHAPEL, 1899, Chesapeake Avenue and Second Street, Eastport, Anne Arundel County.

The vestry of St. Anne's Church received through William P. Killman and accepted a deed dated September 21, 1898 for a lot of ground at Eastport. This lot had been purchased by persons interested in mission work there. A frame chapel was erected the following year, facing on Fifth Street (now Second Street). In later years an addition was built facing on Chesapeake Avenue; it was finished in October 1926. This was used for several years as a parish house but in October 1933 was converted into a chapel and the original chapel used as a parish house. Building is of wood painted gray; chapel has concrete foundation; flight of steps leading up to entrance.

Annapolis - All Saints'
Parish; All Saints' Church

Records: included in records of St. Anne's Church.

95. ALL SAINTS' PARISH, 1692, Calvert County.

"At a Court held at Waring Town the 7th day of February In the Year of our Lord God one Thousand Six Hundred Ninety and Two . . . by the Iustices thereunto authorised & appointed together with the most Principal Freeholders thereunto called for the laying out of Parishes on the West Side of Pottuxent River in Calvert County in obedience to an Act of Assembly Intituled an Act for the Service of Almighty God and the Establishment of the Protestant Religion in this Province made at the City of St Marys the 10th day of May Anno Dom 1692

Present

| | | |
|---|---|---|
| Mr Thomas Tasker | Mr William Parker | ) |
| Mr Thomas Greenfield | Capt Henry Mitchell | ) |
| Mr Thomas Holliday | Mr Francis Freeman | ) Commsrs |
| Mr Iohn Bigger | Mr Iohn Sollers | ) |
| Mr Francis Huchins | | ) |

It is likewise Concluded & agreed on by the Iustices above-named and by the Principal Freeholders at the time and Place abovesaid being met together That Lyons Creeke hundred and the upper hundred of the Cliffs be in one Parish and a Church to be built on one acre of Land belonging to Thomas Kemp on the cross Road of Severn Ridge path and the road Leading to Cox town to be Called by the name of all Saints Church." (Arch. Md., VIII, 472, 473)

96. ALL SAINTS' CHURCH, 1698, Sunderland, Calvert County.

Although All Saints' Parish was established in 1692, there was no church building within the bounds of said parish until several years later. At a court held in Waring Town the justices and freeholders met on February 7, 1692/93 and proceeded to elect the first vestry; likewise they determined to build a church to be called All Saints' Church on one acre of land belonging to Thomas Kemp "on the cross Road of Severn Ridge path and the road leading to Cox town" (Arch. Md., VIII, 472, 473). A church was accordingly erected as is shown by the petition of All Saints' vestrymen, read in Council August 17, 1695, setting forth that they have erected a church in All Saints' Parish and that sometimes on Sunday afternoons they enjoy the benefit of Mr. Hull's preaching (Arch. Md., XX, 277). Mr. Andrew Geddes, a schoolmaster sent over by the Bishop of London, was sent in 1696 to officiate as reader at All Saints' (Arch. Md., XX, 515). The first church was a log structure which in 1703 was enlarged

by an addition of fifteen feet. It continued to be used for the next seventy years. In March 1774 an Act of Assembly was passed by which three equal assessments of tobacco were authorized to be levied in 1774, 1775 and 1776 for purchasing an acre of ground adjoining the old church and for erecting a new church on the site near the old church (Md. Laws, 1774, Ch. IX, March session). This second church was begun in 1774 under the rectorship of Rev. Thomas John Claggett. It was completed in 1777 as is revealed by an old document dated May 2, 1777, addressed to James Morsell, Jr., Sheriff of Calvert County, and signed by Thomas John Claggett, Edward Gantt and Charles Grahame; this document directs the sheriff to pay to Messrs. Cleland and Heathmann, having finished the new church in All Saints' Parish according to contract, the money and tobacco which was levied by Act of Assembly, March session 1774. The present church, the one built 1774-77, does not stand on the exact site of the original building, the old frame one having stood down in the north corner of the churchyard.[1] Church is a red brick building of Colonial style; rectangular in shape; covered with ivy; slave gallery still in church.

First settled clergyman: Rev. Thomas Cockshutt, 1697-1722.

See: Percy G. Skirven, The First Parishes of the Province of Maryland, Baltimore, Norman Remington Co., 1923, p. 127. Md. Churchman, December 1927. Calvert Journal, November 18, 1937, p. 1.

A cemetery consisting of about one acre of land surrounds the church. Rectory is located about one-half mile south of the church.

Vestry records: 1 Vol., April 1703-August 1717. 1 Vol., July 1720-September 1753. Kept at MdBD. 1 Vol., 1887—, in care of registrar, R. Samuel Russell, Sunderland.

Register: 1 Vol., 1860—, in care of lay reader-in-charge, George W. Norris.

1 Vol., 1703-53 (copy of original vestry minutes with lapse 1718-20), kept at MdHi.

Other records of this church are no longer in existence, having been destroyed by fire.

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1. Skirven in his The First Parishes of the Province of Maryland (p. 127) states that the present church was built in 1815; the Convention Journals list the date "1815" after All Saints' Church. However, I could find no other evidence for this statement. The Calvert Journal, November 18, 1937, p. 1, states that the present All Saints' Church is the one erected in 1777, and the registrar of the parish also confirms this date as the correct one for the building of the present church.

Annapolis - All Saints' Parish; All Saints' Church

Records: included in records of St. Anne's Church.

95. ALL SAINTS' PARISH, 1692, Calvert County.

"At a Court held at Waring Town the 7th day of February In the Year of our Lord God one Thousand Six Hundred Ninety and Two . . . by the Iustices thereunto authorised & appointed together with the most Principal Freeholders thereunto called for the laying out of Parishes on the West Side of Pottuxent River in Calvert County in obedience to an Act of Assembly Intituled an Act for the Service of Almighty God and the Establishment of the Protestant Religion in this Province made at the City of St Marys the 10th day of May Anno Dom 1692

Present

| | | |
|---|---|---|
| Mr Thomas Tasker | Mr William Parker | ) |
| Mr Thomas Greenfield | Capt Henry Mitchell | ) |
| Mr Thomas Holliday | Mr Francis Freeman | ) Commsrs |
| Mr Iohn Bigger | Mr Iohn Sollers | ) |
| Mr Francis Huchins | | ) |

It is likewise Concluded & agreed on by the Iustices above-named and by the Principal Freeholders at the time and Place abovesaid being met together That Lyons Creeke hundred and the upper hundred of the Cliffs be in one Parish and a Church to be built on one acre of Land belonging to Thomas Kemp on the cross Road of Severn Ridge path and the road Leading to Cox town to be Called by the name of all Saints Church." (Arch. Md., VIII, 472, 473)

96. ALL SAINTS' CHURCH, 1698, Sunderland, Calvert County.

Although All Saints' Parish was established in 1692, there was no church building within the bounds of said parish until several years later. At a court held in Waring Town the justices and freeholders met on February 7, 1692/93 and proceeded to elect the first vestry; likewise they determined to build a church to be called All Saints' Church on one acre of land belonging to Thomas Kemp "on the cross Road of Severn Ridge path and the road leading to Cox town" (Arch. Md., VIII, 472, 473). A church was accordingly erected as is shown by the petition of All Saints' vestrymen, read in Council August 17, 1695, setting forth that they have erected a church in All Saints' Parish and that sometimes on Sunday afternoons they enjoy the benefit of Mr. Hull's preaching (Arch. Md., XX, 277). Mr. Andrew Geddes, a schoolmaster sent over by the Bishop of London, was sent in 1696 to officiate as reader at All Saints' (Arch. Md., XX, 515). The first church was a log structure which in 1703 was enlarged

by an addition of fifteen feet. It continued to be used for the next seventy years. In March 1774 an Act of Assembly was passed by which three equal assessments of tobacco were authorized to be levied in 1774, 1775 and 1776 for purchasing an acre of ground adjoining the old church and for erecting a new church on the site near the old church (Md. Laws, 1774, Ch. IX, March session). This second church was begun in 1774 under the rectorship of Rev. Thomas John Claggett. It was completed in 1777 as is revealed by an old document dated May 2, 1777, addressed to James Morsell, Jr., Sheriff of Calvert County, and signed by Thomas John Claggett, Edward Gantt and Charles Grahame; this document directs the sheriff to pay to Messrs. Cleland and Heathmann, having finished the new church in All Saints' Parish according to contract, the money and tobacco which was levied by Act of Assembly, March session 1774. The present church, the one built 1774-77, does not stand on the exact site of the original building, the old frame one having stood down in the north corner of the churchyard.[1] Church is a red brick building of Colonial style; rectangular in shape; covered with ivy; slave gallery still in church.

First settled clergyman: Rev. Thomas Cockshutt, 1697-1722.

See: Percy G. Skirven, The First Parishes of the Province of Maryland, Baltimore, Norman Remington Co., 1923, p. 127. Md. Churchman, December 1927. Calvert Journal, November 13, 1937, p. 1.

A cemetery consisting of about one acre of land surrounds the church. Rectory is located about one-half mile south of the church.

Vestry records: 1 Vol., April 1703-August 1717. 1 Vol., July 1720-September 1753. Kept at MdBD. 1 Vol., 1887—, in care of registrar, R. Samuel Russell, Sunderland.

Register: 1 Vol., 1860—, in care of lay reader-in-charge, George W. Norris.

1 Vol., 1703-53 (copy of original vestry minutes with lapse 1718-20), kept at MdHi.

Other records of this church are no longer in existence, having been destroyed by fire.

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1. Skirven in his The First Parishes of the Province of Maryland (p. 127) states that the present church was built in 1815; the Convention Journals list the date "1815" after All Saints' Church. However, I could find no other evidence for this statement. The Calvert Journal, November 13, 1937, p. 1, states that the present All Saints' Church is the one erected in 1777, and the registrar of the parish also confirms this date as the correct one for the building of the present church.

97. WESTMINSTER PARISH (Broad Neck Parish), 1692, Anne Arundel County.

In the Proceedings of the Council of Maryland 1696/97-98 there is given an account of the several parishes laid out within the Province together with the bounds of each parish. It states:

"Ann Arrundell County is Divided into ffour Parishes Viz$^{t}$ Herring Creek. South River. Middle Neck & Broad Neck."

"Broad Neck Parish is Scituated on the North Side of Severn River including Town Neck & Broad Neck hundreds." (Arch. Md., XXIII, 19, 20)

In 1722 the vestrymen, churchwardens and parishioners of Westminster Parish represented to the General Assembly that for many years past they had been without a minister because the taxables in the parish were so small in number that the forty per poll was not sufficient to maintain an incumbent. They further stated that the inhabitants on the south side of the Patapsco River were willing and desirous to be added to Westminster Parish and that Rev. William Tibbs, then incumbent of St. Paul's Parish (entry 2), had made no objection to the south side of the Patapsco being united to Westminster Parish. An Act was then passed providing that "the said South Side of Patapsco River in Baltemore County, from the Mouth thereof to the Lower Wading Place over the Falls at the Head thereof, and from thence with a streight Line to the Girdle Pines dividing Anne-Arundel and Baltemore Counties, and with that Dividing Line to the Bay of Cheseapeak; then, with the Bay, to the Mouth of Patapsco River" be divided and taken from St. Paul's Parish and added to Westminster Parish. (Arch. Md., XXXVI, 554, 555)

98. ST. MARGARET'S CHURCH, 1696, St. Margaret's, Anne Arundel County.

It is believed that the first place of worship for Westminster Parish was built about 1696 on the south side of the Magothy River near Westminster Towne. This church stood on the old glebe land near Deep Creek, for many years owned by the Stinchcomb family of this community, but recently purchased by Dr. Hugh Young of Baltimore. There is an old brick foundation on this property which is believed to be the site of the old church. On October 25, 1710 a petition was presented to the Assembly from the vestrymen of Westminster Parish praying that Philip Jones be licensed and approved by the President and Council to be their reader; the petition was granted and Philip Jones licensed to officiate as such (Arch. Md., XXVII, 498). To the General Assembly at its session held in July 1731, a petition was presented from the vestrymen, churchwardens and

parishioners of this parish setting forth the fact that their church was decayed and out of repair and in addition was inconveniently located; the petitioners prayed that an Act might be passed to enable them to build a new church and purchase two acres of land "just by where an Old School-House stood; that one Patrick Oglevie formerly kept School in, on the South West Side of the main Road that leads up on the North Side of Severn-River, to build the said new Church on." An Act was passed authorizing the vestry and wardens to carry out their plan and providing for an assessment of tobacco (not to exceed 20,000 pounds in any one year) to continue yearly until sufficient quantity be levied to erect and complete the proposed new church and to purchase the two acres of land. The Act further provided that, should the owner of the two acres aforementioned be unwilling to sell, a jury might be impaneled by the Sheriff of the county to set a price on the land, which price should be paid by the vestry in order to secure title (Arch. Md., XXXVII, 249-251). A new brick church was built shortly thereafter at Severn Heights near Winchester Station, which property is now owned by Mr. Walter T. Moon. The new dual highway runs through the cemetery of this old church.

This second parish church, located near the banks of the Severn, continued in existence until the first month of the year 1808 when it was consumed by fire. On January 8, 1810 an Act was passed authorizing a lottery to raise a sum of money (not to exceed $5,000) for building a church in St. Margaret's, Westminster Parish (Md. Laws, 1809, Ch. CCI, November session), but the church was not built for a number of years. In 1823 Rev. George B. Schaeffer assumed charge of St. Margaret's and a church was commenced immediately. This building, a frame structure, was consecrated May 23, 1827 by Bishop Kemp, who described it as a neat but small building erected in the place of the parish church which had been burned years ago. This was the first church built on the present site. In 1839 a subscription was raised to enable the vestry to effect some necessary improvements in the interior of the parish church. On January 30, 1851 the church was accidentally destroyed by fire. The vestry, with some help from neighboring parishes, made arrangements to rebuild at once. Services in the interim were held regularly in the parsonage. The new church was built of brick and was completed by 1852. Consecration service was held on Thursday, August 14, 1856 by Bishop Whittingham. This church continued as the parish church of Westminster Parish until 1895. On December 3, 1894 Bishop Paret gave his consent to the tearing down of St. Margaret's Church in order that a new building might be erected. The old building was razed and the present church erected. It was consecrated by the Bishop on June 4, 1896. The present church is built of clapboard painted white with green trim; brick foundation painted gray; buttresses; corner stone with only the figure "5" showing; tower and belfry of white shingle, which together with bell, is a memorial to former rector, Rev. Samuel Ridout; cross atop belfry; four windows in belfry; window over altar with inscrip-

tion "1886 Willie Duvall Singleton 1886 - Of Such Is the Kingdom of Heaven"; round window at back in memory of Ann Ogle Ridout Duvall and Zacharia(h) Duvall; one of side windows in church bears inscription "To the Glory of God, 1615 Richard Moss 1676, 1620 Elizabeth Moss 1681, and their Descendants"; two windows in vestibule, one "In Memory of Thomas Yewell 1638 and To His Descendants," and the other "In Memory of James and Luce Weedon 1668 and To Their Descendants"; oak pews.

First incumbent: Rev. Edward Topp, Jr., 1696-? (see Bernard C. Steiner's "Unpublished Manuscripts from Fulham Palace" in Md. Hist. Mag., XII, 118, 119).

In 1840 or 1841 a tract of land containing 64 acres was purchased by the vestry and in the fall of 1841 a parsonage was erected on this glebe. The present church property consists of the parsonage, a white asbestos shingle building; the parish hall, a brown wood shingle building; and the cemetery. The cemetery is located at the rear of the church and its tombstones date back only to about 1900; however, to the side of the parish hall, there are a number of very old graves marked by stones on which the carving is no longer legible.

In the possession of St. Margaret's Church is a silver communion service consisting of one paten and two cups (these were originally one but were refashioned into two under the rectorship of Rev. Henry Aisquith) given by John Brice in 1713. The inscription is as follows: "The gift of John Brice, for the use of the Communion Table, Westminster Parish in Maryland - 1713."

Sir Robert Eden, Bart., last British Governor of Maryland, was buried under the pulpit of the old church at Severn Heights. In 1926 the Maryland Chapter of the Society of Colonial Wars removed the remains to the churchyard of St. Anne's at Annapolis (entry 91).

Vestry records: 1 Vol., 1913--, in care of Alexander S. Proskey, Wardour, Annapolis. Records prior to 1913 destroyed.

Register: 1 Vol., 1667-1885 (containing some historical data taken from vestry records; list of registrars; births and christenings 1667-1885; marriages 1697-1885; burials 1700-1885; confirmations 1846-85), kept at Hall of Records, Annapolis. 1 Vol., 1885-1917. 1 Vol., 1917--. In care of rector, Rev. R. Cleon Cowling, at rectory.

1 Vol., 1667-1885 (copy of original register), kept at MdHi.

99. MARLEY CHAPEL, 1731-1904, near Marley Creek--one and one-half miles southwest of Glen Burnie, Anne Arundel County. (DEFUNCT) See entry 131.

Marley Chapel was erected in 1781 near Marley Creek as a chapel of ease of Westminster Parish. In May 1747 a petition was presented to the General Assembly from the rector, vestry and churchwardens of said parish requesting "that a bill may be brought in to invest the parish with a right of two acres of land whereupon the Chappel of Ease is now built" (Arch. Md., XLIV, 460). Petition stated that "the chapel erected at the upper end of the said parish hath for some years been out of repair, and that the vestrymen have forborn to repair the same, by reason that the land whereon it stands hath not been purchased for that use, the owner thereof refusing to sell any part less than the whole tract, which contains 100 acres" (Arch. Md., XLIV, 650). Act was passed empowering appointed commissioners to purchase the two acres of land requested and to vest same in the vestry of Westminster Parish (Arch. Md., XLIV, 651, 652). Repairs were made to the chapel in 1821, 1828 and 1846. In November 1862, Rev. Horatio H. Hewitt took charge of Westminster Parish, and to the Convention of 1863 he reported that although he attended regularly every alternate Sunday at Marley Chapel, he frequently had to return without services, there being no congregation. In 1866 services were still being conducted at this chapel but at that date there was only one communicant. The chapel, dilapidated and unfit for worship, ceased to be used shortly thereafter. The building, however, remained standing and in 1904 it was razed and removed to Glen Burnie where it was restored as St. Alban's Chapel (entry 131).

100. MIDDLEHAM CHAPEL, 1684, Lusby, Calvert County.

It is evident from some early documents and wills that as early as 1684 a chapel of log construction was standing upon the site of the present chapel building. The inscription on the bell shows definitely that Middleham Chapel was in existence in 1699. By 1745 this building had not only fallen into a ruinous condition but had also become too small for its congregation. At the session of the General Assembly held June-July 1746 an Act was passed empowering the officials of Christ Church Parish (entry 78) to build a new chapel of ease with funds derived from an assessment of eighty thousand pounds of tobacco upon the taxable inhabitants of said parish. This new chapel was ordered to be built at or near the site where the old chapel was then standing (Arch. Md., XLIV, 417-419). Chapel was accordingly built in 1748 and is the one still in use today, having been repaired several times since the date of its construction. It was consecrated July 9, 1896 by Bishop Paret. Chapel is built of brick in the form of a Greek cross; date of construction, 1748, is marked by use of glazed bricks in the wall of building; belfry with bell bearing inscription, "The gift of John Holdsworth to Middleham Chapel, Anno Do. 1699"; glazed bricks also used in end walls to give a

checkered appearance.

See: Md. Churchman, October 1932, p. 2.

Around this old chapel is the burial ground containing many tombstones which bear the names of some of Calvert's oldest families and date back as far as 1750-60.

Records: some records included in records of Christ Church (entry 79). No separate records located.

101. QUEEN CAROLINE PARISH, 1728, Howard and Anne Arundel Counties.

In 1728 the inhabitants in and about Elkridge, Anne Arundel County, petitioned the General Assembly that they might have a new parish to be erected out of that part of St. Paul's Parish (entry 2) that lay in Anne Arundel County, and out of All Hallows' (entry 86) and St. Anne's Parishes (entry 90) in the said County. Notice having been sent to the Revs. William Tibbs, John Humphrys and Joseph Colbatch, incumbents of the aforesaid parishes, and no objection having been made, an Act was passed at the session of the General Assembly held October-November 1728 for the establishment of a new parish - Queen Caroline Parish - with the following bounds:

"All the remaining Part heretofore called Elkridge Hundred, which was not annexed to Westminster Parish, being now Part of St. Paul's Parish aforesaid, and all that Part of All-Hallows' Parish bounded by a Line drawn from the Mouth of Rogues Harbour Branch, on Patuxent River, to the North Branch, or Snowden's River, on the Southward of Thomas Jones's Plantation; Also all that Part of St. Anne's Parish bounded by a Line drawn from the Mouth of a small Branch running into Patuxent River, and lying between the Plantations of John Ryon and Rose Lee, and running by a streight Line through the Woods, till it intersects the former Divisional Line between Anne-Arundel and Baltimore Counties including therein the Plantations of John Ryon, and John Barber; shall be taken from the several Parishes aforesaid, and be erected into a new Parish, and called by the Name of Queen Caroline —" (Arch. Md., XXXVI, 285, 286)

With the establishment of Howard County in 1851 the bounds of Queen Caroline Parish lay within both Anne Arundel County and the new county of Howard.

102. CHRIST CHURCH, 1711, near Guilford, Howard County.

Annapolis - Christ Church

First building was a log structure built as a chapel of ease of St. Anne's Parish (entry 90) of Anne Arundel County. This log building, called Elk Ridge Church, was erected through the voluntary contributions of the inhabitants of this neighborhood who obtained permission from Caleb Dorsey to build it on a tract of land called New Year's Gift. The land upon which the chapel was built was originally granted to Edward Dorsey and Charles Carroll in 1706 by their friend, the Proprietary, as a New Year's gift. In turn, this grant of land came into the possession of Caleb Dorsey of Hockley and Caleb's son, John. The record of the first marriage entered in the register indicates that as early as 1711 this chapel was standing, and there is evidence that it may be equally as old as St. Anne's Church (entry 91). The chapel continued as a chapel of ease of St. Anne's Parish until 1728 when the establishment of Queen Caroline Parish was effected and provision was made that the chapel be completed and be styled the parish church of Queen Caroline Parish. Freeholders of the new parish met December 27, 1728 and elected the first vestry. In 1729 provision was made for laying the floor of the church and within the next few years, pews were installed and an addition built. Caleb and John Dorsey deeded in August 1738 the land (two acres) on which the building was standing to the rector and vestry (Anne Arundel County Land Records, Liber R.D. 3, p. 86). In this same year provision was made for building a vestry house near the church.

The church continued in a fairly prosperous state until the retirement of its first rector, Rev. James Macgill, in 1776; from 1776 to 1809 vestry meetings were discontinued, attendance of parishioners ceased and the church building fell into such a state of decay that almost all trace of it disappeared. In 1809 Rev. Oliver Norris arrived in Queen Caroline Parish and through his efforts, the interest of the parishioners was revived. In August 1809 the foundation of the present church, familiarly known as "The Old Brick Church," was laid on the site of the former. On October 16, 1811 the building was consecrated by Bishop Claggett, and the name Christ Church was bestowed upon it. It is Georgian in style; built of brick said to have been brought from England; cupola with one bell; two entrances at front covered by small gabled roofs; circle over entrance containing inscription "Mgrs. Dr. R. G. Stockett, Dr. L. L. T. Hammond, Christ Church - Sam'l King, Sam. Brown, Jr., 1809"; communion service brought from England and dated 1748.

First settled clergyman: Rev. James Macgill, May 1730-1776, sent over from England by Edmund, Bishop of London.

See: Manuscript by Rev. Ethan Allen, Historical Notes of Queen Caroline Parish, 1870, kept at MdBD. Arch. Md., XL, 99, 100.

Christ Church cemetery is located in the churchyard adjoining the church. It is operated by a cemetery committee composed of three per-

sons. Prior to May 1927 there had been no special arrangement for perpetual care; at this time an agreement was drawn to entail the endowment fund for perpetual care. The cemetery is well kept, and since there are two acres of ground belonging to the church, there is adequate room for enlargement. Although at one time it is said to have contained some very old graves, at present the oldest grave markers go back only to about 1857. Among notable persons buried here are Rev. Ogle Marbury and Mr. George L. Stockett and his family.

Vestry records: 1 Vol., December 27, 1728-April 10, 1939 (with lapse 1776-1809), kept at MdBD. Records 1939—, in care of registrar, Milton W. Baxley, Jessup.

Register: 1 Vol., 1711-1938 (containing births and baptisms 1711-1933; marriages 1711-1938; deaths about 1745-1937; confirmations 1811-1935; collections 1855-77; lists of communicants, parishioners and families), kept at MdBD. 1 Vol., 1711— (including typed transcription of records 1711-1935), in care of rector, Rev. Eugene S. Hallam, at rectory, Highland. List of parishioners of Queen Caroline Parish, October 5, 1771, kept at MdBD.

Financial records: 1 Vol., 1930—, in care of Mr. St. Clair Thomas, Ellicott City.

Cemetery Lot record: 1 Vol., 1927— (containing name of lot holder; record of lot; amount received and amount disbursed), in care of secretary, Mrs. Philip H. Dorsey, Pfeiffers' Corner, Ellicott City.

1 Vol., 1711-1856 (copy of vestry records 1728-76; copy of register entries 1711-1856), kept at MdHi.

103. CHAPEL, 1750-1810, Poplar Spring, Anne Arundel County. (DEFUNCT)

About 1750 the inhabitants of the upper part of Queen Caroline Parish requested that a chapel of ease be built for them. It was decided to build the chapel at a place called Poplar Spring on part of a tract of land belonging to Mr. Levin Lawrence. The General Assembly at its session, May-June 1750, passed an Act authorizing the vestrymen and churchwardens of Queen Caroline Parish to purchase one acre of land in the aforementioned locality and to contract for the building of the proposed chapel (Arch. Md., XLVI, 480, 481). One acre of land was accordingly purchased (Anne Arundel County Land Records, Liber R.B. 8, p. 311). In June 1751, an agreement was made with William Fee to build the chapel, and about two years later, building was completed. From about 1780 to 1810 services were discontinued at this chapel, and it was used as a tobacco house. By 1810 only the frame of the building re-

mained. In the spring of 1810, however, a new chapel was begun about two miles from the old one and it was hoped that it would be completed by the fall of 1810. Whether this chapel was ever built cannot be ascertained; no mention is made of it in any of the Convention Journals.

104. ST. JOHN'S CHURCH, 1822, Frederick Turnpike, Ellicott City West, Howard County.

St. John's Church was built in the spring and summer of 1822 by parishioners of Queen Caroline Parish (entry 101) residing in the neighborhood of Ellicott's Mills (now Ellicott City). In December 1822 Act of incorporation was passed by the General Assembly making St. John's an independent church with power to elect its own rector and vestry (Md. Laws, 1822, Ch. IV, November session). First structure, built of rough stone, accommodating two hundred people and containing a gallery for servants and free Negroes, was consecrated June 5, 1823 by Bishop Kemp. The land upon which the church was built was deeded April 12, 1825 by Caleb Dorsey and his wife to the vestry of St. John's Church; the land, nick-named "Dorsey's Heaven," included "all that part of a tract of land called 'Three Brothers'" (Anne Arundel County Land Records, Liber W.L.G. 11, pp. 62-64). At the Protestant Episcopal Convention of 1830 it was resolved to consider St. John's as a separate church and to admit it into union, although it had never been granted leave to organize. In 1840 a parsonage was erected near the church and a glebe, containing fifteen acres, was acquired.

In August 1859 plans were started for a new building to be erected on the same site. During the period of construction, 1859-60, the congregation worshipped at St. Peter's Church, Ellicott's Mills (entry 108). Present church was completed and consecrated November 22, 1860 by Bishop Whittingham. It is Gothic in style; built of gray granite; wooden arched belfry with stone base; bell bearing inscription, "To the glory of God. Make a joyful noise unto God, all ye lands"; memorial window with plaque under it to Thomas W. Ligon, former Governor of Maryland and registrar of St. John's from 1857 to 1863; five memorial windows to Dorsey family.

First rector (also rector of Christ Church, entry 102): Rev. Benjamin P. Aydelott, D.D., 1823-26, ordained 1820 by Bishop John Henry Hobart of New York. First settled clergyman: Rev. Hugh T. Harrison, 1834-66, ordained by Bishop Stone in 1832.

See: Manuscript by Rev. Ethan Allen, Historical Notes of Queen Caroline Parish, 1870, kept at MdBD. Henry T. Berkeley, "St. John's Church, Queen Caroline Parish, Howard County" in Md. Hist. Mag., XXI, 179-181.

St. John's Cemetery is located at St. John's Lane about two miles

west of Ellicott City. On August 21, 1871 Miss Sally Eliza Dorsey offered to St. John's vestry a lot of ground for a public cemetery on condition that the vestry would have same enclosed and properly laid out. Offer was at once accepted and provision was made for collecting money to defray expenses of enclosing and laying out the cemetery. On August 29, 1877 cemetery was incorporated under name, St. John's Cemetery of Howard County, with affairs to be managed by a board of five trustees, all to be members of St. John's congregation (Howard County Chattel Record, Liber W.W.W. 5, p. 354). Provision was made that proceeds from sale of lots and other revenues be applied to payment of expenses of laying out and maintaining the cemetery with surplus to be set aside as a perpetual fund. On December 6, 1904 the clause of the charter of incorporation which specified that members of the board of trustees must be members of St. John's congregation entitled to vote at its vestry elections was changed to read "and anyone who is and shall continue to be the owner of a lot in said cemetery shall be eligible and capable of continuing a member of said Board" (Howard County Certificates of Incorporation, Liber A.C.R. 1, p. 92). Various additions have been made to the cemetery until it now contains twenty acres. It has a large sum invested for perpetual care. A caretaker resides at the cemetery and keeps it in fine condition.

Vestry records: No records 1822-52. Records 1852-1924 included in Vol. I of register. Records 1924-- included in Vol. IV of register.

Register: No records kept prior to 1834. 1 Vol., 1834-1924 (containing families 1844-60; adults 1844-52; communicants 1844-71; confirmations 1835-79; baptisms 1834-1916; marriages 1835-1903; funerals 1836-1903; vestry minutes 1852-1924; qualifications of churchwardens 1893-1901; vestrymen 1890). 1 Vol., 1867-79 (containing families 1873; baptisms, confirmations, communicants, marriages and burials 1867-79, transcribed from Vol. I of register; offerings 1867-79). 1 Vol., 1879-1900 (containing families 1879-94; baptisms and burials 1879-1900; confirmations 1880-96; communicants 1879-98; marriages 1879-99; election of vestries 1879-97). 1 Vol., 1901-- (containing families, baptisms, burials, confirmations, communicants and marriages 1901--; vestry minutes 1924--). All registers are in care of rector, Rev. John Vander Horst, Ellicott City.

Financial records: 1 Vol., 1834-42 (containing list of pew holders 1834-41; account of Bishop's Fund 1841-42; private diary of Reuben M. Dorsey), poor condition, in care of rector. Unbound financial records (canceled checks, reports, etc.) 1878-93, in care of rector. Account Book, 1934--, in care of treasurer, Edward T. Clark, Ellicott City.

Death Register: 1 Vol., May 1, 1878-- (giving date of death, date of burial, disease or cause of death, name of undertaker), in care of caretaker of cemetery, William J. Boone.

Lot Owners' Record: 1 Vol., 1878-- (giving name of person buried,

number of burial certificate), in care of caretaker.

105. ST. JAMES' MISSION, 1911-17, near Ilchester, Howard County. (DEFUNCT)

This mission was first listed in the Journal of 1911 as St. James' Mission, Ilchester, with Rev. Edward T. Helfenstein, rector of St. John's acting as priest-in-charge. In the parochial report of St. John's for 1913, the rector stated that the chapel near Ilchester, formerly called St. John's Mission, would thereafter be called St. James' Chapel and would be reported separately; at this time, twenty-three communicants were transferred to the register of the chapel. The building in which these services were held was the former Locust Methodist Episcopal Chapel, situated on the road leading from Ilchester Mills to the Elkridge Landing road (see forthcoming Inventory of Methodist Church Archives in Maryland); abandoned by the Methodists, the building had remained idle for a time and was then used by the Episcopalians. The Episcopal congregation appears to have used the former Methodist chapel only until 1915, as the parochial report for that year stated that services at St. James' were being held in a rented hall with 75 sittings while former reports stated that services were held in St. James' Chapel, seating capacity 100. The mission near Ilchester was kept going until 1917; in the report of the Archdeaconry of Annapolis for that year the Ilchester mission was reported as abandoned and the communicants at that point as being cared for elsewhere.

106. ST. PAUL'S PARISH, 1842, Calvert County.

By the Convention of 1842 St. Paul's Parish was set up as an independent parish out of Christ Church Parish (entry 78) with the following metes and bounds:

"Beginning at the mouth of Battle Creek and running with said creek to Laveille's Mill, - thence with the public road through by Hog's Haunt, to Parker's Creek, and the Chesapeake Bay - with said Bay to Plumb Point Creek - with said creek to the public road leading by Samuel Essex's to Hunting Creek - with said creek to the Patuxent river, and with said river to the beginning." (Journal, 1842, p. 15)

107. ST. PAUL'S CHURCH, 1842, Prince Frederick, Calvert County.

During the year 1841, strong efforts were made to build a church at Prince Frederick Town since the parish church, Christ Church (entry 79)

was very inconvenient for the Episcopalians in this district. Rev. Robert Prout had visited here in February 1840 and in March 1841 he assumed charge. From March 1841 to December 1842, during the period of construction of the church building, Rev. Mr. Prout conducted services in the Court House. Church was occupied for the first time December 25, 1842 and was consecrated October 10, 1848 by Bishop Whittingham. Repairs were made in 1885 and a tower given by Charles S. Parran. It is a brick building; tower; bell, weighing five hundred pounds, in memory of Charles S. Parran.

First settled clergyman: Rev. Robert Prout, 1841-47, ordained by Bishop Richard Channing Moore of Virginia in 1821.

See: Md. Churchman, November 1936, p. 12.

Parish house was erected in 1936, ground for which was broken by Bishop Helfenstein; this building, constructed of white clapboard on a high foundation of red brick, was dedicated May 9, 1937 (Calvert Journal, May 15, 1937, p. 1). Rectory for St. Paul's is located about one quarter mile from the church on the Southern Maryland Boulevard. There is a cemetery connected with St. Paul's Church.

Vestry records: 2 Vols., 1851—, in care of registrar, J. Briscoe Bunting, Prince Frederick.

Register: 1 Vol., 1841-1931 (containing handwritten history; list of families, adults and communicants copied from old record; partial list of parishioners 1856-93; confirmations and communicants 1856-99; burials 1856-1900; baptisms 1841-45, 1856-97; marriages 1841-46, 1856-99, 1931; offerings 1856-77, 1879-84), kept at MdBD. 1 Vol., 1900-1938. 1 Vol., August 1938— (including revision of former register). In care of rector, Rev. Harry Kearney Jones, Prince Frederick.

108. ST. PETER'S CHURCH, 1842, northeast corner of Rogers Avenue and Frederick Road, Howard County.

On March 1, 1842, Rev. Alfred Holmead became chaplain of the Patapsco Female Institute and he instituted plans for the organization of a new congregation at Ellicott's Mills (now Ellicott City). In the same year a group of laymen met at Old Howard House and organized under the name "Grace Parish of Ellicott's Mills." Arrangements for building of a brick church were begun immediately after organization and admission into union with the Convention in 1842. In 1849 the name was changed from "Grace Church" to "St. Peter's" in order to avoid confusion with Grace Church, Elkridge Landing (entry 109). St. Peter's Church was consecrated June 6, 1854 by Bishop Whittingham. From the time of its origin to 1875 St. Peter's con-

gregation was in a formative stage being served by many pastors, few of whom remained for more than two or three years; in 1875, however, Rev. Robert Andrewes Poole became rector and during his thirty-eight year incumbency St. Peter's reached its greatest period of growth and development. After his death in 1914, Rev. Edward Trail Helfenstein became rector and served here for seven years. On October 14, 1939 St. Peter's Church burned to the ground, the fire supposedly having begun in the chimney when the furnace was started. In November of that year, the rector and a committee of the vestry requested of the Standing Committee of the Diocese that permission be granted to rebuild their church on a new site. They reported that there was available a convenient site, consisting of about one-half acre of land located at or near the intersection of the north side of Frederick Road and the east side of Rogers Avenue within Howard County. Their plan was to erect thereon a new plant to include a new church building, parish hall and other improvements. The consent of the Standing Committee to this proposal was given in December. The new church was then begun and it was opened for worship in June 1940.

First settled clergyman: Rev. Alfred Holmead, 1842-47, ordained in 1834 by Bishop Stone.

See: Manuscript by Rev. Ethan Allen, Historical Notes of Queen Caroline Parish, 1870, kept at MdBD. Baltimore American, October 15, 1939. Md. Churchman, November 1939, p. 5. Baltimore Sun, June 27, 1940. Ellicott City Times, February 1, 1940, p. 1.

Vestry records: 1 Vol., 1842—, in care of registrar, Harold McCullough, Ellicott City.

Register: 4 Vols., 1843—, sectioned, in care of rector, Rev. Julius Arnold Velasco.

Financial records: included in vestry records. Receipts and disbursements, 1 Vol., 1937—, in care of secretary, Clarence I. Matthews, Main Street, Ellicott City.

109. GRACE CHURCH, 1845, Elkridge Landing, Howard County.

At some time between 1840 and 1845 the Baltimore and Ohio Railroad Company purchased the Methodist church property at Elkridge Landing; the company cut its way through the territory and left the church building standing. In 1845 the Episcopalians, who in 1842 had formed a congregation under the supervision of Rev. Robert Piggot, purchased the building and moved it across the tracks to the west side. Congregation was admitted into union with the Convention in 1845 and church was consecrated June 15, 1848. Services were held in this frame church until November 22,

was very inconvenient for the Episcopalians in this district. Rev. Robert Prout had visited here in February 1840 and in March 1841 he assumed charge. From March 1841 to December 1842, during the period of construction of the church building, Rev. Mr. Prout conducted services in the Court House. Church was occupied for the first time December 25, 1842 and was consecrated October 10, 1848 by Bishop Whittingham. Repairs were made in 1885 and a tower given by Charles S. Parran. It is a brick building; tower; bell, weighing five hundred pounds, in memory of Charles S. Parran.

First settled clergyman: Rev. Robert Prout, 1841-47, ordained by Bishop Richard Channing Moore of Virginia in 1821.

See: Md. Churchman, November 1936, p. 12.

Parish house was erected in 1936, ground for which was broken by Bishop Helfenstein; this building, constructed of white clapboard on a high foundation of red brick, was dedicated May 9, 1937 (Calvert Journal, May 15, 1937, p. 1). Rectory for St. Paul's is located about one quarter mile from the church on the Southern Maryland Boulevard. There is a cemetery connected with St. Paul's Church.

Vestry records: 2 Vols., 1851—, in care of registrar, J. Briscoe Bunting, Prince Frederick.

Register: 1 Vol., 1841-1931 (containing handwritten history; list of families, adults and communicants copied from old record; partial list of parishioners 1856-93; confirmations and communicants 1856-99; burials 1856-1900; baptisms 1841-45, 1856-97; marriages 1841-46, 1856-99, 1931; offerings 1856-77, 1879-84), kept at MdBD. 1 Vol., 1900-1938. 1 Vol., August 1938— (including revision of former register). In care of rector, Rev. Harry Kearney Jones, Prince Frederick.

108. ST. PETER'S CHURCH, 1842, northeast corner of Rogers Avenue and Frederick Road, Howard County.

On March 1, 1842, Rev. Alfred Holmead became chaplain of the Patapsco Female Institute and he instituted plans for the organization of a new congregation at Ellicott's Mills (now Ellicott City). In the same year a group of laymen met at Old Howard House and organized under the name "Grace Parish of Ellicott's Mills." Arrangements for building of a brick church were begun immediately after organization and admission into union with the Convention in 1842. In 1849 the name was changed from "Grace Church" to "St. Peter's" in order to avoid confusion with Grace Church, Elkridge Landing (entry 109). St. Peter's Church was consecrated June 6, 1854 by Bishop Whittingham. From the time of its origin to 1875 St. Peter's con-

gregation was in a formative stage being served by many pastors, few of whom remained for more than two or three years; in 1875, however, Rev. Robert Andrewes Poole became rector and during his thirty-eight year incumbency St. Peter's reached its greatest period of growth and development. After his death in 1914, Rev. Edward Trail Helfenstein became rector and served here for seven years. On October 14, 1939 St. Peter's Church burned to the ground, the fire supposedly having begun in the chimney when the furnace was started. In November of that year, the rector and a committee of the vestry requested of the Standing Committee of the Diocese that permission be granted to rebuild their church on a new site. They reported that there was available a convenient site, consisting of about one-half acre of land located at or near the intersection of the north side of Frederick Road and the east side of Rogers Avenue within Howard County. Their plan was to erect thereon a new plant to include a new church building, parish hall and other improvements. The consent of the Standing Committee to this proposal was given in December. The new church was then begun and it was opened for worship in June 1940.

First settled clergyman: Rev. Alfred Holmead, 1842-47, ordained in 1834 by Bishop Stone.

See: Manuscript by Rev. Ethan Allen, Historical Notes of Queen Caroline Parish, 1870, kept at MdBD. Baltimore American, October 15, 1939. Md. Churchman, November 1939, p. 5. Baltimore Sun, June 27, 1940. Ellicott City Times, February 1, 1940, p. 1.

Vestry records: 1 Vol., 1842—, in care of registrar, Harold McCullough, Ellicott City.

Register: 4 Vols., 1843—, sectioned, in care of rector, Rev. Julius Arnold Velasco.

Financial records: included in vestry records. Receipts and disbursements, 1 Vol., 1937—, in care of secretary, Clarence I. Matthews, Main Street, Ellicott City.

109. GRACE CHURCH, 1845, Elkridge Landing, Howard County.

At some time between 1840 and 1845 the Baltimore and Ohio Railroad Company purchased the Methodist church property at Elkridge Landing; the company cut its way through the territory and left the church building standing. In 1845 the Episcopalians, who in 1842 had formed a congregation under the supervision of Rev. Robert Piggot, purchased the building and moved it across the tracks to the west side. Congregation was admitted into union with the Convention in 1845 and church was consecrated June 15, 1848. Services were held in this frame church until November 22,

1855 when it was destroyed by fire. New and larger church was erected on the same site and consecrated April 23, 1857 by Bishop Whittingham. In 1883 the Aiken property consisting of about seventeen acres on Hall's Hill was bought for a rectory. Second church building was also destroyed by fire on August 11, 1909. A parish house was begun immediately after the fire on the site of the old church. Congregation worshipped in the hall of the Masonic Temple until Thanksgiving Day, November 25, 1909, when the parish house was completed. Services were then conducted in the parish house until a church building proper could be erected. Lot on which the present church stands was donated by Mrs. John J. Donaldson and Mrs. Sophia Eareckson. Corner stone for the present building was laid May 27, 1911 and church was completed and consecrated October 8, 1911 by Bishop Murray. It is Gothic in style; built of stone; belfry with one bell; cruciform plan; leaded glass windows; oak pews.

First rector: Rev. John Gualter Downing, 1846, ordained 1846 by Bishop Whittingham. First settled clergyman: Rev. James Asbury McKenney, D.D., 1852-54, ordained 1829 by Bishop John Henry Hobart of New York.

See: Manuscript by Rev. Ethan Allen, Historical Notes of Queen Caroline Parish, 1870, kept at MdBD. Md. Churchman, April 1911, pp. 6, 7; July 1911, p. 7.

The land on which the church, parish house, rectory and cemetery are located consists of about two and one-half acres; of this, about one-half acre is reserved for the cemetery which has existed since the erection of the first church.

Vestry records: 2 Vols., 1845—, in care of registrar, Charles C. Peery, Elkridge.

Register: 2 Vols., 1845—, in care of rector, Rev. Charles C. Durkee, at rectory, Elkridge.

Financial Trustee records: 1 Vol., 1890—, in care of treasurer, Merele A. Miller, 93 Oregon Avenue, Halethorpe.

110. SEVERN PARISH, 1845, Anne Arundel County.

By the Convention of 1845 Severn Parish was set up with the following metes and bounds:

"Beginning at the Governor's Bridge and following the course of the Patuxent river to Mulliken's Bridge, from thence running with the road to Baltimore to Pumphrey's Mill, then following the course of Severn Run to Severn River, and running with the south shore of said river to Leonard Iglehart's Landing, from thence in a straight line to Broad Creek, and fol-

lowing the shore of South River to Fulling Mill Bridge, and from thence with the public road to the beginning." (Journal, 1845, p. 65)

111. ST. STEPHEN'S CHURCH, 1838, Chesterfield Road, Millersville, Anne Arundel County.

Shortly after Severn Chapel (entry 92) was destroyed by a storm in 1807, a new church building was provided for the parishioners of this neighborhood. On July 29, 1817 Thomas Williams Turner donated three-quarters of an acre of land known as Warfield's Plains for a house of worship, to be built and shared by the Episcopalians and Methodists of St. Anne's Parish (entry 90). A building was erected on the site in 1820 with accommodations for about one hundred and fifty persons; it was known both as Severn Church and Old Cross Roads Church. Although the Episcopalians had contributed more than their share toward building this church, it was used mainly by the Methodists until 1838. In 1838, Rev. Henry Aisquith, rector of St. Margaret's Church (entry 98), received the consent of Rev. George McIlhinney, rector of St. Anne's Church (entry 91), to hold services in Old Cross Roads Church. For only a few months did Rev. Mr. Aisquith carry on a mission there, for at once he saw the need for a new church. Leave was granted by the Convention for the organization of Severn Church and the congregation was admitted into the Diocese in 1838. John A. Reagle in 1838 offered to donate a lot of one and one-half acres in his pine forest for the site of a new Episcopal church. Offer was accepted and by 1842 a brick church had been erected. With four Episcopal families in this neighborhood as a nucleus, Rev. Mr. Aisquith began to build up a congregation from the children of the Methodist families in that region, and by 1845 the congregation was large enough to be set off as a separate parish. Building was consecrated by Bishop Whittingham August 14, 1845 as St. Stephen's Church, Severn Parish. Occasional services continued to be held by the Episcopalians at Old Cross Roads Church until 1861 when all right to it was sold to the Methodists. Church building is of red brick; square stained glass windows; belfry adjoining church.

First settled clergyman: Rev. Henry Aisquith, 1838-51, ordained 1826 by Bishop Richard Channing Moore of Virginia.

See: Thomas W. Hall, A History of Severn Parish, typed sketch, written 1909, kept at MdBD. Rev. John Gibson Gantt, History of Severn Parish, written for the Ladies' Guild, 4 pages, copy at MdBD.

Property of St. Stephen's includes a rectory and a parish house which was opened for use in October 1899. St. Stephen's church cemetery was started at the time when the church lot was donated. It is located at the rear of the church and covers about one acre of ground.

Annapolis - St. Paul's Chapel; St. John's Chapel; Mt. Calvary

Vestry records: 2 Vols., 1865— (including financial records), in care of rector, Rev. John Keener Mount, Jr., Waterbury. Vestry records prior to 1865 destroyed by fire.

Register: 3 Vols., 1889—, in care of rector.

112. ST. PAUL'S CHAPEL, 1860, Crownsville, Anne Arundel County.

Money gained from the sale of the Protestant Episcopal interest in Severn or Old Cross Roads Church acted as a nucleus for this chapel which was built to supplant the work at Cross Roads. It was erected during the incumbency of Rev. Henry R. Pyne, rector of St. Stephen's 1858-61, and was consecrated May 10, 1865 by Bishop Horatio Southgate. It is a frame building covered with weatherboard; belfry.

First rector (rector of St. Stephen's): Rev. Henry R. Pyne, 1860-61, ordained by Bishop Whittingham in 1857.

St. Paul's church cemetery was started at time when the chapel was erected. It covers about one-quarter of an acre of land.

Records: included in records of St. Stephen's Church.

113. ST. JOHN'S CHAPEL, 1913, Gambrill, Anne Arundel County.

This chapel was erected in 1913 as a chapel of St. Stephen's Church. It is a frame building covered with weatherboard; belfry with bell; cross atop belfry; narrow rectangular windows.

First rector (rector of St. Stephen's): Rev. Frederic Charles Fraser Shears, 1912-17.

On November 12, 1939 Bishop Helfenstein dedicated the new chapel hall at St. John's. Work on this hall, which stands at the rear of the chapel, was begun in October 1938 but was done largely during the spring and summer of 1939 (Md. Churchman, December 1939, p. 5).

Records: included in records of St. Stephen's Church.

114. MT. CALVARY, 1860, Glenwood near Roxbury, Howard County.

Congregation assembled for services during the summer months from 1857

to 1859 in a schoolhouse, commonly known as "Banks' School House," adjoining the farms of Dennis P. Gaither and Stephen B. Dorsey. Congregation was received into union with the Protestant Episcopal Convention on May 30, 1860; present building was erected and consecrated September 27, 1860 by Bishop Whittingham. From November 1868 to April 1873 the church was closed and again from about 1923 to September 1938, services were discontinued. In September 1938 the rector of St. Barnabas' Chapel, Sykesville (entry 208), Rev. Samuel C. W. Fleming, began to conduct services at Mt. Calvary in an attempt to keep it permanently open. A vestry was elected and the church is again ministering to the community. Building is of frame construction throughout and follows straight simple lines; recessed sanctuary; iron communion rail.

First settled clergyman: Rev. Orlando Hutton, D.D., 1857-90, educated at St. John's College, Annapolis; ordained 1837 by Bishop Stone.

See: Manuscript by Rev. Ethan Allen, Historical Notes of Queen Caroline Parish, 1870, kept at MdBD. Rev. Orlando Hutton, D.D., "History of Mt. Calvary Church, Howard County," written March 11, 1884 in front of register.

Vestry records: vestry minutes 1860-84 included in register. No other minutes located.

Register: 1 Vol., 1845-- (containing history written March 11, 1884 by Rev. Orlando Hutton, D.D.; vestry minutes 1860-84; subscriptions and contributions for building church; partial list of families; baptisms 1854-1922; confirmations 1848-1923; partial list of communicants 1860-1923; marriages 1845-1922; burials 1859-1921; Sunday offerings 1878-90; lapse in all records 1923-38), in care of registrar, Daniel H. Gaither, Glenwood.

Financial records: 1 Vol., September 1938--, in care of treasurer of vestry, William B. Owings, Glenwood.

115. CHRIST CHURCH, 1860, Owensville, West River, Anne Arundel County.

In 1860 the parish of St. James' (entry 80) was divided when its rector, Rev. Marmaduke Martin Dillon, left his charge at St. James' Church (entry 81) in order to take up the work at the chapel of ease of said parish called by name Chapel of St. James the Less, Owensville (entry 84). Quite a controversy ensued between St. James' vestry and Rev. Mr. Dillon over this division. Within the next few years a congregation was organized and a vestry elected at the chapel at Owensville. This congregation was taken partly from St. James' Parish and partly from All Hallows' (entry 86). Application was made 1862 for admission of this new congregation into union

with the Convention under name of Christ Church, and congregation was received into union on May 28, 1863. On March 18, 1864 St. James' vestry deeded its property at Owensville to the newly-formed vestry, thus establishing a new and independent church within the bounds of St. James' Parish. Services continued for a while to be conducted in the chapel, but in 1867 a new church was erected. It was consecrated December 2, 1869 by name of Christ Church, with Bishop John B. Kerfoot of Pittsburgh officiating. Building is semi-Gothic in style and of frame construction; tower and bell; altar and pews of light oak.

First settled clergyman: Rev. Claudius R. Hains, D.D., October 1861-1867, ordained deacon 1858, priest 1860 by Bishop William Meade of Virginia; received D.D. in 1875 from William and Mary College.

The West River Academy Building which was acquired in 1902 for use as a parish house was torn down as unsafe in 1922 and replaced with a new building which is still used as the parish hall. In addition to the parish hall there is a rectory attached to the church. Christ Church cemetery, covering about two acres of land, surrounds the church. Each family of the parish is taxed yearly for its upkeep.

Vestry records: 2 Vols., 1860—, in care of registrar, Henry M. Murray, Cumberstone.

Register: Births, 1 Vol., 1860—. Marriages, 1 Vol., 1860—. Deaths, 1 Vol., 1860—. Confirmations, 1 Vol., 1888—. In care of rector, Rev. Lyle S. Barnett, West River.

Financial records: 2 Vols., 1860—, in care of treasurer, Ernest Shepherd, Harwood.

116. ST. JOHN'S CHAPEL, 1891, Shady Side, Anne Arundel County.

In 1890 the people at Shady Side were desirous of having a chapel built in their neighborhood. Shady Side was at that time within the bounds of St. James' Parish (entry 80) but because Shady Side was nearer to Christ Church, West River, than to St. James' (entry 81), the rector of Christ Church, Rev. Thomas J. Packard, was asked to supervise this work. The chapel was begun June 1891 and completed by August of that year. It was consecrated by Bishop Paret on November 20, 1892 as St. John's Chapel. It is a frame building; tower with bell and cross at top; altar of light oak.

First rector (rector of Christ Church): Rev. Thomas J. Packard, 1891-97, educated at Virginia Theological Seminary; received B.L. in 1875 from University of Virginia.

Annapolis - St. Luke's Chapel; St. Peter's Parish; St. Peter's Church

St. John's cemetery is located at the chapel. It consists of about one acre of land.

Records: included with records of Christ Church.

117. ST. LUKE'S CHAPEL, 1902, Bayard, Anne Arundel County.

From 1892 to 1902 services were conducted for the persons of this section in private homes. By 1902 more than two hundred dollars had been collected and a frame chapel was erected and completed in 1903.

First rector (rector of Christ Church): Rev. Robert A. Mayo, 1902-26, received B.A. 1878, M.A. 1881 from Princeton College, New Jersey; received LL.B. 1883 from Columbia College, New York; ordained deacon 1885, priest 1886 by Bishop Paret.

Records: included with records of Christ Church.

118. ST. PETER'S PARISH, 1869, Anne Arundel County.

St. Peter's Parish was established by the Convention in 1869 with the following metes and bounds:

"Beginning at the Girdle Pines, and running with the lines of Westminster Parish to the head of Severn Run, thence with said run to the County road, crossing said run, to D. B. Mekes' House; thence, by a straight line to Bealmear's Bridge on the Big Patuxent; thence, with the Big Patuxent to the line of Saint Philip's Parish; thence with the line of St. Philip's Parish to the Washington Branch Railroad; thence with the line of said Railroad to the line of Trinity Parish; thence with the line of Trinity Parish to the mouth of Molasses Run, (or the Little Patuxent River); thence, again by a line of Trinity Parish to the place of beginning." (Journal, 1869, p. 27)

119. ST. PETER'S CHURCH (Elicott's Chapel), 1840-1918, Patuxent Forge, Anne Arundel County. (DEFUNCT)

About 1840 a chapel building was erected at the sole charge of Messrs. Elicott, proprietors of the forge, and was offered to any Episcopal congregation that might form in the vicinity of the forge. A congregation was gathered together through the zeal of Rev. Robert Piggot.

Accordingly the chapel was presented, together with two acres of ground adjoining, to the new congregation. On November 4, 1840 a meeting was held to formally organize the congregation and elect the first vestry. Congregation was received into union with the Convention on May 27, 1841 and chapel was consecrated September 5, 1841 by Bishop Whittingham as Elicott's Chapel. After the departure of Rev. Mr. Piggot in 1842, the chapel continued without the services of a regular rector until the arrival of Rev. Theodore C. Gambrall in 1868; at this time the communicant roll numbered only ten. After the establishment of St. Peter's Parish in 1869, the name of the building seems to have been changed from Elicott's Chapel to St. Peter's Church. In 1896 the church was greatly improved and new furniture was added.

It continued in use as a parish church until the latter part of 1917 when, because of its location in the southeastern part of the new cantonment, Camp Meade, it was forced to discontinue its ministrations as such. The rector, the Rev. Arthur J. Torrey, who had previously been the Methodist pastor in the locality, was duly appointed by the military authority as the chaplain of the Remount Depot. Elicott's Chapel or St. Peter's Church was then called by many "Remount Station." With Bishop Murray's approval, the church opened its doors to the clergy of all denominations who came to the camp. Seven hundred men used the church as their spiritual home. Roman Catholic priests used the vestry room as the confessional. Rev. Mr. Torrey continued as rector and chaplain until 1919. Services were held on Sundays and week-days, until the disbanding of the National Army had been completed, by the Rev. Mr. Torrey and the clergy attached to Epiphany Chapel (entry 120). The building was subsequently destroyed by fire. The foundations of the church may be discerned adjacent the old cemetery. The cemetery (St. Peter's Cemetery) is taken care of by a committee of the vestry of St. Peter's Parish headed by Mr. J. Clinton Jacobs, Severn R.F.D., Anne Arundel County.

First settled clergyman: Rev. Robert Piggot, June 1840-1842, ordained 1823 by Bishop William White of Pennsylvania.

Register: 1 Vol., 1845-1918 (containing families; baptisms 1848-1916; confirmations 1845-1918; communicants 1848-1917; marriages 1853-1918; burials 1848-1918; index), kept at MdBD. This register is the only record of old St. Peter's known to exist.

120. EPIPHANY CHAPEL, 1918, Odenton, Anne Arundel County.

On February 6, 1918 Bishop Murray had a satisfactory conference with the commanding officer at Camp Meade regarding the erection of the Chapel of the Epiphany and clergy house at Odenton. One acre of land for the site had

previously been purchased on December 21, 1917 from Mr. J. A. Watts. Mrs. Margaret Buckingham and her sister, Miss Isabel Freeman, made themselves responsible for the cost of these buildings, each contributing fifty-five hundred dollars. Riggin Buckler served as architect without charge for his services and the edifice was built in sixty working days. The Daughters of the American Revolution and numerous individuals contributed interior furnishings. The first service was held on May 26, 1918. Chapel and clergy house were dedicated June 8, 1918 by Bishop Murray of Maryland and Bishop Thomas James Garland of Pennsylvania and were immediately turned over to Brig. Gen. Nicholson in temporary command of Camp Meade, for the benefit of the soldiers at Camp Meade. The Chief of Staff was the Rev. Dr. James A. Montgomery of the Protestant Episcopal Church. The staff chaplains were the Rev. Drs. S. Tagart Steele, William C. White, Stanley R. West and James M. Magruder of the Protestant Episcopal Church and Samuel Callan of the Presbyterian Church. Succeeding Dr. Montgomery were the Rev. Drs. Benjamin N. Bird, Jesse R. Bicknell and Romilly F. Humphries. The Rev. Dr. George W. Dame was sent by Bishop Murray as special chaplain during the influenza epidemic. Many clergymen from Maryland, Pennsylvania and the District of Columbia served as civilian chaplains or came to preach in Epiphany Chapel. The cessation of hostilities and the disbanding of the National Army found the one remaining chaplain, the Rev. Dr. Robert E. Browning, performing solely the duties of a rector in a community that was returning to its normal peaceful pursuits. The shifting of the farming population on account of the large area owned by the National Government (Camp Meade) and the growth of Odenton made Epiphany Chapel the logical parish church of St. Peter's Parish. The chapel and clergy house of World War days became the church and rectory of St. Peter's Parish through official acts. Dr. Browning continued in service until August 22, 1920. The chapel is a frame building covered with shingles.

See: Md. Churchman, July 1918, p. 8; December 1936, pp. 9, 10; supplement to the Md. Churchman, November 1918.

Shortly after Epiphany Chapel was made the parish church of St. Peter's Parish, the vestry purchased another acre of land adjacent the church for a burial ground. This cemetery, known as Epiphany Cemetery, is under the jurisdiction of a committee of the vestry headed by George D. Watts, Odenton.

Vestry records: 1 Vol., 1918—, kept at church.
Register: 1 Vol., 1917—, kept at church.
Record of services: 1 Vol., 1917-39 (containing World War record and record of parish services to 1939), kept at MdBD. 1 Vol., 1939—, kept at church.

Annapolis - Trinity Parish;
Trinity Church

Financial records: 1 Vol., 1928--, in care of registrar, Stanley Clark, Harmans.

Epiphany House Scrap Book: 1 Vol., kept by staff chaplains during World War, kept at MdBD.

121. TRINITY PARISH, 1869, Howard and Anne Arundel Counties.

Permission was granted at the Convention of 1869 to establish a new parish out of Queen Caroline Parish in Howard and Anne Arundel Counties (entry 101) under name of Trinity Parish. The bounds of Trinity Parish were defined as follows:

"Beginning at the Cross Roads, two and one third miles north by west of Waterloo, (twelve miles from Baltimore on the Baltimore and Washington Turnpike); then by the road running east to the road to Ilchester Mills; then by a straight line from this point, crossing the turnpike at the middle point between Trinity and Grace Churches, Howard County, to the boundary line of Queen Caroline Parish; then by the line to the Little Patuxent River; then by a straight line to where the Annapolis County road crosses the turnpike (Magnolia); then by a straight line to where Dorsey's Branch crosses the road to Christ Church, at the foot of Frost's Hill; then by a straight line to the beginning." (Journal, 1869, p. 26)

122. TRINITY CHURCH, 1857, Washington Boulevard about two miles north of Waterloo, Howard County.

Because of the distance to Christ Church (entry 102) and Grace Church, Elkridge Landing (entry 109), it was decided to build a chapel of ease. Work was started July 30, 1856 and in the spring of 1857 the chapel was ready for services. Land upon which it was built was donated by William G. Ridgely of Georgetown, D. C., and by Dr. Birckhead. Building was consecrated as Trinity Chapel in March 1857 by Bishop Whittingham. By 1860 the grounds surrounding the church had been laid out into walks, and trees and shrubbery planted. In 1866 the Protestant Episcopal Convention voted that Trinity Chapel be separated from the parish church, Christ Church, and be made an independent congregation under name of Trinity Church; it was admitted into union with the Convention on May 28, 1868. A rectory was built immediately after the separation. Church is a frame building; bell tower added 1867; stone extension built in front in 1890; three memorial windows.

First rector (rector of Christ Church): Rev. Alexander J. Berger, 1856-65, ordained 1843 by Bishop Whittingham. First settled clergyman: Rev. Theodore C. Gambrall, September 1866-December 1871.

Annapolis - Trinity Chapel

Trinity Church has a cemetery connected with it which is known as Chapel Hill Cemetery and which is located about one-half mile west of Trinity Church. On April 16, 1860 and August 17, 1860 two small tracts of land consisting of one hundred and fifty-six perches were deeded to the vestry of Queen Caroline Parish (entry 101) by Theodore Tubman and Myers Pearce. This land was to be used for a graveyard for Trinity Chapel (now Trinity Church). In 1869 when Trinity Parish was set off from Queen Caroline Parish, title to this land was conveyed to the vestry of the new parish. The cemetery stands upon Troy Hill near the old home built by Hon. John Dorsey prior to 1700. The cemetery is not incorporated nor is it under perpetual care; consequently, it is neglected and overgrown with underbrush.

Vestry records: 2 Vols., 1866— (containing vestry minutes September 1873—; copy of constitution, petition for formation of Trinity Parish, and other data 1866—), in care of Mrs. J. Frank Curtis, Ellicott City.

Register: 1 Vol., 1866-91 (including handwritten history of Trinity Parish by Thomas Packard). 1 Vol., 1892—. 1 Vol., 1932— (addition to Vol. II of register). All registers in care of registrar, J. Raymond Curtis, Pfeiffers' Corner, Ellicott City.

Financial records: 2 Vols., 1937—, in care of secretary, Mary Lee Lankford, Ellicott City.

Record of cemetery lot ownership: 1 Vol., 1878— (containing name of lot owner, date, certificate number), in care of Mrs. J. Frank Curtis, Ellicott City.

128. TRINITY CHAPEL, 1871-1938, Pfeiffers' Corner, Ellicott City, Howard County. (DEFUNCT)

This chapel was built in 1871 for the convenience of a congregation formed within Trinity Parish and under the supervision of Trinity Church. On November 8, 1871 John Smallwood and Ann Rebecca, his wife, deeded to the vestry of Trinity Parish three-quarters of an acre of land out of a tract called Locust Thicket (Howard County Land Records, Liber 31, p. 331). Chapel was consecrated November 9, 1871 by Bishop Whittingham. On December 9, 1896 this building was destroyed by fire. It was rebuilt in 1900, opened for the first time on Sunday, September 8, 1901, and was consecrated November 14, 1906. On November 16, 1937 Bishop Helfenstein approved action of the vestry of Trinity Church regarding demolition of Trinity Chapel which had not been used for many years and had fallen into a state of decay. This second building was torn down in February 1938. Both buildings were plain wooden structures with no ornament or special features.

Annapolis - St. Philip's Chapel; Chapel of the Good Shepherd

First rector (rector of Trinity Church): Rev. William Fowler Gardner, October 1872-December 1907, educated at University of Virginia and Virginia Theological Seminary.

Records: included in records of Trinity Church.

124. ST. PHILIP'S CHAPEL (Negro), 1871, 51 Northwest Street, Annapolis, Anne Arundel County.

In 1871 Dr. William S. Southgate, rector of St. Anne's 1865-99, (entry 91) reported to the Convention that a Sunday School for the colored children of St. Anne's Parish (entry 90) had been started. By 1874 services were being held every Sunday afternoon for the older Negroes of the parish. By 1883 a chapel on Cornhill Street had been bought and fitted up by the Negroes for their own use. From the inception of this work, Dr. Southgate took a deep interest, and the assistant rectors of St. Anne's served this colored congregation from 1871 to 1887. In December 1887 a chapel on Northwest Street (formerly Zion Baptist Negro Church — see forthcoming Inventory of Negro Church Archives in Maryland) and surrounding ground were purchased by St. Anne's vestry from James C. Bishop. This building served until 1905 when it was moved back and converted into a hall. Present chapel was begun on site of the former in 1905 and completed 1906. In 1908 the maintenance of this chapel was taken over by the Bishop of the Diocese. Extensive repairs were made in 1937. Chapel is a frame building covered with shingles; gold cross on front peak; memorial window over altar to Dr. William S. Southgate, founder; electric organ.

First Negro rector: Rev. James B. Massiah, 1887-88, educated at General Theological Seminary, New York.

See: Rev. David Henry Croll, A Brief History of St. Philip's Mission, Annapolis, Maryland, manuscript form, 30 pp.

Vestry records: 1 Vol., August 1938—, in care of registrar, Garcia Baden, 26 Lafayette Avenue, Annapolis. Records prior to 1938 unaccounted for.

Register: early records included in St. Anne's register. 1 Vol., 1904—, kept at chapel.

Financial records: no permanent records kept; yearly statement sent to Bishop.

125. CHAPEL OF THE GOOD SHEPHERD, 1871-1922, Jonestown (now Rockland), Howard County. (DEFUNCT)

Annapolis - St. Mary's
Church

This chapel was built in 1870 as a chapel of ease of St. John's Church (entry 104), and it was consecrated April 30, 1871 by Bishop Whittingham. Lot upon which the chapel was erected was deeded November 14, 1870 by Rezin Jones and wife to the Bishop of the Diocese for both a chapel and cemetery to be started thereon. From 1870 to 1893, it continued as a chapel of St. John's Church, but in 1894 it became closely associated with St. Alban's Chapel, Alberton (entry 132). This connection was dissolved, however, in 1895 and this chapel was placed under direct care of the Bishop and the Committee on Missions. Repairs and renovations were made 1894-95. In 1922 the chapel was closed.

First rector (rector of St. John's): Rev. Walter A. Mitchell, 1870-72, ordained deacon 1856, priest 1857 by Bishop George Washington Doane of New Jersey.

Earliest interments in the cemetery of the Chapel of the Good Shepherd date back to the time when the chapel was opened for worship. On May 3, 1938 the Convention deeded to William H. Hanson, Aquilla Streaker, John L. Hobson, Clinton M. Easter of Howard County and J. Oscar Davis, Trustees, the three acres of land originally donated by Rezin Jones on condition that a corporation be formed known as "The Good Shepherd Cemetery Company, Inc." The trustees were empowered "to conduct, operate, manage and control, sell lots and develop," with later objective to create a fund for perpetual care. Corporation was immediately formed and plans for converting the chapel building into a home and office for the caretaker, William H. Hanson, were begun. Since May 1938 one-half of the proceeds from the sale of lots has been placed in trust for perpetual care, the balance being used for current expenses, caretaker's salary, and for remodeling the chapel. Among those buried in the cemetery are Rezin Jones who originally deeded the lot and Dr. William H. Gambrill, prominent local physician.

Register: List of confirmations 1894-99 and communicants 1871-99 is contained in register of St. Alban's Chapel, kept at MdBD.

Cemetery register: 1 Vol., about 1899—, in care of William H. Hanson, Rockland. Minute book of proceedings of Trustees: 1 Vol., May 3, 1938—, in care of Clinton M. Easter, Rockland.

126. ST. MARY'S CHURCH, 1872-1938, Hooversville (now Jessup), Anne Arundel County. (DEFUNCT)

First services in this section were held in a small schoolhouse early in year 1871 by Rev. Benjamin B. Griswold. Lot for a permanent church building was given by the Hon. Michael Bannon; this lot adjoined the prop-

erty of Gen. F. A. Bond who donated the sandstone from a quarry on his farm for the building of the church. Corner stone was laid in June 1871 and church was temporarily finished and used but was not entirely completed until about 1890. Congregation was admitted into union with the Convention on May 30, 1872. During the period 1871 to 1897 the church was often without the services of a resident clergyman and was often ministered to by theological students. In 1897 the church was closed, except for occasional services, until September 1904 when Hugh W. S. Powers, student, took charge, remaining here until December 1908. Church continued to be served by students and non-resident clergy until 1929 when it was closed. It was used occasionally from 1929 to the spring of 1938 when it was completely abandoned.

First settled clergyman: Rev. Benjamin B. Griswold, September 1871-July 1875, ordained 1858 by Bishop Whittingham.

Register: 1 Vol., 1871-1907 (containing baptisms 1871-1907; marriages 1876-1907; confirmations 1872-90; burials 1872-1907; communicants), in care of Mrs. J. Frank Curtis, Pfeiffers' Corner, Ellicott City. 1 Vol., 1879-1907 (containing index; baptisms and confirmations 1905; communicants 1879, 1887, 1905; marriages 1906-7), kept at MdBD.

127. ST. MARK'S CHURCH, 1874, Highland, (Clarksville P.O.), Howard County.

As early as 1857 members of this community began thinking of building a local church. Prior to the erection of St. Mark's Church, parishioners worshipped at St. Bartholomew's Church, Montgomery County (see forthcoming Inventory of Church Archives of the District of Columbia, Protestant Episcopal: Diocese of Washington). About 1873 the congregation was granted leave by the Convention to organize and to begin plans for building a church. One acre of a tract of land called Hickory Ridge was deeded to the vestry of St. Mark's Church by Ferdinand C. Pue in 1873 and a building erected thereon in 1874 and consecrated November 30, 1882 by Bishop Pinkney. Church is a frame structure of plain design; tower in rear over recessed pulpit and chancel.

First rector (also rector of Mt. Calvary, entry 114): Rev. Orlando Hutton, D.D., 1875-90, educated at St. John's College, Annapolis; ordained 1887 by Bishop Stone.

St. Mark's Cemetery, immediately adjoining St. Mark's Church and containing about two acres of land, was started in 1874 when the church was built. Although not incorporated, it is managed by a committee of

three persons elected by the vestry of St. Mark's Church. This cemetery is not restricted to Episcopalians. No provision is at present made for perpetual care although the committee hopes to arrange for same in the near future. Locally prominent persons buried here are Professor Byron V. Cecil, former chemistry professor of St. John's College; Richard B. Owings, land owner; Richard Pindell, who served in Howard County Legislature in 1905; Ferdinand C. Pue, land owner.

Vestry records: 1 Vol., April 1930— (including also all burials 1930—; some baptisms, confirmations and marriages 1930—), in care of registrar, William F. Myerly, Simpsonville.

Register: 1 Vol., 1859— (including history of the church), in care of rector, Rev. Eugene S. Hallam, at rectory, Highland.

Financial records: some records prior to 1932 included in register. 1 Vol., 1932—, in care of treasurer, Charles N. Kendall, Clarksville.

Cemetery financial records: 2 Vols., 1881— (containing receipts and disbursements, lots sold, names of lot holders), in care of treasurer of cemetery, DeWilton C. Parlett, Clarksville.

128. ST. PAUL'S CHURCH, 1883, Poplar Springs, Howard County.

Because of the distance to Grace Church, New Market (entry 178) and to Mt. Calvary Church near Roxbury (entry 114), this congregation was organized and a chapel started in 1883 and occupied by October 1884. Dr. James Stephenson, then rector of Grace Church, was the motivating spirit in this undertaking. In January 1885 Elias Green Selby and America M. Selby, his wife, deeded to St. Paul's Church the land upon which the building stood — "All that parcel of land lying in the Fourth District called The Additional Defence containing one-half acre of land" (Howard County Land Records, Liber L.J.W. 50). St. Paul's has always been under care of Grace Church, New Market, and has been served by the rectors of that church. Church is a frame building, modified Gothic in style; belfry; corner stone, dated "1883"; seats 125.

First rector (rector of Grace Church): Dr. James Stephenson, 1883-91, received degree of Doctor of Sacred Theology from Dublin University; ordained by Bishop Thomas Church Brownell of Connecticut in 1845.

Vestry records: included in records of Grace Church, New Market.

Register: included in records of Grace Church, New Market.

Financial records: 1 Vol., 1927—, in care of treasurer, J. Dorsey Warfield, Woodbine.

Annapolis - All Saints' Chapel; St. Peter's Chapel

129. ALL SAINTS' CHAPEL, 1889, Annapolis Junction, Anne Arundel County.

Work was first started about 1878 in the form of a Sunday School organized and carried on by a few individuals in the neighborhood. First meetings were held in an old hotel and later in the Grangers' Hall; arrangements were made with the local clergy for occasional services. In 1883 Rev. Alexander C. McCabe, rector of St. Philip's Parish, Prince George's and Anne Arundel Counties (see forthcoming Inventory of Church Archives of the District of Columbia, Protestant Episcopal: Diocese of Washington) assumed charge of this mission and from that date a parochial report of this work was listed under St. Philip's Parish in the Convention Journals. In 1885 Rev. Alexander C. McCabe reported that All Saints' Mission had refitted and refurnished its chapel room and added additional seats to accommodate the increasing congregation. In 1889-90 the present building was erected and it was consecrated September 11, 1890 by Bishop Paret. The mission continued under the care of St. Philip's until 1890 after which time it was listed separately in the Convention Journals. Chapel is a frame building with tower and bell; interior and furnishings of natural pine; chancel fittings of quartered oak.

First rector (rector of St. Philip's): Rev. Alexander C. McCabe, 1883-90.

Register: 1 Vol., August 1883--, indexed, in care of Claude W. Dorsey, Annapolis Junction.

Financial records: 1 Vol., 1884-99; 2 Vols., 1911--, in care of Claude W. Dorsey.

130. ST. PETER'S CHAPEL, 1889, Solomon's, Calvert County.

Congregation was formed and a Sunday School organized and conducted in the home of one of the members prior to the erection of the chapel. Later, services were held in a nearby schoolhouse by Dr. Julius M. Dashiell, rector of Christ Church (entry 79) from 1882 to 1886. Rev. R. Heber Murphy, who succeeded Rev. Dr. Dashiell as rector of Christ Church, purchased the present site at Solomon's in 1888; corner stone was laid August 20, 1889 and the chapel was shortly thereafter completed and named St. Peter's. In August 1890 the vestrymen of Christ Church Parish (entry 78) expressed the desire that the chapel on Solomon's Island be set apart and consecrated; they requested the Bishop to take the same under his jurisdiction, all claim being relinquished by said vestrymen (Calvert County Land Records, Liber J.S. 2, p. 541). It was consecrated by Bishop Paret on September 4, 1890. It is a

Annapolis - St. Alban's Chapel

Gothic style frame building.

See: Calvert Journal, August 24, 1889, p. 8.

Parish house was erected in 1906-7 through the efforts of Rev. Lionel A. Wye, missionary at St. Peter's and Middleham Chapel (entry 100), 1900-1907.

Records: some records included in records of Christ Church. No separate records located.

131. ST. ALBAN'S CHAPEL, 1891, corner of 1st Avenue South and A Street, Glen Burnie, Anne Arundel County.

Services were for the first time held in Glen Burnie in August 1890. Private homes were used for services until a small chapel was erected there in 1890-91. The work continued under the supervision of St. Margaret's Church (entry 98) until January 1898 when Bishop Paret received a resolution from St. Margaret's vestry to take this chapel under his charge as a mission of the Diocese. No definite name seems to have been decided on since it was called in the Journals both St. Mary's Chapel and Glenburnie Chapel. In 1904 the remains of old Marley Chapel (entry 99), which had stood as a chapel of ease of Westminster Parish (entry 97) as early as 1731, were removed to Glen Burnie and the chapel was restored there. This restored building was consecrated June 16, 1908 as St. Alban's Chapel by Bishop Paret. It is a red brick building partly covered by ivy; wood shingle roof; portico over front entrance; belfry with one bell over portico; corner stone reads "Old Marley Chapel 1731--Removed and Restored 1904"; large memorial window to Dr. Thomas H. Brayshaw; memorial window over altar to Rev. Frederick Milton Heil.

First rector (rector at St. Margaret's): Rev. Charles S. Spencer, 1891-93.

See: Rev. Frederick M. Heil, St. Alban's Church, 1928, copy kept at church. Md. Churchman, November 1890, p. 5.

A concrete marker with bronze tablet showing approximate site of old Marley Chapel was erected on the grounds of St. Alban's and was dedicated June 8, 1921 by Bishop Murray. A rectory is located next to the chapel.

Register: 2 Vols., 1891--, in care of priest-in-charge, Rev. C. Gilbert Hill, Jr., at rectory.

Annapolis - St. Alban's Chapel; St. Christopher's-by-the-Sea

132. ST. ALBAN'S CHAPEL, 1893-about 1918, Alberton, Howard County. (DEFUNCT)

Work was begun at Alberton in August 1893. Services were held temporarily in a hall which was lent to the congregation. In 1894 St. Alban's congregation and Chapel of the Good Shepherd (entry 125) were closely connected, but in 1895 this connection was dissolved and St. Alban's congregation was placed under care of the Bishop and Committee on Missions. In this same year the proprietors of the Alberton Cotton Mills, Messrs. James S. Gary and Son, offered to build a stone church and furnish it for the Episcopalians of Alberton. On November 20, 1895 Bishop Paret approved plans for the church building and it was commenced immediately. First services were held June 21, 1896 in the new building. The chapel continued to function until about 1918 when it was closed.

First rector (also officiated at Chapel of the Good Shepherd): Rev. William Levering Devries, 1894-97, received B.A. in 1888, Ph.D. in 1892 from Johns Hopkins; graduated from General Theological Seminary in 1896; ordained deacon 1894, priest 1894 by Bishop Paret.

Register: 1 Vol., 1894-1918 (containing index; baptisms, confirmations and communicants 1894-1914; marriages 1895-1918; burials 1894-1916; also contains confirmations 1894-99, and communicants 1871-99 for Chapel of the Good Shepherd), kept at MdBD.

133. ST. CHRISTOPHER'S-BY-THE-SEA, about 1926, Gibson Island, Anne Arundel County. (NOT OFFICIALLY CONNECTED WITH THE DIOCESE)

This is a small chapel located near the entrance to Gibson Island and used by the summer colony. The establishment of the chapel about 1926 was due largely to the efforts of Mrs. W. Stuart Symington, a resident of the Island. The charter of incorporation was drawn August 15, 1927 and recorded June 1, 1928; it provides that the chapel be under a Board of Trustees, composed of six members who must be residents of the colony (Charter Record, Liber S.C.L. 116, p. 62). While the chapel is not officially connected with the Diocese and is not listed in the Convention Journals, the services, held from June 1 to September 15, are maintained by Episcopal clergymen. During the first seven years of its existence, 1926 to 1933, Rev. James A. Mitchell served as chaplain, assisted by several of the clergy of the Diocese, notably Rev. Frank Hay Staples, vicar of St. Paul's Chapel and Guild House (entry 8). The chapel, described in the Maryland Churchman for October 1933 as being the only thatched roof chapel in Maryland and perhaps in the country, was

## C. CONVOCATION OF CUMBERLAND

135. All Saints' Parish
    136. All Saints' Church
    137. Monocacy Chapel
    138. Antietam Chapel
    139. St. Timothy's Chapel
    140. St. Barnabas' Chapel
    141. The Episcopal Free School and Orphan House of All Saints' Church
142. St. Mark's Parish
    143. St. Mark's Church
    144. St. Luke's Chapel
    145. Grace Church
    146. St. John's Chapel
147. Emmanuel Parish
    148. Emmanuel Church
149. Zion Parish
    150. Zion Church
151. St. John's Parish
    152. St. John's Church
153. St. Peter's Church
154. St. Andrew's Church
    155. St. Clement's Chapel
    156. St. Luke's Mission
157. St. Paul's Parish
    158. St. Paul's Church
    159. Holy Trinity Church (Old St. Paul's Chapel)
    160. St. Luke's Chapel
161. St. Paul's Church
162. St. Mark's Church
    163. Chapel of St. James School
164. Catoctin Parish
    165. Harriott Chapel
    166. St. Stephen's Chapel
    167. St. John's Chapel
168. St. Anne's Church
169. St. Matthew's Parish
    170. St. Matthew's Church
    171. Anderson Chapel
    172. Our Father's House
    173. St. John's Chapel
174. St. George's Parish
    175. St. George's Church
176. St. James' Church

Annapolis - St. Augustine's Chapel

consecrated by Bishop Helfenstein on September 11, 1931 and named St. Christopher's-by-the-Sea.

See: Md. Churchman, October 1931, p. 5; October 1933, p. 7.

134. ST. AUGUSTINE'S CHAPEL, 1930-33, North Linthicum, Anne Arundel County. (DEFUNCT)

First listed in the Journal of 1930, this chapel was described as having accommodations for sixty; Rev. Oliver W. DeVenish was listed as minister-in-charge. In the Journal of 1932, St. Augustine's was listed as unorganized and under the care of the Bishop. On January 25, 1931 and January 24, 1932 Bishop Helfenstein preached and held confirmation here. On October 11, 1933 the Bishop, after investigation, determined to close the work in this development.

Parishes, Churches and Missions
Convocation of Cumberland

177. Linganore Parish
    178. Grace Church
    179. St. James' Church
180. St. Thomas' Parish
    181. St. Thomas' Church
    182. Epiphany Chapel
183. St. Philip's Chapel (Negro)
184. Holy Cross Parish
    185. Holy Cross Chapel
186. St. John's Parish
    187. St. John's Church
188. Antietam Parish
    189. St. Paul's Church

135. ALL SAINTS' PARISH, 1742, Frederick County (Prince George's County 1742-48).

In 1742 the "Back Inhabitants" of Prince George's Parish, Prince George's County (see forthcoming Inventory of Church Archives of the District of Columbia, Protestant Episcopal: Diocese of Washington) petitioned the General Assembly that an Act might be passed to divide Prince George's Parish and set up a new parish (Arch. Md., XLII, 278). Act was passed by the Assembly at its session, September-October 1742, for erecting a new parish, called by name of All Saints' Parish out of Prince George's Parish. The following bounds were determined upon for the new parish:

"Beginning at Great Senecar Run Mouth, and running by and with the said Run to the Head thereof, from thence with a due East Line to the Head of one of the Draughts of Patuxent River, and so binding all round as the Upper Part of said County is bounded, shall be, and is by this Act separated, constituted, erected, and made into a Parish, to be called by Name of All Saints' Parish." (Arch. Md., XLII, 427, 428)

The territory given All Saints' Parish was large; it included part of what is now Montgomery County, Frederick County, part of Carroll County, and Washington, Allegany and Garrett Counties (Manuscript of Rev. Ethan Allen, All Saints' Parish, kept at MdHi).

In 1748 with the establishment of Frederick County, the bounds of All Saints' Parish lay within the limits of Frederick County instead of Prince George's.

136. ALL SAINTS' CHURCH, 1750, West Church Street, Frederick, Frederick County.

Shortly after the establishment of All Saints' Parish in 1742, Rev. Joseph Jennings was appointed by Governor Bladen as the first incumbent of the parish. He served in the parish from 1742 to 1745, but his efforts were confined to old Monocacy Chapel near the present Poolesville, former chapel of ease of Prince George's Parish (see forthcoming Inventory of Church Archives of the District of Columbia, Protestant Episcopal: Diocese of Washington). In December 1746 Rev. Samuel Hunter arrived in All Saints' Parish and finding no church building standing within the limits of said parish, urged the vestry to petition the General Assembly for a tax upon the inhabitants in order that a church could be erected. A petition was accordingly presented (Arch. Md., XLIV, 463), and an Act was passed by the General Assembly at its session of May-July 1747 empowering the vestry of All Saints' Parish to purchase three separate acres of land in the said parish for a parish church and two chapels of ease, and to

have a tax of three hundred pounds current money levied for building of same (Arch. Md., XLIV, 643, 644). A lot in Frederick Town, located on East All Saints' Street about one-half mile south of the present All Saints' Church, was secured for the parish church. In 1750 an Act was passed by the General Assembly authorizing another tax for completing the building in Frederick Town (Arch. Md., XLVI, 476, 477). Church was completed about 1750 and was used by its congregation until 1814.

From 1776 to 1807 All Saints' Church went through a period of disorganization and inactivity; vestry meetings were discontinued and only rarely were services held. On March 24, 1793 Bishop Claggett visited All Saints' Parish and confirmed a class of 11 persons, this being the first confirmation administered by Bishop Claggett.[1] On May 4, 1807 the reorganization of the parish began and due to the ruinous condition of the church on All Saints' Street, it was determined to have a subscription for a new church in Frederick Town. Old church on All Saints' Street was torn down and its material used in the walls of the new church erected on Court Street near Court House Square. By 1814 it was ready for occupancy and it was consecrated November 12, 1814 by Bishop Claggett. By 1854 this building had fallen into a bad state of disrepair and it was determined to build a third church.

Early in 1854 the present location on Church Street was acquired and the corner stone of the present church was laid April 10, 1855. It was opened for use January 3, 1856 by Rt. Rev. John Johns, Assistant Bishop of Virginia, but it was not consecrated until April 10, 1905, with Bishop Paret officiating. This third church was designed by Richard Upjohn, reputed the foremost church architect of the United States in his day. In November 1938, as a memorial to the Rev. Douglass Hooff, rector from 1910 to 1936, choir stalls were placed in the chancel, the choir was brought down from a gallery in the rear and vested, the console was placed in the chancel and a cloister was built to connect the church and the parish house. Church is Gothic in style; built of brick painted gray; sandstone trimming; very high tower and spire with one bell; Gothic style windows; three-paneled Te Deum window in memory of Rev. Osborne Ingle, rector 1866-1909; bronze tablet inscribed with honor roll of those of All Saints' Church who served in World War.

First settled clergyman: Rev. Samuel Hunter, December 1746-October 1758.

See: Ernest Helfenstein, All Saints' Parish 1742-1932, Frederick, Marken and Bielfeld, 1932, 181 pages. Manuscript of Rev. Ethan Allen,

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1. A list of the persons confirmed may be found in Vol. II of (Allen Collection of Letters and Documents), entry XXVII.

Cumberland - All Saints' Church

All Saints' Parish, kept at MdHi.

In 1864 the second church building located on Court Street was thoroughly repaired for use as a Sunday School building and in 1892 it was remodeled and converted into a parish house. It is still maintained as a parish house. The Georgian front of this building has been much admired by artists and architects. The building was completely repaired and renovated in 1936. The first rectory of All Saints' Church was located on Church Street where the Masonic Temple now stands. It was built in 1833 and was used until 1876 when it was sold to William F. Johnston. Two years later, in 1878, Dr. William Taylor's residence on Record Street was bought for a rectory. In 1915 the Eichelberger property near the present church was purchased and the old rectory on Record Street sold.

The original churchyard was located at the rear of the first church building facing on All Saints' Street. This cemetery remained in the possession of the parish after the erection of the new church on Court Street. The capacity of this cemetery was soon exhausted, and the problem of interment became a difficult one until the opening of Mt. Olivet Cemetery in 1854. After 1854, interments in All Saints' Cemetery were rare and many were the removals to Mt. Olivet. Maintenance of the church cemetery became so difficult that in 1913 all remains were removed to Mt. Olivet and the ground was sold to Noah E. Cramer.

Vestry records: 5 Vols., March 1807—. Vols. I-IV kept at Frederick Town Savings Institution; Vol. V in care of registrar, Parsons Newman, Frederick. No records prior to 1807.

Register: 1 Vol., 1727/28-1781 (containing births 1727/28-1781; marriages 1741-73; burials 1743-77). 1 Vol., 1804-47 (containing marriages 1804-32, 1841-47; births and baptisms with baptisms dating 1815-32, 1841-47; burials 1815-32, 1841-47; list of pew holders; confirmations 1827). 1 Vol., 1832-63 (containing baptisms, deaths, families, communicants, marriages, confirmations, miscellaneous items; some entries in loose leaflet 1830-32). 1 Vol., 1863-93. Kept at Frederick Town Savings Institution. 1 Vol., 1893—, in care of rector, Rev. Malcolm S. Taylor, at rectory, Frederick.

Financial records: 1 Vol., May 1816-March 1841. 1 Vol., January 1841 (containing subscriptions for permanent support of the Bishop of Maryland). 1 Vol., 1927—. In care of treasurer, Joseph Griffin, Frederick.

Sunday School records: small roll books for each class; not kept permanently.

List of Clerical Delegates to Diocesan Convention held in All Saints' Church, Frederick, May 1897, kept at Frederick Town Savings Institution.

Records of Pastoral Aid Society: 1 Vol., October 1867-February 1871 (containing minutes of meetings; finances), kept at Frederick Town Savings

Cumberland - Monocacy Chapel;
Antietam Chapel

Institution.

1 Vol., 1727/28-1863 (copy of Vols. I-III of register), kept at MdHi.

137. MONOCACY CHAPEL, 1747-?, between Monocacy and Seneca Run, Frederick County (now Bealsville, Montgomery County). (DEFUNCT)[1]

An Act was passed by the General Assembly in 1747 empowering the vestry of All Saints' Parish to purchase three separate acres of land in the said parish for a parish church and two chapels of ease and to have a tax levied for building of same (Arch. Md., XLIV, 643, 644). One of the chapels was started in 1747 on land lying between Monocacy and Seneca Creek; this chapel was named Monocacy Chapel. In 1761 a petition was sent to the Assembly stating that this chapel, a wooden building, was at that date not worth repairing and requesting a parish assessment in order to rebuild it (Case 2, Bk. 15, p. 8 - Allen). In 1770 the matter of dividing All Saints' Parish came before the General Assembly and an Act was passed to divide the parish and erect two new parishes out of it; upon the removal of Rev. Bennett Allen, incumbent of All Saints' Parish, the Monocacy or southern district was to be set up as a separate parish by name of Eden Parish, named after Sir Robert Eden, then Governor of the Province (Case 2, Bk. 15, p. 17 - Allen). The legal support of the clergy having been taken from them by the Revolution, Rev. Mr. Allen vacated his parish and in 1777 went to England; this event made this part of All Saints' Parish legally Eden Parish. Either through indifference or ignorance this division of 1770 was ignored,[2] for in 1792 the General Assembly by virtually a duplicate of the Act of 1770 created a new parish by name of St. Peter's which covered the same territory as Eden Parish was to have covered. (For further information, see St. Peter's Parish, Montgomery County, in forthcoming Inventory of Church Archives of the District of Columbia, Protestant Episcopal: Diocese of Washington).

138. ANTIETAM CHAPEL, about 1750-?, between Antietam and Connogocheague, Frederick County. (DEFUNCT)[3]

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1. For further information concerning the continuance of work in this section, see entry for St. Peter's Parish, Montgomery County, in the forthcoming Inventory of Church Archives of the District of Columbia, Protestant Episcopal: Diocese of Washington.
2. The fact that Washington and Montgomery Counties were constituted from Frederick County in 1776 may have caused the failure to carry out the provisions of the act of 1770.
3. For continuance of the work in this section, see entry 151.

Cumberland - Antietam Chapel

An Act was passed by the General Assembly in 1747 empowering the vestry of All Saints' Parish to purchase three separate acres of land in the said parish for a parish church and two chapels of ease and to have a tax levied for building of same (Arch. Md., XLIV, 643, 644). Site between Antietam and Connogocheague was selected as the location for one of the chapels and it appears that a building was erected thereon about 1750. In 1761 a petition was sent to the Assembly stating that this chapel beyond Antietam was decayed and not able to be enlarged, and requesting a parish assessment in order to rebuild it (Case 2, Bk. 15, p. 8 - Allen). It may be supposed that the chapel was rebuilt, though without legislative aid so far as can be determined. It was a frame building which was located about five and one-half miles southwest from Hagerstown and nearly a mile from St. James School (entry 251). In 1770 the matter of dividing All Saints' Parish came before the General Assembly and an Act was passed to divide the parish and erect two new parishes out of it; upon the removal of Rev. Bennett Allen, incumbent of All Saints' Parish, the Antietam district or upper portion was to be set up as a separate parish by name of Frederick Parish (Case 2, Bk. 15, p. 17 - Allen).[1] The legal support of the clergy having been taken from them by the Revolution, Rev. Mr. Allen in 1777 vacated his parish and went to England; this event made this part of All Saints' Parish legally Frederick Parish (Manuscript of Rev. Ethan Allen, Washington and Allegany County Parishes, kept at MdHi). However, no definite division as specified for in the Act resulted,[2] but in 1789 the following petition, dated May 18, 1789, was presented to the Convention:

"Whereas by Act of Assembly passed 1770 . . . it was intended to divide All Saints' Parish into three distinct parishes and whereas the upper part of said parish has, for some time, been considered a separate and distinct parish — although the requisites of aforesaid act have not been complied with — the parishioners of the aforesaid upper district have proceeded to choose a Vestry and Wardens to act separately from the other part of the parish" (see entries 151 and 152).

Thus Antietam Chapel by 1789 had no doubt ceased to be used for worship and a new church had been erected in Hagerstown to succeed it. In 1806 a petition was presented to the Convention from inhabitants in the upper portion of All Saints' Parish requesting permission to constitute a separate cure by name of St. John's Parish. An Act was passed (Case 2, Bk. 15, p. 23 - Allen) creating St. John's Parish and having it

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1. By this Act of 1770 Frederick Parish would have embraced probably all the territory that now constitutes Washington and Allegany Counties.
2. The fact that Washington and Montgomery Counties were both constituted in 1776 from Frederick County may have caused the failure to carry out the provisions of the Act of 1770.

comprise almost the whole of Washington County (Journal, 1806, pp. 13,14).[1]

See: Manuscript of Rev. Ethan Allen, Washington and Allegany County Parishes, kept at MdHi.

139. ST. TIMOTHY'S CHAPEL, 1900, Franklin Street, Schleysville, Frederick, Frederick County.

Through the efforts of Mr. Henry Trail a Sunday School was organized in the last decade of the nineteenth century at Schleysville. Cottage meetings were conducted by Rev. Osborne Ingle, rector of All Saints' Church. Sunday School services were conducted in the stock office on the fair grounds of the Frederick County Agricultural Society. Through the efforts of Miss Bertha Trail and her associates, Misses Mollie Kemp and Mary Maulsby, a small frame chapel was erected in the spring of 1900. It was consecrated May 29, 1900 and continued in use until 1924. At this time the present stone church was erected and the original chapel was converted into a Sunday School building. Present church was consecrated December 14, 1924 by Bishop Murray. It is English Gothic in style; built of native limestone; tower with one bell; framed list of memorials on south wall of vestibule; sanctuary and chancel furniture in memory of Miss Bertha Trail.

First rector (rector of All Saints' Church): Rev. Osborne Ingle, 1900-1909, educated at Virginia Theological Seminary.

See: Frederick, News, November 20, 1936.

Records: included in records of All Saints' Church.

140. ST. BARNABAS' CHAPEL, 1922, Winchester Street, Frederick, Frederick County.

In 1910 a lot was acquired and a chapel erected on it by name "The Gospel Mission Chapel, Incorporated," to be used by all denominations. In 1922 the chapel and its lot were leased to the vestry of All Saints' Church; name was changed to St. Barnabas' Chapel. Sunday School and church services have been continuously conducted there by the rectors of All Saints' Church ever since 1922. Building is constructed of weatherboard; belfry and bell.

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1. It would, it seems, have been more proper to have changed the name, if desired, and to have defined the bounds of Frederick Parish rather than to ignore the Act of 1770 and create a new parish.

Cumberland - The Episcopal Free School and Orphan House of All Saints' Church; St. Mark's Parish; St. Mark's Church

Records: included in records of All Saints' Church.

141. THE EPISCOPAL FREE SCHOOL AND ORPHAN HOUSE OF ALL SAINTS' CHURCH, Frederick, Frederick County.

In 1837 the ladies of All Saints' Church by means of a Sewing Society undertook this work of charity. They applied to the Legislature for an act of incorporation which was granted to them in May 1838 under title "The Trustees of the Orphan House and Episcopal Free School Society of All Saints' Church, Frederick Town." A suitable lot was given by Mrs. Eleanor Potts (or Potes), and here the Sewing Society with the aid of liberal contributions from the congregation of All Saints' erected an edifice. A school, known as the "School of Industry," was conducted, which numbered at times between thirty and forty pupils, there being no public schools in existence at that time. Several legacies, together with the annual subscriptions, enabled the ladies to provide care for a few orphans. With the establishment of the public school system, enrollment in the day "School of Industry" decreased and the school was finally closed. The edifice was then devoted entirely to the care of orphans and destitute female children. The orphanage still is in existence, controlled by a self-perpetuating Board of Lady Managers selected from All Saints' congregation. (Journal, 1889, pp. 206, 207)

142. ST. MARK'S PARISH, 1800, Frederick and Washington Counties.

An act was passed by the Convention on June 7, 1800 for constituting a parish on the Maryland Tract, by name of St. Mark's Parish. The boundaries of the parish were described as follows:

"Beginning where the Patomack passes through the Catoktan mountain; running thence, with the ridge of said mountain, to the main road leading from Frederick Town, in Frederick County, to Sharpsburg, in Washington County; thence, with the said road, to Elk Ridge, in Washington County aforesaid; thence, along the said road, to the river Patomack, and, with the Patomack to the beginning, to be known and called by the name of St. Mark's Parish . . ." (Journal, 1800, pp. 11, 12)

143. ST. MARK'S CHURCH, 1806, Petersville, Frederick County.

Irregular services were held in this region by visiting clergymen as

early as the seventeen eighties. These were conducted probably in private homes or perhaps in a temporary log structure erected for the purpose. The first church of which there is record was begun shortly prior to 1806 when the first vestry was elected. The parochial report of St. Mark's for that year (1806) stated that the congregation at Petersville had at last resolved to choose a vestry and had begun a subscription to finish their church. This building was constructed of logs and was consecrated November 16, 1819 by Bishop Kemp. In 1827 the vestry decided to receive proposals for moulding, setting and burning of one hundred thousand bricks in anticipation of erecting a new church. This brick church was not built on the site of the old but on the land adjoining the church lot. It was completed in 1830 and consecrated July 28, 1831 by Bishop Stone. For sixty years this church served its congregation but in 1890 it was torn down and the present church erected. Consecration service for the new church was held by Bishop Paret December 1, 1891. Architecture combines Gothic and Doric characteristics; belfry and one bell; corner stone reads "17— - 1891 To the Glory of God, St. Mark's Church"; five memorial windows; marble tablet to left of altar commemorating Rev. John Chandler; marble tablet to right of altar in memory of Rev. Jared Rice.

First rector: Rev. George Bower, 1806-12.

See: Thomas John Chew Williams, History of Frederick County, Maryland, Frederick, L. R. Titsworth and Co., 1910, Vol. I, pp. 490-498.

A cemetery is located on the church grounds. It consists of about two acres of land surrounded by an iron picket fence. There is a special fund which provides for the care of lots and there are lots which are still available. Buried in the cemetery are ex-Gov. Francis Thomas and his parents, Col. John and Eleanor Thomas. There are stones in the graveyard which date back to 1812, 1815, 1825, etc.

Vestry records: Information not made available to our Survey.
Register: 1 Vol., June 1844-September 1882 (first ten or twelve pages torn out). 1 Vol., September 1882-December 1924. 1 Vol., December 1924—. In care of rector, Rev. Mark Jenkins, at rectory, Brunswick.
Financial records: 1 Vol., 1884-90, kept at rectory.

144. ST. LUKE'S CHAPEL, 1837, Pleasant Valley, Washington County.

Sometime prior to 1835 the parishioners of this part of St. Mark's Parish seem to have separated and held services independently in a school building. In 1837 St. Mark's vestry appointed a committee to receive contributions for the erection of a chapel building. A lot about one-half

mile south of Brownsville (in Pleasant Valley) on the road to Weverton was purchased from Alexander Grim and a brick building was erected thereon. This building was almost destroyed during the Civil War; it was repaired 1868 and occupied for the first time in six years in September 1868. In the eighteen eighties a new chancel and vestry room were added and the building was consecrated October 22, 1894 by Bishop Paret. It is Colonial in style; built of brick; belfry with one bell; seats 100; white marble baptismal font in memory of Jessie O'Bryne Brown who is buried in St. Luke's churchyard; small foot pedal bellows organ.

First rector (rector of St. Mark's Parish): Rev. Richard H. Phillips, August 1835-1840, ordained in 1834 by Bishop Charles Petitt McIlvaine of Ohio.

See: Thomas John Chew Williams, History of Frederick County, Maryland, Frederick, L. R. Titsworth and Co., 1910, Vol. I, pp. 490-493.

St. Luke's cemetery was started about 1837 on the church grounds. It contains about one and one-half acres enclosed by a wire fence. Oldest graves are those of Capt. Alexander Grim, died 1852, and Elizabeth, his wife, died 1855. Lots are still available.

Records: included in records of St. Mark's Church.

145. GRACE CHURCH, 1892, southwest corner of A Street and 2nd Avenue, Brunswick, Frederick County.

Services were first held in Brunswick in May 1890; from 1890 to 1892 the Methodist Church there (see forthcoming Inventory of Methodist Church Archives in Maryland) was rented and used for services until a chapel could be built. First building was erected in 1892 on ground given by the Baltimore and Ohio Railroad. This chapel was of brick and it was consecrated by Bishop Paret on September 12, 1893. The original building served its congregation until 1922 when the present church was erected. Opening services in the new church were conducted by Bishop Murray on May 31, 1923 and five years later, on May 21st, Bishop Murray officiated at its consecration. It is English Gothic in style; built of native stone removed from old stone fences across the river in Virginia; corner stones read "Grace Chapel 1892 A.D., Dei Gloriam -- Grace Church, Rebuilt 1922"; belfry with one bell; altar of Indiana limestone; windows of gray Cathedral glass; seats 300; altar in memory of Albert Garland Alder; oak reredos in memory of Rev. Edward Elliott Burgess.

First rector (rector of St. Mark's Parish): Rev. Edward T. Helfenstein, D.D., 1890-1900, graduated from Virginia Theological Seminary in

1889; received D.D. in 1916; ordained deacon 1889, priest 1890 by Bishop Paret.

See: Md. Churchman, June 1928, p. 5. Brunswick, Blade Times, May 24, 1928.

A two-story frame rectory is located at 110 A Street. The rectory for St. Mark's Parish was formerly at Petersville, but was transferred to Brunswick.

Records: included in records of St. Mark's Church.

146. ST. JOHN'S CHAPEL, 1896-1928, Burkittsville (2 miles north of Weverton), Frederick County. (DEFUNCT)

A small frame chapel was erected at Burkittsville in 1896 and it was consecrated by Bishop Paret in November 1897. The congregation was originally of fair size but through death and removal decreased to almost nothing. Services were discontinued here in 1928 and July 5, 1935 Bishop Helfenstein gave his permission for the sale of this building. Building was sold that same year.

First rector (rector of St. Mark's Parish): Rev. Edward T. Helfenstein, D.D., 1896-1900, graduated from Virginia Theological Seminary in 1889; received D.D. in 1916; ordained deacon 1889, priest 1890 by Bishop Paret.

Records: included in records of St. Mark's Church.

147. EMMANUEL PARISH, 1803, 1853, Allegany County.

By some error Emmanuel Church was organized in 1803 as an independent congregation under the Act of 1802, instead of as a separate parish under the Act of 1798.[1]

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1. A petition was presented to the Convention of 1803 praying that Allegany County be set off from All Saints' Parish (entry 135) and erected into a separate parish. The Convention resolved that in consequence of the repeal of the 33rd section of the Vestry Act of 1798, it did not have power to comply with the petition and recommended petitioners to organize under the Law of 1802 (General Religious Corporation Law). While the Convention was wrong in its reason for not making a new parish as requested, this error was not noted and the petitioners followed its advice and organized as an independent congregation rather than as a parish with territorial metes and bounds.

In 1853 the parish was reorganized under the Law of 1798, correcting the mistakes in its first organization and making the church here what in reality it had hitherto been only in name - a parish with territorial bounds. On May 27, 1853 the following territory was set aside as Emmanuel Parish:

"Be it enacted . . . , That all that part of All Saints' Parish (entry 135) which lies within the limits of Allegany County, be and it is hereby erected into a new Parish by the name of Emmanuel Parish." (Journal, 1853, p. 23)

148. EMMANUEL CHURCH, 1803, Washington Street, Cumberland, Allegany County.

About 1803 a few Episcopalians began to meet at the Lutheran log church in Cumberland (see forthcoming Inventory of Lutheran Church Archives in Maryland) in order to form a new Episcopal congregation. First election of vestry was held April 11, 1803 and Holy Communion was administered for the first time in October of that year. In this same year the Episcopalians of Cumberland were recommended by the Convention to organize as an independent congregation under the Act of 1802. On April 2, 1804 part of a tract of land at Flintstone was conveyed by Elijah Robosson to Joshua Wilson and Thomas Mackelfish, trustees of Emmanuel Episcopal Parish (Allegany County Land Records, Liber D, p. 153). A chapel was built there and this log building was used from 1804 to 1805. A cemetery was started at Flintstone, and although only one tombstone remains at the present time, it is an established fact that some of the early settlers of the vicinity are buried there. From 1805 to 1829, partly because of the distance from Cumberland and partly because of the fact that there was no pastor, regular services were discontinued at the log church at Flintstone. The building, however, remained standing and later became known as Providence Chapel; occasional services were held there from 1829 to about 1877 by clergymen and missionaries stationed in Allegany County; in 1877 the building was torn down and removed from the site.

During the period 1805 to 1829, infrequent Episcopal services were again held at the Lutheran church in Cumberland. In 1816 subscriptions were solicited for the erection of a church at Fort Hill in Cumberland to be the joint concern of the Episcopalians and Presbyterians. Building was begun in 1817,[1] but before it was completed, some legal complications

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1. Rev. Ethan Allen in his Washington and Allegany County Parishes credits Rev. John Kewley, rector from 1803 to 1804, with having succeeded in getting up the brick walls of a church on the site of Fort Hill at Cumberland.

over the title to the lot arose; the building was bought in by Col. William Lamar and Capt. David Lynn. In 1829 these two gentlemen offered the structure to any denomination which would complete it and use it for worship. The Episcopalians accepted the offer and on November 18, 1829 received a deed for property and building. Building, a plain brick structure, was consecrated April 20, 1830 by Rt. Rev. William Meade of Virginia. The building was not completed, however, until about 1837 when a rectory was also erected. About 1848 the church and rectory were sold and removed from the site; corner stone for the present church was laid Ascension Day 1849. Additional land adjoining the first site in Cumberland was acquired from Samuel Semmes on January 30, 1851 (Allegany County Land Records, Liber D, p. 565). Church was completed and consecrated October 16, 1851 by Bishop Whittingham. Congregation was admitted into union with the Convention on June 1, 1854. Extensive repairs and additions were made in 1890 and the church was rededicated November 30, 1890 by Bishop Paret. It is Gothic in style; built of native yellow sandstone; cruciform plan; partly covered by ivy; tower with one bell and town clock; spire, rebuilt in 1875; interior furnishings of oak; beautiful altar, constructed of Caen stone from France, given 1906 by Elizabeth Lowndes in memory of her father, ex-Gov. Lloyd Lowndes, who for many years served as senior warden at Emmanuel.

First rector: Rev. John Kewley, M.D., January 1803-December 1804, ordained deacon 1803, priest 1804, by Bishop Claggett. First settled clergyman: Rev. Leonard Holliday Johns, 1829-34, graduated from Virginia Theological Seminary in 1826; ordained 1826 by Bishop Richard Channing Moore of Virginia.

See: James W. Thomas and Thomas John Chew Williams, History of Allegany County, L. R. Titsworth and Co., 1923, pp. 460-464. Rev. Edward M. Jefferys (?), Emmanuel Parish, Cumberland, Maryland (date and publisher not given), 40 pages, copy at MdBD. Manuscript of Rev. Ethan Allen, Washington and Allegany County Parishes, kept at MdHi.

Rectory, located on North Prospect Street, Cumberland, was purchased in 1866 from Charles Perry. Parish house, built of same yellow sandstone as the church, was built in 1901.

Rose Hill Cemetery is located in Cumberland on Fayette and Tilghman Streets. The ground was a gift from Mary Galloway Lynn, wife of Capt. David Lynn of Revolutionary fame, to the vestry of Emmanuel Church in January 1851. Original gift consisted of a tract of land containing twelve and one-half acres and known as George's Adventure, on the west side of Will's Creek (Allegany County Land Records, Liber 6, p. 645). Rose Hill Cemetery was consecrated October 16, 1851 by Bishop Whittingham. An Act was passed by the Assembly in February 1853 authorizing the vestry to divide the land into burial lots and to sell the same, issuing certificates of title therefor (Md. Laws, 1852, Ch. XIX, January session). On July 9, 1853 three and one-half

acres adjoining the above were purchased by the trustees from heirs of the Lynn estate. In 1854 a dwelling was built within the cemetery grounds for the sexton of the cemetery. Among those buried here are Lloyd Lowndes, Governor of Maryland 1896-1900; David Lynn, Captain in the Revolutionary War, and his wife, Mary; Col. William Lamar who served in the Colonial Army; George L. Wellington, Senator 1897-1903.

Vestry records: 1 Vol., 1803-53 (including baptisms 1803-39; marriages 1803-47; some finances; lapse in records 1807-28), kept at Second National Bank, Cumberland. 2 Vols., 1853-1924 (including some finances), kept in parish house vault. 6 Vols., 1924— (including monthly balance sheet), in care of registrar, W. A. Yingling, 510 Rose Hill Avenue, Cumberland.

Register: 1 Vol., 1803— (containing births, marriages, confirmations, baptisms and deaths; transcription of records included in vestry records 1803-53), in care of rector, Rev. David C. Clark, 29 Prospect Street, Cumberland.

149. ZION PARISH, 1804, Frederick County.

Petition was presented to the Convention of 1804 by inhabitants residing in part of All Saints' Parish (entry 135) and St. Peter's Parish, Montgomery County (see forthcoming Inventory of Church Archives of the District of Columbia, Protestant Episcopal: Diocese of Washington) asking to be set off as a separate parish. Permission was granted provided that the vestries of the aforementioned parishes would give assent to this division. The bounds of the new parish—Zion Parish—were fixed April 2, 1804 as follows:

"Beginning with the mouth of the Monocacy, and running with the Frederick county line, to the plantation of the late William McKay - from thence, to Clarksburg - then with the George Town road to little Seneca - then up little Seneca to its source - thence to the head of the three runs, thence to the Waters of the Linganore, and with the waters of the said Creek, to the mouth thereof, and from thence down the Monocacy to its Mouth." (Vestry records, 1802-90)

150. ZION CHURCH, 1802, one block from Main Street, Urbana, Frederick County.

Organization of this congregation was consummated April 2, 1802 with the election of its first vestry. The original and present building was

begun in the spring of 1802 and it was consecrated by Bishop Claggett. Articles of organization were drawn September 26, 1804 (Frederick County Land Records, Liber W.R. 26, p. 111). A connection was maintained for some years between Zion Church and St. Peter's, Montgomery County (see forthcoming Inventory of Church Archives of the District of Columbia, Protestant Episcopal: Diocese of Washington), both sharing the services of one rector. In 1858 Zion Church was greatly improved and repaired. It is a Colonial style native stone building; exterior plastered and tooled in rectangles; stone and frame belfry; one bell.

First settled clergyman (also rector of St. Peter's Church, Montgomery County): Rev. John H. Reynolds, March 1804-March 1806.

See: Rev. William Armstrong, Early History of Zion Parish, Urbana, 1882, typed copy kept at MdBD.

A burial ground surrounds the church. The oldest grave markers are those of Ann W. Sprigg, died September 9, 1826 and of Richard Wootton, died January 16, 1828. Church property, consisting of five acres, also includes a rectory.

Vestry records: 1 Vol., 1802-90 (containing history of church recorded February 2, 1832; vestry minutes 1832-90; members and communicants 1802-32; confirmations 1828-?; marriages and deaths 1822-73; births and baptisms 1816-75; vestry oaths; constitution; finances 1885-90), kept at MdBD. Records 1930— (newspaper clippings of vestry meetings pasted into record book), in care of registrar, George R. Dennis, Jr., Urbana.

Register: records 1802-75 included in vestry records. 1 Vol., 1847-1911 (containing communicants 1849, 1894-99, 1906-10; baptisms 1847-56, 1867-73, 1885-1907; marriages 1847-56, 1865-68, 1872,1904; funerals 1847-56, 1865-68, 1872, 1885-87, 1892, 1899-1900, 1904-8; confirmations 1848-54, 1894-99, 1906-11; offerings 1893, 1894), kept at MdBD. 1 Vol., 1802— (copy of original registers 1802-1911; also contains records 1911--), in care of rector, Rev. Leon P. F. Vauthier, New Market. Some entries included in records of Grace Church (entry 178).

Financial records: 2 Vols., January 1907— (note books), in care of treasurer, Mrs. Garnett C. Ball, Ijamsville.

Sunday School records: small roll book for each class, not kept permanently.

151. ST. JOHN'S PARISH, 1806, Washington County. (See also entry 138)

In 1770 an Act was passed by the General Assembly which decreed that

Cumberland - St. John's Church

All Saints' Parish (entry 135) should be divided and the Antietam district or upper portion set up as a separate parish under name of Frederick Parish upon the removal of the incumbent of All Saints' Parish (Case 2, Bk. 15, p. 17 - Allen). The legal support of the clergy having been taken from them by the Revolution, Rev. Bennett Allen, incumbent of All Saints', in 1777 vacated his parish and went to England; this event then made the Antietam district legally Frederick Parish. However, no definite division as specified for in the Act of 1770 resulted,[1] but in 1789 the following petition, dated May 18, 1789, was presented to the Convention:

"Whereas by Act of Assembly passed 1770 . . . it was intended to divide All Saints' Parish into three distinct parishes and whereas the upper part of said parish has, for some time, been considered a separate and distinct parish -- although the requisites of aforesaid act have not been complied with -- the parishioners of the aforesaid upper district have proceeded to choose a Vestry and Wardens to act separately from the other part of the parish."

In 1806 a petition was presented to the Convention by a number of members of the Protestant Episcopal Church, residing in Washington County (the upper part of All Saints' Parish), praying that a new parish might be erected there.[2] It was therefore enacted:

"that a Parish shall be, and is hereby constituted, as above requested, the boundaries of which shall include the whole of Washington County (except that part of St. Mark's Parish, entry 142, which lies in said County) to be known and called by the name of St. John's Parish." (Journal, 1806, pp. 13, 14)

152. ST. JOHN'S CHURCH, 1787, S. Prospect Street, Hagerstown, Washington County.

A number of persons met at the Court House in Elizabeth Town (now Hagerstown) on April 21, 1787 and proceeded to elect a vestry. The first church, a brick building, was located on the lot where the Episcopal graveyard still remains--Mulberry Street between Antietam and Baltimore Streets. An addition was built to the church in 1796 and it was consecrated by Bishop Claggett on August 13, 1797. In 1802 the vestry sent a petition to the General Assembly requesting that a lottery be authorized to provide funds

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1. The fact that Washington and Montgomery Counties were both constituted in 1776 from Frederick County may have caused the failure to carry out the provisions of the Act of 1770.
2. It would, it seems, have been better to have changed the name, if desired, and to have defined the bounds of Frederick Parish rather than to ignore the Act of 1770 and create a new parish.

for the completion of the church at Hagerstown (Md. Laws, 1802, Ch. XC, November session). In 1807 a second petition was presented requesting that another lottery be authorized to enable the vestry to secure funds for adding a steeple to the Hagerstown church (Md. Laws, 1807, Ch. XVII, November session). The vestry determined at a meeting on August 31, 1818 to have a subscription for the building of a new church. A lot on Jonathan Street was purchased from Christian Fechtig in July 1821 and a building was erected there and consecrated by Bishop Kemp on June 18, 1828. Enlarged and repaired in 1843, the church was dedicated on October 26th of that year by Bishop Whittingham. This building was damaged by fire in 1866 or 1867 but it was immediately repaired and reopened. On December 6, 1871 a disastrous fire completely destroyed the building. The congregation of the Zion Reformed Church (see forthcoming Inventory of Reformed Church Archives in Maryland) tendered the use of their Sunday School chapel to the churchless congregation until a new building could be erected. A lot was purchased from Col. George Schley on the corner of Prospect and Antietam Streets. Work was begun in August 1872 and corner stone was laid September 4, 1872. By October 1873 the Sunday School room in the basement was ready to be used for services. Opening services in the church were held October 11, 1875 and the building was consecrated June 6, 1882 by Bishop Pinkney. It is Gothic in style; built of native blue hammered limestone; cruciform plan; tower and steeple; bells; high altar and reredos richly carved of walnut from the Black Forest of Germany; organ given by Mrs. Anna Brugh Singer; spire built 1881 by Columbus C. Baldwin in memory of his wife.

First settled clergyman: Rev. George Bower, December 1786-1788, 1789-1812.

See: Thomas John Chew Williams, A History of Washington County, Maryland, John M. Runk and L. R. Titsworth, 1906, Vol. I, pp. 379-389. Manuscript of Rev. Ethan Allen, Washington and Allegany County Parishes, kept at MdHi.

Present rectory is located at 109 South Prospect Street. Parish house, built about 1893 by Mrs. Frances Kennedy, as a memorial to her sons, is located on Antietam Street in rear of church. The graveyard located on the site of the first church is still maintained and preserved by the congregation; it bears a tablet stating "1786-1909 - Consecrated by Bishop Claggett."

Vestry records: 1 Vol., April 1787-December 1873 (including list of subscribers to Rev. George Bower's salary; list of confirmations 1797; vestry oaths). 1 Vol., April 1874-99. In care of rector, Rev. Walter B. Stehl, at rectory. Records 1900-1930 missing. 1 Vol., 1930— (including monthly financial reports), in care of William Tobias, Chamber of Commerce, Hagerstown.

Cumberland - St. Peter's Church

Register: 1 Vol., 1816-93 (containing baptisms 1816-93 with lapse 1822-28; adult baptisms 1858-93; confirmations 1819-92; marriages 1816-93 with lapse 1822-28; communicants 1841-93; funerals 1830-93; collections 1867-88). 1 Vol., 1894—. In care of rector. Bundle of slips containing baptism and burial memoranda and marriage licenses 1893-96, kept in box in care of former registrar, Edwin C. Hook, McComas Armstrong Co., Hagerstown.

Financial records: 1 Vol., 1848-81 (receipts and expenditures), in care of former registrar, Edwin C. Hook, McComas Armstrong Co., Hagerstown. 4 Vols., 1919-30 (receipts and expenditures), kept in box in church sacristy. 1 Vol., 1938— (copies of reports submitted to vestry), in care of treasurer, J. C. Miller, 11 Cypress Street, Hagerstown.

Sunday School records: 1 Vol., 1893-98 (attendance), kept in church sacristy. 1 Vol., 1913— (finances), in care of Clara Higgins, 411 Mitchell Avenue, Hagerstown. 1 Vol., 1936— (list of scholars), in care of Miss Higgins.

1 Vol., April 1787-December 1873 (photostat negative of original vestry records). 1 Vol., 1816-93 (photostat negative of original register). Kept at MdHi.

153. ST. PETER'S CHURCH, 1839, Lonaconing, Allegany County.

In 1839 a petition was presented to the Convention by the vestry of "St. Peter's Parish," Allegany County, stating that a separate congregation had been regularly organized and incorporated at Lonaconing for accommodation of the persons residing there and remote from Emmanuel Church (entry 148), and that a vestry had been elected and a rector, Rev. John Owen, appointed. It was resolved that "St. Peter's Church, Lonaconing, be received into connexion with the diocese" (Journal of Special Convention, 1839, pp. 10, 11). Bishop Whittingham in his address to the Convention, 1841, stated that in November 1840 he had preached in the temporary chapel of St. Peter's; he added that suspension of the extensive works at Lonaconing had depopulated the district and consequently there was a very small congregation. From 1841 to 1858 there is no mention of St. Peter's in the Journals. In October 1859, however, a new church building was commenced at Lonaconing on a lot conveyed to the congregation by the liberality of the company there. By May of 1860 the church was nearing completion. Rev. Archibald F. Gould served at Lonaconing during the period of construction. Services were not held at Lonaconing after 1861 due to the fact that there was no rector; St. Peter's Church was reopened in 1894. Since 1916 the congregation here has been served by the rector of St. John's Church, Frostburg (entry 187). Building is of frame construction in the Gothic style.

Cumberland - St. Andrew's Church

First rector: Rev. John Owen, 1839-40, ordained 1835 by Bishop Stone.

In the possession of St. Peter's Church and kept by the registrar is a solid silver communion service bearing the inscription "Saint Peter's Church, Lonaconing, Presented by Abel Smith, Esq. M. P. Woodhall Park, Hertfordshire, London, 1839."

Vestry records: 1 Vol., April 1906-April 1935 (lapse April 1912-July 1933), in care of registrar, Aleck Sloan, 73 East Main Street, Lonaconing.

Register: 1 Vol., 1894-- (records 1894-1904 poorly kept), in care of rector, Rev. Lewis Beeman Browne, Frostburg.

154. ST. ANDREW'S CHURCH, 1839, Clear Spring, Washington County.

Occasionally prior to 1839 the services of an Episcopal clergyman had been enjoyed in this section. On December 22, 1839 Rev. Joshua Peterkin began his ministrations, holding services every other Sunday in the Methodist Episcopal Church, the use of which was afforded him for a small remuneration. Leave was granted by the Convention of 1839 for this congregation to organize. A church building was immediately begun and it was consecrated November 6, 1840 by Bishop Whittingham. Deed for the lot acquired in 1840 was filed and recorded in 1856 (Washington County Land Records, Liber I.N. 11, p. 453). The church was partly destroyed during the Civil War and the congregation in 1870 was undecided whether to repair the old building or to erect a new church. It was finally decided to repair the old building, and these repairs were made 1870-71. Church is a frame building painted white; tower with steeple containing one bell.

First settled clergyman: Rev. Joshua Peterkin, December 1839-1841, ordained 1837 by Bishop Richard Channing Moore of Virginia.

Vestry records: 1 Vol., 1841--, in care of registrar, Daniel L. Boyd, Clear Spring.

Register: 1 Vol., 1841--, in care of registrar.

Financial records: 2 Vols., January 1930--, in care of registrar.

Parish Guild records: 1 Vol. (containing by-laws), in care of registrar. 2 Vols., 1929-- (containing minutes), in care of priest-in-charge, Rev. Clarence E. Wolfe, Smithsburg.

Cumberland - St. Clement's Chapel; St. Luke's Mission; St. Paul's Parish

155. ST. CLEMENT'S CHAPEL, 1900, Indian Spring, Washington County.

This chapel was begun in 1899 on a lot of ground at Indian Spring donated by Mr. Charles Sponseller. It was built during Rev. Jabez C. Koon's rectorship at Clear Spring. Completed by 1900, it was dedicated February 10th of that year by Rev. C. Randolph Page of Winchester, Virginia. Building is of frame and of German siding; painted white; tower at center front serves as entrance; bell in tower; seats about 100.

First priest-in-charge (also rector at Clear Spring and at Hancock, entry 181): Rev. Jabez C. Koon, 1899-1903, graduated from Virginia Theological Seminary; ordained deacon 1884, priest 1885 by Bishop Francis McNeece Whittle of Virginia.

See: Hancock, Star, September 21, 1899, p. 3; February 15, 1900, p. 3.

Records: included in records of St. Andrew's.

156. ST. LUKE'S MISSION, about 1912-20, Williamsport, Washington County. (DEFUNCT)

Services were conducted at Williamsport as a mission point of St. Andrew's, Clear Spring. In his parochial report for 1913, Rev. Louis H. Ewald, deacon officiating at Clear Spring and Indian Spring, stated "The old Presbyterian Church in Williamsport has been secured for our service there, and we think this arrangement far better than what we have had." Services apparently continued to be held at Williamsport until about 1920 after which date it is not mentioned in the Convention Journals.

157. ST. PAUL'S PARISH, 1841, Point of Rocks, Frederick County.

In 1841 St. Paul's Parish was established with the following metes and bounds:

"Whereas, certain members of the Protestant Episcopal church residing in St. Mark's parish in Frederick county (entry 142), have with the consent of the vestry of said parish, applied for a division thereof, and the incorporation of a separate parish. Be it therefore enacted, by the Convention of the Protestant Episcopal Church of Maryland, that a separate parish, by the name of St. Paul's parish in Frederick county, be, and the same is hereby created within the following limits:- Beginning for the same, at the Potomac river, east of John Barnett's farm, and running up

with Poplar branch until it intersects the public road leading from Hook's Tobacco house to Hawkins' (now Groves') mill, then with said road until it intersects the road leading from the Point of Rocks to Jefferson, then across the said road, between the lands of Benjamin Moffet and Nelson Lucket, to the top of the Catoctin mountain until it intersects the line of All Saints's parish (entry 135), then eastwardly with the lines of said parish to the Monocacy river, then with said river to the mouth thereof, then up the Potomac river to the first mentioned place of beginning." (Journal, 1841, pp. 51, 52)

158. ST. PAUL'S CHURCH, 1843, one mile from Point of Rocks, Frederick County.

About 1840 Rev. Olcott Bulkley began to hold services in the field now known as St. Paul's Parish. A congregation was collected and a new and separate parish organized in 1841. Immediately a church was commenced and by 1843 this--the present church--was completed. It was consecrated by Bishop Whittingham October 26, 1843 as St. Paul's Church. In 1858 repairs were made and the church put in good condition. The church was served during the early part of its existence by the ministers of St. Mark's Parish (entry 142) and it was not until 1882 that a resident rector served St. Paul's Church. With the building of St. Paul's Chapel at Point of Rocks in 1888-89 and subsequently Holy Trinity Church (entry 159), the usefulness of old St. Paul's Church seems to have diminished. The building is still maintained and two services are held there yearly--on Parish Day and Memorial Day. It is a brick building of rectangular shape; square windows; inside gallery running on back and sides of building; entrance to sacristy in middle immediately back of semi-circular platform on which are lectern, pulpit and Communion table.

First rector (also rector of St. Mark's): Rev. Olcott Bulkley, 1840-43, ordained 1837 by Bishop Richard Channing Moore of Virginia. First settled clergyman: Rev. Thomas Scott Bacon, D.D., 1882-86, received B.A. from Williams College, Williamstown, Mass., in 1842; received D.D. from St. John's College, Annapolis, in 1879; ordained deacon 1853, priest 1854 by Bishop Leonidas Polk of Louisiana.

Vestry records: 1 Vol., 1875-96 (including baptisms and finances), in care of rector, Rev. Leon P. F. Vauthier, New Market. Other vestry records dating from 1836 mislaid.

Register: 1 Vol., 1885--. 1 Vol., 1924--, indexed alphabetically. In care of rector.

Financial records: 1 Vol., 1899--, in care of rector.

Cumberland - Holy Trinity Church

159. HOLY TRINITY CHURCH (Old St. Paul's Chapel), 1889, Kanoroha Avenue, Point of Rocks, Frederick County.

First effort to have a church at Point of Rocks was made when Rev. Thomas Scott Bacon, rector of St. Paul's Church from 1882 to 1886, bought and deeded to the vestry a lot of ground at Point of Rocks. Need for a church at this location had been long felt since old St. Paul's Church was located on a hill about one mile distant and few parishioners would attend it. In the spring of 1887, with the aid of the Bishop, it was determined to build a mission chapel here. Rev. DeWitt C. Loop in the fall of 1887 began to solicit funds and on October 4th of that year the corner stone was laid. Work came to a standstill in 1888 due to insufficient funds, and in June 1889 the flood in the Potomac invaded the Point and placed the church, still unfinished, in twelve feet of water. During the summer the building was finished and on September 8, 1889 the first service was held by Bishop Paret. Consecration service was held by Bishop Paret on September 15, 1890. Because of two successive floods that imperiled St. Paul's Chapel, the building of a church on a new site at Point of Rocks became imperative. The first thing necessary was to procure a suitable location and this was difficult since the heirs of the late Colonel Duvall, a former parishioner, owned all the land adjacent to the town. In 1900, however, a portion of this land called Smoot's Addition was laid off and a public sale of some desirable lots was held. On June 1, 1900 Charles C. Waters purchased a site of two lots, and it was resolved that St. Paul's Chapel be removed from its original site and reerected here. Largely through the efforts of Dr. Richard Watkins Trapnell, son of Rev. Joseph Trapnell, former rector, and Charles C. Waters, this program of rebuilding was carried out. Work was begun in June 1911; St. Paul's Chapel was taken down and all its materials that could be used were employed in the erection of the new church. Corner stone was laid September 11, 1911 with Masonic ceremonies at which time Bishop Murray also consecrated the site as Mount St. Alban. The building was completed the following year and it was consecrated on St. Luke's Day 1912 by Bishop Murray; at this time the name was changed from St. Paul's Chapel to Holy Trinity Church. Church is a brick building; large square tower with belfry and one bell; Gothic style windows and doors; steep sloping roof; circular window at front; corner stone reads "Holy Trinity - 1887 - 1911"; inscription on iron gate at entrance reads "Mt. St. Alban 1912."

First rector of Holy Trinity Church (rector of St. Paul's Parish): Rev. George W. Thomas, 1911-March 1912, educated at Hobart College, Geneva, N.Y.; ordained deacon 1893, priest 1896 by Bishop Paret.

See: Md. Churchman, April 1913, pp. 8, 9.

Records: included in records of St. Paul's Church.

160. ST. LUKE'S CHAPEL, 1882, Adamstown, Frederick County.

In 1882 a chapel, long needed for those parishioners of St. Paul's Parish residing in the eastern part of said parish, was begun and occupied within seven months. Consecration service was held by Bishop Paret on September 19, 1885. The chapel was seriously damaged by lightning and after its restoration, it was again consecrated by Bishop Paret on June 27, 1905. It is a brick building with large square tower, belfry and one bell; Gothic style windows and doors; sloping roof; circular window in front.

First rector (rector of St. Paul's Parish): Rev. Thomas Scott Bacon, D.D., 1882-86, received B.A. from Williams College, Williamstown, Mass., in 1842; received D.D. from St. John's College, Annapolis, in 1879; ordained deacon 1853, priest 1854 by Bishop Leonidas Polk of Louisiana.

During the year 1891 a rectory for St. Paul's Parish was built at Adamstown. This rectory is not in use today since the rector of Linganore Parish (entry 177) also serves St. Paul's Parish.

Records: included in records of St. Paul's Church.

161. ST. PAUL'S CHURCH, 1847-58, National Road, Eckhart Mines, Allegany County. (DEFUNCT)

In his parochial report to the Convention of 1847, Rev. James Cole Tracey, missionary at St. George's Church, Mt. Savage (entry 175), reported that he had been officiating on the second and fourth Sundays of each month at the works of the Maryland Mining Company on the National Road about two miles east of Frostburg; he stated that there were eight church families here and efforts were being made to build a small stone edifice for which six hundred dollars had been subscribed. Land was leased, dating from April 1, 1846, from the Maryland Mining Works to the vestry and trustees of this congregation for the erection of a stone building on the National Road, with the basement for use of a school during the week and a Sunday School each Sunday (Allegany County Land Records, Liber 2, p. 547). In the Journal of 1848 St. Paul's Church, Maryland Mining Works, was listed for the first time and it reported a communicant roll of ten. In 1853 application was made by St. Paul's Church for admission into union and it was admitted May 27, 1853. From 1853 on, the congregation at Eckhart Mines or Maryland Mining Works seems to have decreased until in 1856 it had diminished to two or three by removal and death. No mention is made of St. Paul's, Eckhart Mines, after 1858 in the Journals of Convention. When the church at Frost-

burg (entry 187) became fully established, St. Paul's Church was abandoned. It was finally torn down in the 1890's.

First missionary (also officiated at St. George's): Rev. James Cole Tracey, 1847-49, ordained by Bishop Whittingham in 1846.

162. ST. MARK'S CHURCH, 1849, Lappan's Cross Roads, Washington County.

During 1848-49 efforts were made to collect a congregation near Lappan's Cross Roads within the limits of St. John's Parish (entry 151). A stone building was erected and it was consecrated July 25, 1849 by Bishop Whittingham. Congregation was received into union with the Convention on May 29, 1850. Interior of the church was improved by new benches and a remodeled chancel in 1877. It is Gothic in style; built of limestone; organ dedicated 1927 and given by Anne Maddox.

First rector: Rev. Joseph C. Passmore (also vice rector at College of St. James, entry 251), July 1849-1862, ordained deacon by Bishop Whittingham in 1848.

See: Md. Churchman, November 1922, p. 6.

Parish house was built 1926. Cemetery, located at the church, was started in 1849. In addition to the parish house and cemetery, there is a rectory and a caretaker's house connected with St. Mark's.

Vestry records: 2 Vols., 1849—.
Register: 2 Vols., 1848—.
Financial records: 3 Vols., 1916—.
Sunday School records: 1 Vol., 1917—.
All records are in care of rector, Rev. Walter B. McKinley, at rectory.

163. CHAPEL OF ST. JAMES SCHOOL, 1842, six miles southwest of Hagerstown, Washington County.

From the very beginning, church services were held in connection with St. James School (entry 251). In the Journal of 1843 it is shown that "public services of the Church are regularly performed in the Chapel, twice on every Sunday, and on Christmas, Ash-Wednesday, and Good-Friday, and in the mornings of every other holy day and of Wednesday and Friday of each week." The chapel was not a separate building but occupied part of the east

wing of the school building. Bishop Whittingham consecrated it on June 17, 1848. In the spring of 1926 the main hall of the school was destroyed by fire and temporary quarters were set up to enable the students to complete the scholastic year. The main hall was immediately rebuilt and one of the temporary structures was then converted into a chapel. This is still being used as the chapel building.

Records: included in register of St. Mark's Church.

164. CATOCTIN PARISH, 1855, Frederick County.

In 1855 the Convention passed the following act for the establishment of Catoctin Parish:

"Be it enacted by the Convention of the Protestant Episcopal Church in the Diocese of Maryland, that the Territory heretofore portion of All Saints' Parish, Frederick County (entry 135), and contained within the following metes and bounds, to wit: Beginning for the same on the South Mountain, at the junction of the boundary line between the States of Maryland and Pennsylvania, and of the division line between Frederick and Washington counties, in the State of Maryland, and running thence southwestwardly along the ridge of said Mountain to a point therein called Braddock's Gap, thence south-eastwardly to Bigg's Ford on Monocacy river to Devilbiss' Ford, thence eastwardly along and with the county road (through and including the village of Walkersville) to Mount Pleasant, to the intersection of said road with the main road from Frederick City to Liberty; thence still eastwardly with a straight line to the point where the division line between Frederick and Carroll counties crosses the main road from Liberty to Freedom; thence northwardly with said last mentioned line or lines to the boundary line between the States aforesaid; and thence westwardly with said boundary line to the beginning; which said Territory is the same that was intended in a petition granted at the last annual Convention of this Diocese, for leave to be organized by the name and style of St. Jude's Parish, Frederick county, permission to alter which said name and style has been granted by the Convention, - be and the same is hereby constituted a separate Parish, to be known hereafter as Catoctin Parish, Frederick county ..." (Journal, 1855, pp. 47, 48)

165. HARRIOTT CHAPEL, 1833, Catoctin Furnace, Frederick County.

During the year 1833 a chapel was erected and completely finished by John Brien at his works called Catoctin Furnace, and it was turned over to

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Bishop Stone who consecrated it on October 25th of the same year by name of Harriott Chapel. In 1834 Rev. Leonard H. Johns was employed as missionary in Frederick County, part of his time being devoted to this new chapel. From 1833 to 1855 the chapel had the status of a mission of All Saints' Church, Frederick, (entry 136), but with the establishment of Catoctin Parish, Harriott Chapel became the church center of the new parish. Due to the failure of the Furnace works and the decadence of iron manufacture, Harriott Chapel became almost defunct as a church center, having neither rector nor vestry for many years prior to 1889. When Rev. Richard Whittingham assumed charge of the parish in 1889, he made efforts to strengthen the parish by establishing at the extreme ends of its bounds St. Stephen's Chapel and St. John's Chapel. This for the time being brought about a better organization; however, at the present time, Harriott Chapel is once again in a feeble condition due to the fact that most of its members have removed from this section. It is a Colonial style local stone building; red tile roof; belfry with bell, formerly on St. John's Chapel.

First rector: Rev. James A. Harrell, 1853-56, ordained by Bishop Alfred Lee of Delaware in 1853.

A small cemetery, containing only one grave marker, is located around the chapel.

Vestry records: few fragments, in care of rector, Rev. Warren K. Damuth, at rectory, 512 East Main Street, Thurmont.
Register: 1 Vol., 1900--, in care of rector.
Financial records: 1 Vol., 1924-- (brief records only), in care of rector.
All records prior to 1900 destroyed by fire.

166. ST. STEPHEN'S CHAPEL, 1894, 121 East Main Street, Thurmont (formerly Mechanicstown), Frederick County.

Congregation originally worshipped at Harriott Chapel but in 1891 through the efforts of Rev. Richard Whittingham, rector at Catoctin, a congregation was gathered together at Thurmont, a point within the limits of Catoctin Parish. A frame chapel was accordingly erected in 1893-94 and it was consecrated September 24, 1895 by Bishop Paret. It is a frame building; Gothic windows; belfry with one bell; two memorial windows, one of which is to Rev. Ernest McGill and wife, and the other to Harriet McPherson, a liberal donor.

First rector (also rector at Harriott Chapel): Rev. Richard Whittingham, 1891, 1894-96, attended General Theological Seminary; ordained deacon 1846 by Bishop Samuel Allen McCoskry of Michigan; ordained priest 1848 by Bishop Whittingham.

Rectory, located at 512 East Main Street, Thurmont, was built in 1909. It took the place of the former rectory located at Catoctin Furnace.

Records: included in records of Harriott Chapel.

167. ST. JOHN'S CHAPEL, 1894-1915, Fulton Avenue, Walkersville, Frederick County. (DEFUNCT)

This congregation was gathered together in 1894 through the efforts of Rev. Richard Whittingham, rector of Harriott Chapel, and a small frame chapel was erected 1894-95 at Walkersville. Deed by which George W. Stauffer conveyed the chapel site to Richard Whittingham, trustee, was recorded November 8, 1895. The chapel continued in use until about 1915. On October 23, 1920 Bishop Murray gave consent to the sale of this property at Walkersville. Church is now the property of Mr. N. A. Fulton who uses it as a place of storage.

Records: no separate records located.

168. ST. ANNE'S CHURCH, 1873, Smithsburg, Washington County.

In the parochial report for St. John's, Hagerstown (entry 152) for 1873, the rector, Rev. Walter A. Mitchell, reported that a lot had been given and plans prepared for a chapel at Smithsburg. Corner stone was laid in July of that year. By 1875 the building was completed and from that time until 1897 it continued as a mission of St. John's Church, Hagerstown. To the Convention of 1897 a petition was presented from certain persons, residing in St. John's Parish (entry 151) and worshipping in St. Anne's Chapel in said parish, for leave to organize as a separate congregation to be called St. Anne's Church. Leave being granted, an organization was effected on June 5, 1897 by the election of a vestry. In 1908 the church was remodeled and improved by the addition of a large tower. It is Gothic in style; built of stone; tower with one bell; seats 150.

First rector (assistant rector at St. John's): Rev. Joseph B. Trevett, March 1874-1877, ordained deacon 1872 by Bishop William Henry Odenheimer of New Jersey.

Rectory, built in 1926, is located next to St. Anne's Church.

Vestry records: 1 Vol., 1897-1912, in care of registrar, Robert E.

Smith, Smithsburg. 1 Vol., 1912—, in care of priest-in-charge, Rev. Clarence E. Wolfe, D.D., Smithsburg.

Register: 1 Vol., 1873-97. 1 Vol., 1910—. In care of priest-in-charge. Records 1898-1909 included in St. John's register and in St. Mark's, Lappan's (entry 162).

Financial records: 4 Vols., 1910— (cash books). 2 Vols., 1910— (ledgers). In care of treasurer, Louisa D. Huyett, Smithsburg.

Sunday School records: 1 Vol., 1902-14, kept in church sacristy. 1 Vol., 1914—, in care of Rosetta W. Crowther, Smithsburg.

169. ST. MATTHEW'S PARISH, 1874, Garrett County.

Permission was granted to organize by the Diocesan Convention May 28, 1874, by act as follows: "Be it enacted . . . that the territory heretofore portion of Emmanuel Parish, Alleghany County (entry 147) and now within the limits of Garrett County, and contained within the following metes and bounds, viz: Beginning (at the S. E.) at the mouth of Savage Creek; thence to the top of Savage Mountain, in a due line N. 3°; W. 27°; thence in a due line to the Pennsylvania line (i. e. "Mason and Dixon's Line"); thence with the said line West to its end; thence in a line due South, to the head waters of the North Branch of the Potomac; thence following the North Branch of the Potomac in a N. E. direction to the beginning; being identical with the metes and bounds of Garrett County, be, and the same is hereby constituted a separate Parish by the name and style of St. Matthew's Parish, Garrett County." (Journal, 1874, p. 49)

170. ST. MATTHEW'S CHURCH, 1872, Fifth Street, Oakland, Garrett County.

As early as 1869 efforts were being made for the erection of a church at Oakland. Site for the church was donated by Josiah Pennington and bazaars were held by Miss Mary Tyson to help raise the necessary funds. Corner stone of the present church was laid September 9, 1872 but the church was not completed until about 1874. During the early years of its existence, the station at Oakland suffered severely during the winter since it depended largely on transient summer visitors to Oakland. In 1874, however, the church became planted in a more permanent population and a missionary, Rev. J. Owen Dorsey, was appointed. The church is English Gothic in style; attractive wooden interior; stained glass windows.

First rector: Rev. Thomas Scott Bacon, D.D., 1875-80, received B.A.

1842 from Williams College, Williamstown, Mass.; received D.D. 1879 from St. John's College, Annapolis; ordained deacon 1853, priest 1854 by Bishop Leonidas Polk of Louisiana.

In 1934-35 a parish house of red brick was erected in the rear of a lot on the corner of Second and Center Streets; it was dedicated May 28, 1935. A cemetery surrounds the church; here Captain Brock, last survivor of the Light Brigade, is buried.

Vestry records: 2 Vols., 1874—, in care of registrar, Dr. William W. Grant, Oakland.
Register: 2 Vols., 1874—, in care of registrar.

171. ANDERSON CHAPEL, 1886, Swanton, Garrett County.

The congregation at Swanton was organized in 1886. A neat chapel building was bought by John Lurman and presented by him to the Bishop for the use of this congregation. Chapel was called Anderson Chapel for General Anderson who owned land at Swanton. At the beginning, Charles M. Miller, a Confederate veteran, usually read the lesson since there was no pastor officiating. Building is Gothic in style; small spire and bell.

First rector (rector of St. Matthew's Church): Rev. Frederick Southgate Hipkins, 1888-92, ordained deacon 1875 by Bishop Whittingham.

Records: included in records of St. Matthew's Church.

172. ST. JOHN'S CHAPEL, 1920, Deer Park, Garrett County.

About the year 1920, Rev. W. Fargo Bayle, rector of St. Matthew's Parish, started work in Deer Park. Previously, services had been held in the chapel on the grounds of the Deer Park Hotel; Rev. Mr. Bayle, however, conducted services in the Union Church at Deer Park (see forthcoming Inventory of Miscellaneous Church Archives in Maryland). After three years this work was allowed to drop, but in 1932 it was resumed. At present, there is quite a large membership there. A lease on the Union Church has been obtained for as long as desired and it has been named St. John's Chapel.

Records: included in records of St. Matthew's Church.

Cumberland - Our Father's House; St. George's Parish

173. OUR FATHER'S HOUSE, 1933, Altamont, Garrett County.

Services were started at Altamont in 1932 under Samuel Shoemaker Johnston, student, and were held in a small schoolhouse in the neighborhood. Property and much of the timber for a chapel building were donated by Judge and Mrs. George Stewart Brown of New York. Corner stone was laid August 15, 1933 and much of the work of construction was done free of charge by people of this section. By October 1933 the building was practically completed and opening services were held therein. It was consecrated September 2, 1934. Building, commonly called The Log Church, is constructed of chestnut logs with seams of cement, typifying the pioneer spirit of this mountain section.

First rector (rector of St. Matthew's Church): Rev. David C. Trimble, 1933—, attended Princeton University; received B.D. in 1931 from Virginia Theological Seminary; ordained deacon 1930, priest 1931 by Bishop Helfenstein.

See: Md. Churchman, May 1934, p. 5. Oakland, Republican, January 12, 1939, p. 6.

Records: included in records of St. Matthew's Church.

174. ST. GEORGE'S PARISH, 1875, Allegany County.

Permission was granted on May 29, 1875 by the Convention for the organization of a new parish, St. George's Parish, with the following metes and bounds:

"1. Beginning on the Garrett County line, at the northwest corner of Frostburg District, No. 11, and running thence, with the eastern lines of Districts No. 11 and 12, crossing the so-called Legislative Road leading from Barrallville to Westernport, on the north side of Hansell's old Mill, easterly to the top of Piney Mountain;

2. Thence, with the west line of Cumberland (River) District No. 6, northerly, crossing the Cumberland and Somerset plankroad, on the east side of the old "Red House" to the Pennsylvania State Line;

3. Thence with the Pennsylvania State Line to the Garrett County Line;

4. Thence with the Garrett County Line to the place of beginning." (Journal, 1875, p. 62)

175. ST. GEORGE'S CHURCH, 1841, Mt. Savage, Allegany County.

On May 22, 1841, a meeting was held by the Episcopalians of Mt. Savage to organize a church and elect a vestry. A petition was sent to the Convention requesting that this new congregation be received into union and be known as "Christ Church parish." Leave was granted by the Convention of 1841 for Mt. Savage residents to organize an independent congregation and on complying with the Act of 1802, to be received into union. In August 1841 Rev. John H. Kehler was appointed missionary at the Mt. Savage Works. Services were held in private homes, among which was the Pattern house, and in 1842 a small schoolhouse was secured for services. During the winter months of 1842-43 Sunday School services were discontinued due to the lack of a suitable place for worship. In the autumn of 1843 this congregation erected a small temporary chapel to serve both as church and schoolhouse. This building served until 1845 when the erection of a church proper was commenced; it was completed during the summer months of the same year and consecrated October 12, 1845 by Bishop Whittingham. At this time the name "Christ Church parish" was dropped and the name "St. George's Church" selected. In 1852 application was made for admission into union with the Convention and permission was granted May 27, 1852. In May 1903 the Standing Committee of the Diocese gave its consent for the destruction of the church built in 1845 in order that a new church might be erected on the same site. Corner stone was laid June 6, 1903 by Bishop Paret and church was consecrated October 13, 1903. It is Gothic in style; built of brick; tower.

First missionary-in-charge: Rev. John H. Kehler, 1841-47, former Lutheran pastor who adopted the Protestant Episcopal faith; ordained by Bishop Whittingham in 1841.

A cemetery is located around the church. It contains the graves of many old residents of Mt. Savage and several graves of soldiers who fought in the Civil War.

Vestry records: 1 Vol., 1981—, in care of rector, Rev. Percy C. Adams, Mt. Savage.

Register: 2 Vols., 1855— (including history of foundation and an outline of the church), in care of rector.

Financial records: 6 Vols., 1920—, in care of rector.

176. ST. JAMES' CHURCH, 1878, Westernport, Allegany County.

This congregation first met for worship about 1874 in private homes in Westernport, among which was the Brady residence near George's Creek bridge. Occasional services were conducted by visiting clergymen from Cumberland, Oak-

land and Lonaconing. Lot was presented to the congregation by the Morrison family and in 1877 the stone foundation for a chapel was laid. Chapel was completed in 1878. This building had no pews at first and its chancel furniture consisted of store boxes covered with white muslin. Within the next ten years, pews were added, the church was finished and a tower and bell added. Later still, a rectory and parish house were built. Church was consecrated September 27, 1893 by Bishop Paret. This congregation was not admitted into union with the Convention until May 1904. Church is a Gothic style building; tower with bell; stained glass windows.

First settled clergyman: Rev. Frederick Humphrey, 1886-88, ordained deacon 1862, priest 1863 by Bishop Henry Washington Lee of Iowa.

See: "History of St. James' Church" in Directory of St. James' Church, compiled by Rev. J. C. M. Shrewsbury, 1923.

Vestry records: Records, 1903—, in care of registrar, Horace P. Whitworth, Westernport.

Register: 3 Vols., 1876— (containing baptisms, confirmations, communicants, marriages, burials 1876—; families 1886-92), in care of rector, Rev. Raymond J. Harkins, at rectory adjoining church.

177. LINGANORE PARISH, 1889, Frederick and Carroll Counties.

A petition was presented to the Convention of 1889 from members of Grace Church, New Market (entry 178) requesting that said congregation might be constituted into a separate parish by name of Linganore Parish. Parish was accordingly established with the following metes and bounds:

"Beginning at the mouth of Bush Creek, where it discharges itself into the Monocacy, follow said creek to the boundary line between Urbana and Newmarket election districts in Frederick County, follow said boundary line to the boundary between Frederick and Montgomery Counties, follow said boundary to the head waters of the south branch of the Patapsco, follow said branch, being the boundary between Carroll and Howard Counties, to where it receives a tributary from the North about one mile and a half east of Mt. Airy, thence by a straight line to where West Falls Creek intersects the line between Frederick and Carroll Counties, thence by said Creek, to the Linganore, thence by the Linganore to the Monocacy, thence by the Monocacy to the mouth of Bush Creek, the place of departure." (Journal, 1889, pp. 22, 23)

178. GRACE CHURCH, 1870, Main Street, New Market, Frederick County.

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Permission was given in 1869 by the Convention for the organization of this congregation and accordingly on April 28, 1870 a meeting was held to formally organize and draw up a constitution. Congregation was admitted into union with the Convention in May 1870. Services were conducted at the Odd Fellows' Hall in New Market until a church could be erected. Corner stone for the church was laid in November 1872 by Bishop Pinkney and the church was completed in 1873. Three years later, May 9, 1876, Bishop Pinkney performed the ceremony of consecration. In 1902 this original church burned down, only the walls remaining. Present church was built on site of the former, and the walls of the old building were used in construction of the new church. It is a Gothic style red brick building; steeple of clapboard containing one bell; slate roof; elongated Gothic style windows; corner stone dated 1872; marble tablet "To the Glory of God and in Memory of Rev. James Stephenson, S.T.D., Born at Ardagh County, Longford, Ireland, Died at New Market, Md., Jan. 11, 1892. Founder & Rector of Grace Church, New Market, St. Paul's Church, Poplar Springs and St. James' Chapel, Mt. Airy. For Many Years Dean of the Convocation of Cumberland."

First rector: Rev. James D. McCabe, D.D., October 1867-1871, ordained in 1845 by Bishop John Johns of Virginia. Second rector: Rev. James Stephenson, S.T.D., September 1871-January 1892, ordained by Bishop Thomas Church Brownell of Connecticut in 1845.

A two-story frame rectory is located to the west of the church.

Vestry records: records 1868-70 in register. 2 Vols., 1872-- (including records of St. James' Church, Mt. Airy, entry 179, and St. Paul's Church, Poplar Springs, entry 128), in care of registrar, Charles Riddlemoser, Mt. Airy.

Register: 1 Vol., 1868-70 (containing communicants and confirmations 1869; baptisms 1869-70; marriages 1868-69; no funerals; vestry records 1868-70). 1 Vol., December 1869-July 1908 (including offerings 1913-25). 1 Vol., 1907-- (including records of St. James', Mt. Airy, and St. Paul's, Poplar Springs). In care of priest-in-charge, Rev. Leon P. F. Vauthier, at rectory, New Market.

179. ST. JAMES' CHURCH, 1890, Mt. Airy, Carroll County.

This church was erected through the efforts of Dr. James Stephenson, rector of Grace Church. Corner stone was laid in 1888 and chapel was completed 1889-90 as a memorial to Bishop Pinkney. It was consecrated on October 29, 1890 by Bishop Paret. It is a red brick building; green roof; partly covered by ivy; tower with belfry of clapboard covered by wood shingles; narrow elongated Gothic windows; marble tablet commemorating Dr. James Stephenson.

land and Lonaconing. Lot was presented to the congregation by the Morrison family and in 1877 the stone foundation for a chapel was laid. Chapel was completed in 1878. This building had no pews at first and its chancel furniture consisted of store boxes covered with white muslin. Within the next ten years, pews were added, the church was finished and a tower and bell added. Later still, a rectory and parish house were built. Church was consecrated September 27, 1893 by Bishop Paret. This congregation was not admitted into union with the Convention until May 1904. Church is a Gothic style building; tower with bell; stained glass windows.

First settled clergyman: Rev. Frederick Humphrey, 1886-88, ordained deacon 1862, priest 1863 by Bishop Henry Washington Lee of Iowa.

See: "History of St. James' Church" in Directory of St. James' Church, compiled by Rev. J. C. M. Shrewsbury, 1923.

Vestry records: Records, 1903—, in care of registrar, Horace P. Whitworth, Westernport.

Register: 3 Vols., 1876— (containing baptisms, confirmations, communicants, marriages, burials 1876—; families 1886-92), in care of rector, Rev. Raymond J. Harkins, at rectory adjoining church.

177. LINGANORE PARISH, 1889, Frederick and Carroll Counties.

A petition was presented to the Convention of 1889 from members of Grace Church, New Market (entry 178) requesting that said congregation might be constituted into a separate parish by name of Linganore Parish. Parish was accordingly established with the following metes and bounds:

"Beginning at the mouth of Bush Creek, where it discharges itself into the Monocacy, follow said creek to the boundary line between Urbana and Newmarket election districts in Frederick County, follow said boundary line to the boundary between Frederick and Montgomery Counties, follow said boundary to the head waters of the south branch of the Patapsco, follow said branch, being the boundary between Carroll and Howard Counties, to where it receives a tributary from the North about one mile and a half east of Mt. Airy, thence by a straight line to where West Falls Creek intersects the line between Frederick and Carroll Counties, thence by said Creek, to the Linganore, thence by the Linganore to the Monocacy, thence by the Monocacy to the mouth of Bush Creek, the place of departure." (Journal, 1889, pp. 22, 23)

178. GRACE CHURCH, 1870, Main Street, New Market, Frederick County.

Cumberland - St. James' Church

Permission was given in 1869 by the Convention for the organization of this congregation and accordingly on April 28, 1870 a meeting was held to formally organize and draw up a constitution. Congregation was admitted into union with the Convention in May 1870. Services were conducted at the Odd Fellows' Hall in New Market until a church could be erected. Corner stone for the church was laid in November 1872 by Bishop Pinkney and the church was completed in 1873. Three years later, May 9, 1876, Bishop Pinkney performed the ceremony of consecration. In 1902 this original church burned down, only the walls remaining. Present church was built on site of the former, and the walls of the old building were used in construction of the new church. It is a Gothic style red brick building; steeple of clapboard containing one bell; slate roof; elongated Gothic style windows; corner stone dated 1872; marble tablet "To the Glory of God and in Memory of Rev. James Stephenson, S.T.D., Born at Ardagh County, Longford, Ireland, Died at New Market, Md., Jan. 11, 1892. Founder & Rector of Grace Church, New Market, St. Paul's Church, Poplar Springs and St. James' Chapel, Mt. Airy. For Many Years Dean of the Convocation of Cumberland."

First rector: Rev. James D. McCabe, D.D., October 1867-1871, ordained in 1845 by Bishop John Johns of Virginia. Second rector: Rev. James Stephenson, S.T.D., September 1871-January 1892, ordained by Bishop Thomas Church Brownell of Connecticut in 1845.

A two-story frame rectory is located to the west of the church.

Vestry records: records 1868-70 in register. 2 Vols., 1872— (including records of St. James' Church, Mt. Airy, entry 179, and St. Paul's Church. Poplar Springs, entry 128), in care of registrar, Charles Riddlemoser, Mt. Airy.

Register: 1 Vol., 1868-70 (containing communicants and confirmations 1869; baptisms 1869-70; marriages 1868-69; no funerals; vestry records 1868-70). 1 Vol., December 1869-July 1908 (including offerings 1913-25). 1 Vol., 1907— (including records of St. James', Mt. Airy, and St. Paul's, Poplar Springs). In care of priest-in-charge, Rev. Leon P. F. Vauthier, at rectory, New Market.

179. ST. JAMES' CHURCH, 1890, Mt. Airy, Carroll County.

This church was erected through the efforts of Dr. James Stephenson, rector of Grace Church. Corner stone was laid in 1888 and chapel was completed 1889-90 as a memorial to Bishop Pinkney. It was consecrated on October 29, 1890 by Bishop Paret. It is a red brick building; green roof; partly covered by ivy; tower with belfry of clapboard covered by wood shingles; narrow elongated Gothic windows; marble tablet commemorating Dr. James Stephenson.

Cumberland - St. Thomas'
Parish; St. Thomas' Church

Records: included in records of Grace Church, New Market.

180. ST. THOMAS' PARISH, 1891, Washington County.

In 1891 St. Thomas' Parish was set up by the Convention with the following metes and bounds:

"Beginning, for the same at the mouth of Licking Creek on the Potomac River, and following the same" [river (Committee)] "in a westerly direction, to the line of Alleghany County, thence North along the Alleghany County line to the Pennsylvania line, thence East with the Pennsylvania line, to Licking Creek, thence South along the same to its mouth, be and the same is hereby constituted a separate Parish, by the name and style of St. Thomas Parish, Washington County." (Journal, 1891, pp. 20, 21)

181. ST. THOMAS' CHURCH, 1835, Hancock, Washington County.

As early as 1829, Rev. Leonard H. Johns, rector of Emmanuel Church, Cumberland (entry 148), reported that he had been engaged to officiate on alternate Sundays at Hancock. Services continued to be held at Hancock and in 1834 a subscription was taken for the purpose of purchasing a lot and erecting a church building. Work was begun on the building in 1834 and it was completed by 1835. On May 2, 1835 the congregation assembled for the purpose of effecting an organization and electing a vestry. The congregation was admitted into union with the Convention in 1836, and on October 17th of the following year, the church was consecrated by Bishop Stone. The church building was seriously damaged during the Civil War since it was used for hospital barracks. By a subscription and the assistance of other churches in Washington County, the necessary repairs were made and St. Thomas' was restored by 1868. Various additions have been made to this original church, including a chancel built in 1867 and enlarged in 1872 and a sanctuary room added in 1872. Church is a stone building; belfry at front with one bell; Gothic style windows.

First settled clergyman: Rev. John Deleplane (Delaplane), August 1834-1840, ordained by Bishop Richard Channing Moore of Virginia in 1834.

See: Md. Churchman, May 1932, p. 2; October 1935, p. 2. Centennial St. Thomas' Parish, published 1935 by Historical Committee, 29 pages.

Present parish house, a memorial to George Culbreth Thomas, was erected in 1932 by his wife and son. It was dedicated in April 1932 and is located a little to the east of the church. Present rectory, a red

brick building, is located one and one-half blocks to the west of the church.

On September 3, 1836 the vestry determined to purchase the lot adjoining the church site on the east side of the church, intending at some time to build a rectory there. This lot was purchased and rented out until 1841 when it was opened for the interment of Rev. John Deleplane. Other interments followed rapidly and at present St. Thomas' graveyard is completely filled. An endowment fund has been created to provide perpetual care for these lots.

This church had for a number of years the first pipe organ brought to the United States. First purchased by the Port Royal Episcopal Church, Virginia, and later sold to Christ Church, Alexandria, it was bought in 1869 by St. Thomas' Church and used by it until 1905. At that time it was sent to the Smithsonian Institute (Hancock, News, August 2, 1935, pp. 4, 5).

Vestry records: 3 Vols., 1835-1912, kept in safe in church. 1 Vol., 1913--, in care of registrar, R. Hurst Smith, Hancock.

Register: 1 Vol., 1848-67, kept in safe in church. 1 Vol., 1903--, in care of rector, Rev. G. A. Lineker, at rectory. Records 1868-1902 missing.

Financial records: 10 Vols., 1905-- (receipts and expenditures), in care of Miss Creager, Main Street, Hancock.

Cemetery records: 1 Vol., 1921-- (record of contributions for perpetual care and endowments), in care of Frank R. Beard, Main Street, Hancock.

182. EPIPHANY CHAPEL, 1889, Millstone, Washington County.

The parochial report of St. Thomas' Church, Hancock, for the year 1889 states that it includes the "cost of the Chapel at Millstone"; it also mentions the purchase of carpet and matting for the Millstone Mission. From such statements it appears that the chapel at Millstone had just been erected. The Bishop in 1890 reported that he had visited Epiphany Chapel, Millstone Point, Washington County, on April 28th and had preached there. In 1903 the vestry of St. Thomas' bought from Mary Moffitt a lot of land six miles east of Hancock for a chapel site (Washington County Land Records, Liber I. N. 92, p. 79). The chapel at Millstone was used until March 1937 when St. Thomas' vestry was forced to sell it due to the encroachment of a new road. The O'Farrell property two miles to the north of route 40 on Timber Road #2 was then purchased and a new mission opened there. A chapel was built and dedicated July 11, 1937.

See: Hancock, News, July 9, 1937, p. 3. Md. Churchman, October 1937, p. 5.

Cumberland - St. Philip's
Chapel; Holy Cross Parish

Records: included in records of St. Thomas' Church.

183. ST. PHILIP'S CHAPEL (Negro), 1892, Smallwood Street, Cumberland, Allegany County.

This congregation was organized as a mission of Emmanuel Church (entry 148) in 1892. First building was a frame structure purchased in 1901; title to this property was acquired June 17, 1901. Present building was erected in 1930 and opened for worship October 26th of the same year. It is a small red brick building trimmed in stone; concrete block foundation; Gothic arched windows; Gothic arched chancel; small Tiffany window over altar.

First rector (rector of Emmanuel Church): Rev. Clarence Buel, 1892-June 1895, received A.B. in 1849 from Union College, Schenectady, N.Y.; received A.M. from General Theological Seminary in 1865; ordained deacon 1866, priest 1868 by Bishop Horatio Potter of New York.

See: Md. Churchman, January 1931, p. 4.

Vestry records: 1 Vol., about 1929— (containing some finances), incomplete, kept in parish house.
Register: 1 Vol., 1910— (containing baptisms, marriages, confirmations and deaths), kept in parish house.
Record of Services: 1 Vol., 1932— (including some finances), kept in parish house.

184. HOLY CROSS PARISH, 1896, Allegany County.

By the Convention of 1896 Holy Cross Parish was set up within the bounds of Emmanuel Parish (entry 147). The following were determined upon as bounds:

"Beginning in the City of Cumberland, County of Alleghany, State of Maryland, at the intersection of the centre line of Wineow Street and that of Williams Street, and running through the said City in an easterly direction until it merges into what is known as Williams Road, (Williams Road being the extension of Williams Street); thence with the centre line of said Williams Road, still pursuing an easterly direction, to Evitt's Creek; thence following the said creek, in a southerly direction, to the point where it empties into the Potomac River; thence following the said Potomac River, in a northwesterly direction, to the Chesapeake and Ohio Canal Company's Dam, at the said City of Cumberland, and thence by a straight line

to the place of beginning." (Journal, 1896, p. 15)

Holy Cross Parish seems to have been absorbed by Emmanuel Parish in the early twentieth century. After 1910 no mention is made of it in the Convention Journals.

185. HOLY CROSS CHAPEL, 1891, South Cumberland, Allegany County.

This chapel was established at the instance of Mrs. Mary Perry Evans and her brothers, Thorton T. and Taylor Perry, as a memorial to their mother, Mrs. Estelle Taylor Perry. Corner stone was laid June 18, 1891 and the first service was held All Saints' Day, November 1, 1891. Building was dedicated November 15, 1891. Upon its completion, the chapel was presented to Emmanuel Parish (entry 147); it continued under the care of Emmanuel Church (entry 148) until May 1896 when it was set up as an independent parish and congregation. In 1936 the interior of the church, including walls and woodwork, was painted, and in 1938 the church and rectory were painted on the exterior. Church is a Gothic style frame building; stone foundation; organ dedicated April 6, 1930 to Bishop Murray; sixteen stained glass memorial windows dedicated April 6, 1930; altar hangings and communion linens presented to the church 1931, imported from England.

First rector (served as assistant to Rev. Clarence Buel, rector of Emmanuel Church): Rev. John Thomas Crowe, 1892-94, attended General Theological Seminary; ordained deacon 1890 by Bishop Paret, priest 1897 by Bishop Henry Yates Saterlee of Diocese of Washington.

Records: kept only since 1937; further information not made available to our Survey.

186. ST. JOHN'S PARISH, 1896, Allegany County.

By the Convention of 1896, St. John's Parish was set up with the following metes and bounds:

"Beginning at the southwest corner of Election District No. 13, as it is now constituted, on the line between Garrett and Allegany Counties; thence with the southern boundary of said Election District, as it now exists, (being also the southern boundary of St. George's Parish, Allegany County, entry 174) to the west line of Election District No. 6, as it now exists; thence with the west line of Election Districts Nos. 6 and 7, as they are now constituted, to High Rock, on the top of Dan's Mountain; thence in a straight line to the mouth of Wright's Run; thence up said Run to the Garrett County

line, and thence with the said county line to the place of beginning." (Journal, 1896, p. 15)

187. ST. JOHN'S CHURCH, 1841, Broadway Street, Frostburg, Allegany County.

In his parochial report to the Convention of 1838, the rector of Emmanuel Parish (entry 147) stated that Frostburg was one of several points in Allegany County requiring some notice. In November 1840 Bishop Whittingham on his visitation to Emmanuel Parish preached to a small congregation of Episcopalians hastily collected in the Methodist meeting house at Frostburg (see forthcoming Inventory of Methodist Church Archives in Maryland). In 1841 a petition was presented to the Convention from those Episcopalians residing at Frostburg requesting to be set apart from Emmanuel Parish as a separate parish by name of "St. Paul's Parish"; the petition stated that the petitioners had organized and incorporated a church and chosen a rector (Journal, 1841, pp. 6, 7). It was resolved by the Convention of 1841 not to set apart a new parish, but to receive the congregation of St. Paul's, Frostburg, into union. In the same year, St. Paul's congregation purchased a property at Frostburg capable of conversion into a church, rectory, and schoolhouse. However, by 1842, the congregation had become very feeble and it was feared by the Bishop of the Diocese that these people would be forced to close the neat little temporary chapel which they had fitted up (Journal, 1842, p. 25). From 1842 to 1853 no mention is made in the Journals of the congregation at Frostburg; it appears that some services were held here whenever Episcopal clergymen of other churches in Allegany County could find time. In 1853 a petition was presented to the Convention for leave to organize a new congregation at Frostburg and it was accordingly granted. A congregation was organized and a lot with a building which had formerly served as a schoolhouse was purchased. Bishop Southgate at the request of Bishop Whittingham made a visitation here in 1853 and he reported a small band of people struggling against many difficulties. A new name, "St. John's Church," seems to have been selected for this new congregation at Frostburg. By 1856 it had become an important point in Allegany County; during the following year improvements were made in the church building. The present church was commenced in 1890; it was consecrated June 17, 1902 by Bishop Paret. It is Gothic in style; built of stone; tower.

First rector: Rev. John Owen, 1840-43, ordained in 1835 by Bishop Stone.

A rectory is located in Frostburg near the church.

Cumberland - Antietam Parish;
St. Paul's Church

Vestry records: 2 Vols., 1883—, in care of rector, Rev. Lewis Beeman Browne, Frostburg.

Register: 1 Vol., 1867-93 (including some baptisms, confirmations, marriages and burials 1867-78 copied from old register). 1 Vol., 1893—. In care of rector. Old register prior to 1878 lost or destroyed.

Financial records: 2 Vols., January 1923— (cash books). Annual financial reports and parochial reports, 1917—. In care of treasurer, C. Walter Hayes, 157 Wood Street, Frostburg. No records prior to 1917.

Sunday School records: January 1921— (roll books), in care of rector.

188. ANTIETAM PARISH, 1897, Washington County.

A petition was presented to the Convention of 1897 for leave to create a new parish from a portion of St. John's Parish, Washington County (entry 151). It was determined that the territory contained within the following metes and bounds be constituted a separate parish, by name of Antietam Parish:

"Beginning for the same at a point on the Potomac River where the Cumberland Valley Railroad crosses the same, thence Southerly, with said River to Elk Ridge; thence Northerly, with said Elk Ridge, to a road leading from Sharpsburg, in Washington County, to Frederick, in Frederick County; thence Easterly, with said road, to the line between Washington and Frederick Counties, at Fox's Gap; thence Northerly, with said County line to the Funkstown and Smoketown turnpike; thence with said turnpike Northwesterly to Beaver Creek; thence with said Beaver Creek, to a road leading to Roxbury Mills; thence, with said road to the Hagerstown and Sharpsburg turnpike; thence Southerly, with said turnpike to Lappon's Cross Roads; thence Westerly with the Williamsport Road to the crossing of the Cumberland Valley Railroad; thence with said railroad to the place of beginning..." (Journal, 1897, pp. 28, 29)

In 1899 it was "Resolved, That Antietam Parish be and it is hereby admitted into union with the Convention, and that the name of St. Paul's Church, Sharpsburg, be stricken from the list of congregations in union with the Convention, said name being added as the Parish Church of Antietam Parish." (Journal, 1899, p. 6)

189. ST. PAUL'S CHURCH, 1819, Sharpsburg, Washington County.

A petition was presented to the Convention of 1819 from residents in St. John's Parish (entry 151) praying permission to establish a separate congregation at Sharpsburg. Leave was granted and the corner stone for a stone church laid May 31, 1819, funds being derived from voluntary contributions of

Cumberland - St. Paul's Church

the congregation. Building was consecrated by Bishop Stone on July 29, 1831. During the Civil War, St. Paul's was almost destroyed since it was seized and used for hospital and camping ground by the Confederate Army. Services were held in private homes, in the German Reformed church and in the Lutheran church. Funds were collected in 1870 to rebuild the church but when an attempt was made to repair the old building, the walls were found to be unsafe. The vestry, therefore, determined to erect a new church on the site of the old building, the corner stone for which was laid October 30, 1871. Due to insufficient funds, the congregation was forced to discontinue its building activities. Building was used in 1875 although unfinished. A belfry was added in 1877 and the church was consecrated September 17, 1885 by Bishop Paret. It is Gothic in style; built of stone; belfry with bell.

First rector: Rev. Benjamin Allen, 1820-22.

There is a small parish house connected with St. Paul's.

Vestry records: 2 Vols., in care of rector, Rev. Walter B. McKinley, at rectory of St. Mark's Church, Lappan's (entry 162).

Register: 1 Vol., 1893--, in care of rector.

Financial records: 1 Vol., 1871-90, in care of rector. 1 Vol., 1912--, in care of treasurer, John K. Beckinbaugh, Sharpsburg.

## D. CONVOCATION OF TOWSON

190. St. George's Parish
    191. St. George's Church (Spesutia Church)
192. St. John's Parish (Gunpowder Parish and Copley Parish 1692-97)
    193. St. John's Church
194. St. Thomas' Parish
    195. St. Thomas' Church
196. St. James' Chapel
197. St. James' Parish
    198. St. James' Church
    199. St. Mark's Mission
    200. Chapel of the Holy Cross
    201. St. James' Chapel
202. Christ Church
203. Havre de Grace Parish
    204. St. John's Church
205. Trinity Church
206. Parish of the Holy Trinity
    207. Holy Trinity Church
    208. St. Barnabas' Chapel
    209. St. Luke's Chapel
210. Parish of the Ascension
    211. Church of the Ascension
    212. St. Mark's Chapel
213. St. Timothy's Church
214. St. Mary's Church
215. Church of the Holy Communion
216. Western Run Parish
    217. St. John's Church
    218. Montrose Chapel
219. Trinity Church
    220. Chapel of the Holy Comforter
221. Deer Creek Parish
    222. Grace Memorial Church
    223. Church of the Ascension
224. Sherwood Parish
    225. Sherwood Church
226. Churchville Parish
    227. Church of the Holy Trinity
228. Emmanuel Church
229. Reisterstown Parish
    230. All Saints' Church
    231. St. Michael's Chapel
232. Church of St. Mary

Parishes, Churches and Missions
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233. Grace Chapel
234. St. Mark's Church-on-the-Hill
235. St. Clement's Chapel
236. Church of the Holy Apostles
237. Immanuel Parish
    238. Immanuel Church
    239. Frazier Memorial Chapel
240. Holy Cross Chapel
241. Chapel of the Holy Comforter
242. St. John's Chapel
243. Chapel of the Prince of Peace
244. St. David's Chapel
245. Church of the Good Shepherd
246. St. Matthew's Parish
    247. St. Matthew's Church
    248. St. Simon's Mission (Negro)
249. St. John's Mission

190. ST. GEORGE'S PARISH, 1692, Harford County (formerly part of Baltimore County).

In the early Colonial times Baltimore County was divided into five Hundreds, that to the northeast being known as Spesutia. "This Spesutia Hundred was bounded on the north by Pennsylvania; east, by the Susquehanna River and the Chesapeake Bay; south, by the Bay and Bush River; west, by Bush River and a line almost parallel with its eastern boundary and running from the western headwaters of Bush River, slightly to east of old town of Abingdon, through the present town of Bel Air and on to the Pennsylvania line." (Spesutia P. E. Church, St. George's Parish, Perryman, Md., three page mimeographed sketch, p. 1)

In accordance with the direction of the Act of Assembly passed in 1692 (Arch. Md., XIII, 425-430), the Justices of Baltimore County at a Court held November 1692 made the following order: "That one Parish be in Spe[s]utia hundred [ St. George's ]..." (Baltimore County Court Records, Liber F, No. 1, p. 338)

Thus the bounds of St. George's Parish may be regarded as the bounds of Spesutia Hundred.

191. ST. GEORGE'S CHURCH (Spesutia Church),[1] 1671, about one-half mile north of Perryman, Harford County.

All authorities seem to agree that the first church erected in the bounds of what in 1692 was established as St. George's Parish was built not later than 1671. It stood on a tract of land, Walstone's Addition, at a place called "Gravelly" near Michaelsville. It was situated on the earliest known post road between the North and South and it was not far from the first site of Baltimore City—still known as "Old Baltimore." It is presumed that this first structure was of wood. Because of the tendency on the part of the people to move upward through the forest, the first selected spot at Gravelly soon proved inconvenient and the original frame church building was permitted to fall into decay. About 1718, a piece of land—containing two acres which were part of a tract known as James' Park—was deeded to the vestry of St. George's by James Phillips. On this site, about one-half mile from the present village of Perryman, the second church in the parish was erected about 1718, at which time Rev. Evan Evans, D.D., was the incumbent (it may already have been built when the land was conveyed); this, too, was a wooden building but perhaps on a larger scale than the original church.

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1. Spesutia comes from the Latin word "spes" meaning "hope" and "Utie," an Englishman for whom the survey in this area was made.

Towson - St. George's Church

In 1750 a petition was presented to the General Assembly from the vestrymen, churchwardens, and rector of the parish stating that the parish church was ruinous and decayed, not sufficiently large to contain the congregation, and not worth repairing, and therefore praying an assessment for the building of a new church. It was enacted that an assessment be laid on the taxable inhabitants of St. George's Parish for a sum of current money not exceeding 1,200 pounds, by four equal assessments. The rector, vestry and churchwardens were authorized to purchase a parcel not exceeding three acres for a new church and also another quantity of land not exceeding three acres somewhere near and convenient to the parishioners about Deer Creek for a chapel of ease (entry 196); they were likewise authorized to contract for building both the parish church and a chapel of ease on the aforesaid pieces of land (Arch. Md., XLVI, pp. 459, 460). And so materials of the old church in its dilapidated condition were sold and a new church, a brick building measuring fifty-seven by thirty-five feet, was built in 1758 very near the site of the old wooden church built 1718; it possessed a flagstone floor, arched ceiling, door and windows, and, what was probably uncommon at that time, an organ.

This building stood without alteration until June 1832 when the interior was renovated, the flagstone floor removed and the windows and doors made square. In 1851, during the rectorship of Rev. Savington Warren Crampton, this brick building was razed and the present church erected on its foundation. Corner stone was laid September 18, 1851, the bricks of the old building being used in construction. Present building was consecrated by Bishop Henry J. Whitehouse of Illinois in 1853. Church is a Norman style brick structure stuccoed over; square tower culminating in octagonal-shaped belfry; one bell; two bricks, one dated "1736" and the other "I $\frac{17}{58}$ M," in vestibule of church; recessed sanctuary with three stained glass windows; extremely plain interior; memorial tablet to Rev. Savington Warren Crampton, rector 1845-72.

First inducted rector[1]: Rev. Evan Evans, D.D., 1718-22.

See: Spesutia P. E. Church, St. George's Parish, Perryman, Md., three page mimeographed sketch, copy in care of rector. Walter W. Preston, History of Harford County, Maryland, Baltimore, Sun Book Office Press, 1901, Ch. XIV, pp. 144-160. Md. Churchman, December 1905, pp. 2, 3. Copy of Rev. Savington Warren Crampton's Brief History of St. George's Parish 1851, in care of rector.

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1. It is very possible that Rev. John Edwards may have served both St. John's (entry 193) and St. George's during the period 1703 to 1711 and it is known that Rev. John Yeo ministered in Baltimore County during the years 1682 to 1686, covering the territory of St. George's Parish as well as that of St. Paul's (entry 2) and St. John's.

Towson - St. George's Church

In the 1720's, a glebe consisting of two hundred acres of land bordering on Swan Creek was purchased; it was sold and another glebe-- near Harford Furnace--was bought. In February 1796 the vestry determined to build a parsonage for Spesutia Church and a brick house was accordingly erected; this rectory was a splendid building with very thick walls, deep window seats, "flying staircase," and handmade nails, locks and hinges. It was destroyed in 1917 by the authorities of the Aberdeen Proving Grounds, as it was in the range of firing guns. First vestry house was probably a frame building erected at the time when the second parish church was built. The present vestry house, located near the church, was built in 1766, its corner stone bearing this date. It is a quaint brick structure, well-preserved, and it is believed that the only other building of its kind and age in America is the vestry house of St. Paul's Parish, Kent County (see forthcoming Inventory of Protestant Episcopal Church Archives in Maryland: Diocese of Easton). Present parish house is a red brick building located on the church grounds and given by Dr. S. Griffith Davis, vestryman; it was dedicated November 14, 1935 by Bishop Helfenstein.

The church cemetery is large and contains many stones dating back to the 1780's. Buried here are Revolutionary War soldiers--John Hall, died June 8, 1779 and Edward Hall, died July 18, 1788. Buried here also is Col. Thomas White, of Revolutionary fame, father of Rt. Rev. William White, first Bishop of the Diocese of Pennsylvania.

Among the possessions of Spesutia Church are a copy of the "Vinegar Bible" of 1717 and a silver communion service of three pieces, purchased by the vestry and used constantly since March 1722.

It is interesting to note that the famous Bush Declaration, prepared by the Committee of Harford County at the Town of Harford (Bush) at a meeting held March 22, 1775, was signed very largely by members of St. George's Parish. The declaration reads as follows: "We the Committee of Harford County having most seriously and maturely considered the Resolves & Association of the Continental Congress and the Resolves of the Provential Convention, do most heartily approve of the same, and as we esteem ourselves in a more particular manner, intrusted by our Constituents to see them Carried into Execution we do most Solemnly pledge ourselves to Each Other and to Our Country and engage ourselves by every tie held sacred among Mankind. To perform the Same at the Risque of our Lives and Fortunes." (Preston, History of Harford County, Maryland, p. 290)

Vestry records: Information not made available to our Survey. Copies of original vestry records 1721-1850 kept at MdHi are listed below.

Register: 1 Vol., 1659-1799 (containing births, baptisms, marriages and deaths), in custody of vestry. 1 Vol., 1795-1851 (containing baptisms,

marriages and funerals for St. George's Parish 1795-1816, 1846-51; confirmations 1808, 1846; communicants 1846-51; also contains register records for St. John's Parish 1796-1815),[1] kept at MdBD. 1 Vol., 1834-41 (small book containing official acts of Rev. Robert Lloyd Goldsborough). No records 1841-44. 1 Vol., 1845-81 (containing official acts of Rev. Savington Warren Crampton, and acts of his successor, Rev. Edmund Christian). 1 Vol., 1834-1908 (copy of official acts 1834-81 and original of official acts of rectors 1881-1908). 1 Vol., 1908--. In care of rector, Rev. George W. Thomas.

1 Vol., 1721-83 (copy of original vestry records of St. George's Parish 1721-71; copy of original vestry records of St. John's Parish 1735-83; also contains short history of Joppa Town taken from Baltimore Morning Sun, October 3, 1925). 1 Vol., 1659-1850 (copy of original vestry records of St. George's Parish April 1772-May 1850; also contains history of Spesutia printed in Md. Churchman, December 1905 and in Harford Democrat; copy of original register containing births, baptisms, marriages and deaths 1659-1799). 1 Vol., 1696-1852 (copy of original register of St. John's 1696-1788; copy of original register of St. John's 1768-1852; copy of original combined register of St. John's 1796-1815, and of St. George's, Perryman 1795-1816, 1846-51). Kept at MdHi.

192. ST. JOHN'S PARISH (also called Gunpowder Parish and Copley Parish 1692-97), 1692, Baltimore County.

In accordance with the direction of the Act of Assembly passed 1692 (Arch. Md., XIII, 425-430), the Justices of Baltimore County at a Court held November 1692 made the following order - "That one Parish be in Spe[s]utia hundred [St. George's]. And another Parish in Gunpowder River hundred (that is to say) from Gunpowder River to the head of Middle River [St. John's], And from Middle River as farre as the County goes or extends, [St. Paul's]." (Baltimore County Court Records, Liber F, No. 1, p. 338)

193. ST. JOHN'S CHURCH, 1698, Belair Road, Kingsville, Baltimore County.

It is known that Rev. John Yeo was ministering in Baltimore County during the years 1682 to 1686. In the county records of June 1698 it is

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1. In this volume are also to be found a few scattered entries for other parishes among which are Queen Caroline (entry 101), St. James' (entry 197), Havre de Grace (entry 208), St. Paul's (entry 2) and St. Thomas' (entry 194).

recorded that the vestry of the parish of Gunpowder Hundred (now St. John's Parish) met and agreed that the church of said parish be built at Elk Neck on Gunpowder River on two acres of land for both church and churchyard. A church building was accordingly erected and completed by 1697 although there was no settled minister at that time in the parish. By Act of the General Assembly passed in 1724 provision was made for laying out a town at Joppa, already established the county seat in 1712 (Arch. Md., XXXVI, 573-576); and in laying out the town, one acre, part of the land called Taylor's Choice, was set apart for St. John's Church. The church at Elk Neck was accordingly abandoned and a new brick church built at Joppa. It was completed before 1730 since it was decided that the new church of St. Paul's, Baltimore Town (entry 8) be patterned after the new St. John's Church, Joppa. In 1768 the county seat was removed to Baltimore and by 1814 nothing was left of Joppa except St. John's Church, then in a state of decay, and four dwellings.

In 1815 Edward Day donated three acres of land at Kingsville and had erected at his own expense a stone church to replace the one at Joppa. The old church at Joppa was abandoned and the congregation removed to this new St. John's Church. Building was consecrated July 17, 1817 by Bishop Kemp. In 1852 this building was enlarged and a vestry room and chancel added. At a meeting of St. John's vestry in July 1888, it was decided to build a new church on the property at Kingsville. Ground for the present church was broken in July 1894 and corner stone was laid August 3rd of that year. First services were held in the new church on August 16, 1896 and on June 4, 1911 Bishop Murray performed the ceremony of consecration. Present church is Gothic in style; built of Port Deposit granite; partly covered with ivy; corner stone reads "St. John's Church A.D. 1692 - MDCCCXCIV"; low ivy-covered tower used as main entrance; cruciform plan; marble tablets to Rev. John Reeder Keech, rector 1819-62, and to Rev. Frederick Charles Fraser Shears; tablet commemorating old members and benefactors; window over altar imported from the Royal Bavarian Art Institute of Munich and in memory of Elizabeth Hughes, 1772-1871; window at back imported from Munich and in memory of Louisa Gittings, wife of Joseph Cox; oak pews.

First rector (also officiated at St. George's, Perryman, entry 191): Rev. John Edwards, 1703-11.

See: Rev. J. Worrall Larmour, "A Maryland Colonial Parish," in Southern Churchman, December 26, 1908, p. 4. Bel Air, Aegis, October 16, 1925, pp. 2, 3.

By the will of Jeremiah Eaton dated January 10, 1675 it was provided that a tract of land (lying in what in 1692 was established as St. John's Parish) called Stoakly Manor alias Stoak Flemmon, containing five hundred and fifty acres more or less, be given and devised to the first Protestant

minister who should preside in Baltimore County and to his successors forever. Since the title to said land was liable to dispute and misinterpretation, it was decided by the General Assembly at its session May 1719, that the minister of St. John's Parish and his successors (the parish wherein the land lay) should have the benefit thereof (Arch. Md., XXXVIII, 248). This glebe land, containing in reality only three hundred and forty acres, continued as the glebe of St. John's Parish until 1832 when it was decided to sell the same. Land was accordingly sold to Thomas White Hall.

The first church erected at Kingsville in 1815-17 is still standing --facing on the Belair Road--and is used today as a Sunday School and parish house. The original stone structure has been plastered over and a tower and belfry of timber and tin added. The entire building has recently been remodeled and restored and it is now painted white with green trimmings. It contains pews said to have been brought from the old Joppa church as well as a wooden altar and reading desk which probably date back to the eighteenth century. There is only one stained glass window, a long Gothic style window over the altar depicting the Holy Ghost in the form of a dove, and the remaining side windows are of ordinary plate glass. There are two very small casement windows on either side of the sanctuary and a small slave balcony at the rear of the church.

The churchyard is located around the two churches. It too occupies part of the land given by Edward Day. The oldest tombstones are those of Elizabeth Russell Onion, 1734-1742, and of Stephen Onion, 1694-1754, born in Bicwood, Staffordshire, England; M. Edward Day, died 1779; Dr. William Fell Day, died 1801. These markers were evidently brought from Joppa since the church was not removed to Kingsville until 1815. There is a special lot set apart for the Day family and here are buried Elizabeth, daughter of Edward Day, who died in August 1825 and Edward Day, donor of the land and first church, who died September 10, 1842. This church cemetery is also the burial place for the Gittings, Rumsey, Chapman, Dilworth and Gorsuch families. It is restricted to members of St. John's Parish and lots are still available. A plan of the cemetery as it was in 1887 hangs on the wall of the church erected 1815-17.

Rectory is a brown shingled building, located at Kingsville on the west side of Belair Road about two squares from St. John's Church.

A small brown shingled building located on the church property is at present being used as a day nursery school.

Kept in the vault of the Maryland Diocesan Library is a pewter communion service consisting of chalice, flagon, paten and collection plate. Each piece is inscribed "St. Johns Parish" and the service is reputed to have been given to the parish by Queen Anne.

Vestry records: 1 Vol., 1735-June 1783, kept at MdBD. 1 Vol., June

Towson - St. John's Church

1886—, in care of registrar, D. Sterett Gittings, Maryland Trust Building, Baltimore.

Register: 1 Vol., 1696-1788 (containing slips and letters pasted in front and back of book requesting publication of marriage banns; small book attached at front showing publication of marriage banns 1742-53; oaths with signatures of vestrymen and churchwardens from about 1743-76; index; chronological record of marriages 1743-68; several apparently separate registers bound up in this one volume, giving births, marriages and deaths 1696-1788, entered in no order or sequence). 1 Vol., 1768-1852 (containing births, baptisms, marriages and deaths 1768-1806, entered in no sequence or order and with lapses; register of Rev. John R. Keech containing baptisms, marriages, funerals 1819-52, confirmations 1839, and list of communicants and families). 1 Vol., 1795-1851 (containing baptisms, marriages and funerals for St. John's 1796-1815; recorded in this register are also records of St. George's, Perryman 1795-1816, 1846-51).[1] 1 Vol., 1821-61 (apparently a notebook of Rev. John R. Keech with most of the entries listed here also entered in volume 2 of register—containing baptisms, funerals and marriages 1821-61; communicant list crossed out; confirmations 1839-60; families; also recorded here are records of Christ Church, Rock Spring, 1821-61, entry 202). All above records kept at MdBD. 1 Vol., 1884-1922 (private record of Rev. J. Worrall Larmour, compiled by his son-in-law, Cabell Y. Peyton, of his baptisms, confirmations, marriages and burials), in care of registrar. 1 Vol., January 1889— (containing baptisms January 1896—; confirmations, communicants and marriages May 1899—; burials January 1889—), in care of rector, Rev. Louis A. Parker, at rectory.

Miscellaneous: 1 Box, 1803-63 (containing receipts, financial records, subscriptions for clergy's salaries, correspondence, Edward Day's proposition regarding the first stone church at Kingsville, papers regarding the glebe land called Stoak Flemmon, papers dealing with controversial matters regarding boundary lines and water rights), kept at MdBD.

1 Vol., 1721-83 (copy of original vestry records of St. George's Parish 1721-71; copy of original vestry records of St. John's Parish 1735-83; also contains short history of Joppa Town taken from Baltimore Morning Sun, October 3, 1925). 1 Vol., 1696-1852 (copy of original register of St. John's 1696-1788; copy of original register of St. John's 1768-1852; copy of original combined register of St. John's 1796-1815, and of St. George's, Perryman 1795-1816, 1846-51). Kept at MdHi.

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1. In this volume are also to be found a few scattered entries for other parishes among which are Queen Caroline (entry 101), St. James' (entry 197), Havre de Grace (entry 203), St. Paul's (entry 2) and St. Thomas' (entry 194).

Towson - St. Thomas' Parish;
St. Thomas' Church

194. ST. THOMAS' PARISH, 1745, Baltimore County.

By Act of the General Assembly, enacted at its session September-October 1742, it was determined:

"That immediately from and after the Death or Translation, which shall first happen, of the aforesaid Benedict Bourdillon, the present Incumbent of St. Paul's Parish (entry 2), the aforesaid Hundred of Soldiers Delight, and Back River upper Hundred, be, and are hereby separated and taken from the aforesaid Parish of St. Paul, and be Erected into a new Parish by the Name of St. Thomas Parish..." (Arch. Md., XLII, 420, 421)

Accordingly, at the death of Rev. Mr. Bourdillon in January 1745, St. Thomas' Parish came into existence. "Territory of parish then extended from the south line, separating it from St. Paul's, to the Pennsylvania line on the north, and from the line separating Baltimore county from Anne Arundel and Frederick counties on the west, to the Big Gunpowder Falls on the east; and on the north-east, to the Western Run, Piney Run and a line north-west in the same direction, separating it from St. John's Parish, now St. James' (entry 197)." (Rev. Ethan Allen, The Garrison Church, edited by Rev. Hobart Smith, New York, James Pott and Co., 1898)

195. ST. THOMAS' CHURCH, 1745, Garrison Road and St. Thomas' Lane, Garrison Forest, Baltimore County.

In May 1741 Rev. Benedict Bourdillon, incumbent of St. Paul's Parish (entry 2), proposed to the vestry the building by subscription of a chapel of ease for the "Forest Inhabitants" of said parish. A petition was presented to the General Assembly in October 1742 from the vestrymen of St. Paul's Parish praying leave to bring in a bill to raise a sum of money for building a chapel of ease in their parish (Arch. Md., XLII, 278). An Act was passed enabling a committee of five men to collect and receive voluntary contributions for purchasing not more than two acres of land in a convenient place and for erecting a chapel for the "Forest Inhabitants"; should the voluntary contributions not prove sufficient, power was given to the committee to have an assessment (Arch. Md., XLII, 418-421). In 1743 a site was selected and two acres of land purchased from Christopher Gist, the deed for which was acknowledged July 19, 1743. During 1743-44 progress was made in the erection of the chapel and it seems to have been completed about 1744. First vestry was elected February 4, 1745 and at this time the chapel became the parish church of the new parish of St. Thomas'. By October 1746, pews had been installed in the church. During the Revolutionary War period the church became very dilapidated and was at times without services of a resident rector. Repairs were made in 1808, 1823 and 1870.

Towson - St. Thomas' Church

The year 1884 saw the beginning of the movement for enlarging the church and it was through the generous financial assistance of Samuel H. Tagart and other parishioners that this enlargement could be made. The church was formally reopened by Bishop Paret on October 1, 1890 and it was consecrated December 25, 1918 by Bishop Murray. Church is Colonial style; built of red brick; cruciform plan; belfry with bell; pews painted white; several memorial marble tablets on north wall of church; marble memorial tablet on south wall with inscription "The funds for the exterior of this church were furnished by Samuel H. Tagart to enable the poor but worthy residents of the neighborhood to attend its services and as a memorial to his family of which he is the sole survivor who are buried within the shadow of these walls 1890"; wood and brass tablets, one in memory of Rev. Hobart Smith, rector 1888-1923 and rector emeritus 1923-33, and the other in memory of rectors who have died in the parish; memorial windows over altar depicting the Ascension, given in memory of Sarah M. Large, wife of Samuel H. Tagart.

First settled clergyman: Rev. Thomas Cradock, February 1745-May 1770, educated at Oxford University, England; ordained deacon September 20, 1741 and priest September 25, 1743 by Richard, Bishop of Litchfield and Coventry.

See: Rev. Ethan Allen, The Garrison Church (Sketches of the History of St. Thomas' Parish, Garrison Forest 1742-1852), edited by Rev. Hobart Smith, rector of St. Thomas' Parish 1898, New York, James Pott and Co., 1898, 193 pages.

In 1793 the vestry met and resolved to build a rectory. Samuel Owings gave four acres of land and it was shortly thereafter erected. In 1799 thirty acres of land adjoining the rectory were purchased for a glebe. The present church property consists of the church building surrounded by the old burial grounds. Also located on the grounds are the present red brick parish hall, built 1927, and an old building which was formerly used as Sunday School and parish hall.

Vestry records: 1 Vol., July 1920--, in care of Gaylord Lee Clark, at his office, 2500 Baltimore Trust Building, Baltimore. Other vestry records prior to July 1920 may be found at the church, but they were not made available to our Survey.

Register: 1 Vol., 1743-1876, kept in church vault. 1 Vol., 1876-1923. 1 Vol., 1923--. 1 Vol., 1923-- (indexed by name, giving acts performed after each name). In care of rector, Rev. Phillip J. Jensen, D.D., in safe in rectory.

Financial records: 9 Vols., 1744--, kept in safe in parish house.

1 Vol., 1702-1824 (copy containing births and baptisms 1702-1819; marriages 1729-1824; deaths 1728-1819; vestry minutes February 1744/45-

April 1789; vestry oaths and subscribers), kept at MdHi.

196. ST. JAMES' CHAPEL, 1761-early part of twentieth century, located one mile north of Priests' Ford Bridge on Deer Creek — at Trappe, Harford County. (CLOSED)

In 1750 a petition was presented to the General Assembly from the vestry, churchwardens and rector of St. George's Parish (entry 190) stating among other things that the parish church, Spesutia (entry 191), was not large enough to contain the congregation. A law was passed for a parish assessment in order that, in addition to other benefits, a quantity of land not exceeding three acres somewhere near and convenient to the parishioners about Deer Creek might be purchased and a chapel of ease erected thereon... (Arch. Md., XLVI, 459, 460). In 1761 the vestry of St. George's Parish passed a resolution to build a chapel at Trappe, the building to be the same in every particular as the parish church itself. It is reported that this building was erected in order to offset the Catholic tendency developing in this community. When General Lafayette passed through this section of the country in Revolutionary days, several members of his staff were so pleased with this country that after the close of the War, they returned here to make their homes.

This first chapel erected at Trappe was a brick building which ceased about 1800 to be used for services; the building fell into a bad state of decay and it is reported that people of the neighborhood used the bricks from the church to build chimneys. During the period 1800 to 1855, some occasional services were held in the churchyard at Trappe. Although in 1843 there was a movement to erect a new church at Darlington (entry 222) to replace this old chapel, the parishioners in the neighborhood of Trappe were not satisfied, and it was finally determined to abandon the proposed church at Darlington and to build a new chapel at Trappe. A new chapel, built of wood, was accordingly erected and opened for services in 1855. It was consecrated as St. James' Chapel on July 27, 1858 by Bishop Whittingham.

With the establishment of Deer Creek Parish (entry 221) in 1858, the chapel was found to stand within the bounds of the new parish. In 1861 a lot of five acres was purchased for a glebe and during the year a parsonage was erected thereon. In the spring of 1869 this second chapel building at Trappe was destroyed by fire. Services were held in the rectory and in a nearby schoolhouse until a new building could be erected. Present chapel was built in 1873-75 and the first service was held therein on June 24, 1875. In 1884 the Convention granted permission for the organization of a new congregation in Deer Creek Parish to be called St. James' Church; after this date St. James' was listed separately from Deer Creek Parish in

the Convention Journals. Rev. Edward A. Colburn, who had been rector at St. James' from 1861 to 1869 when he resigned to become rector of the Church of the Holy Trinity (entry 227), resumed services at the Trappe church in 1871 and carried on services there until 1903. Since the beginning of the twentieth century the chapel has been closed with only a few services held there. In the Journal of 1932 the chapel is listed officially as closed. It is a stone building now in a state of ruin and decay.

First settled rector: Rev. John Milton Peck, January 1858-July 1859; also served November 1860-July 1861; ordained by Bishop John Williams of Connecticut in 1856.

See: Walter W. Preston, History of Harford County, Maryland, Baltimore, Sun Book Office Press, 1901, Ch. XIV, pp. 142, 143. Bel Air, Aegis, June 29, 1934, p. 7; July 6, 1934, p. 8.

A cemetery is located at the chapel and it too is in bad state of decay. Among those buried here are Capt. Greme, member of General Lafayette's personal staff, who died in 1800.

Records: some records included in records of Grace Memorial Church (entry 222).

197. ST. JAMES' PARISH, 1777, Baltimore County.

At the session of the General Assembly held September 1770, the rector, vestrymen, churchwardens, etc., of St. John's Parish (entry 192) prayed a division of their parish. It was enacted--

"that Bush River upper hundred--Mine Run hundred--North Hundred and all that part of Middle River Upper hundred lying to the North of the Road leaving from the main road from York to Baltimore Town, where it crosses the South branch of the Gunpowder Falls at the plantation of Walter Dulany towards the plantation of John Wilmott, and all that part of Gunpowder upper hundred to the North of the Said main road leading from the South Branch to Mr. Roger Boyce's where it intersects Mine Run hundred--should be a new parish - by the name of St. James' parish, after the death or removal of the present Incumbent, and that the chapel of ease shall be the parish church."

Upon the death of Rev. Hugh Deans, incumbent of St. John's, in January 1777, the parish of St. James came into existence. (Manuscript by Rev. Ethan Allen, Historical Notices of St. James' Parish, 24 pages, kept at MdBD)

Towson - St. James' Church

198. ST. JAMES' CHURCH, 1755, My Lady's Manor, Baltimore County.

In August 1750 the vestry of St. John's Church, Joppa (entry 198), first considered building a chapel of ease to be situated in the fork of the Gunpowder River, and a committee was appointed to receive subscriptions. In compliance with a petition presented by the vestry of St. John's, the General Assembly in June 1752 passed an Act authorizing an assessment of 300 pounds current money on the inhabitants of the parish for the purpose of purchasing one acre of land in the fork of the Gunpowder and building thereon a chapel of ease (Arch. Md., L, 94, 95). A supplementary Act was passed in November of the following year since the Act of 1752 had not provided sufficient funds (Arch. Md., L, 380, 381). In August 1753 the vestry determined to have ten or twelve benches made and placed at Nicholas Hutchins' where services could be held until the chapel was completed. Sometime before August 1755, the chapel, a rectangular shaped building, was finished, but by September 1759 the need of an addition was felt. Two years later, an addition, measuring 30 by 40 feet, was built; the original structure then formed the chancel and transepts while the addition formed the nave or body of the church. In 1768 St. John's vestry purchased four acres on which the chapel stood, from Josias Slade. It was found out later that Slade did not have the legal right to sell this property since he was only a tenant of the Lord of My Lady's Manor. With the establishment of St. James' Parish in 1777, this chapel was made the parish church of the new parish.

According to Frances V. Turner's article, "St. James Has Militant, Hoary Past," during the Revolutionary War the Colonial Government confiscated the church and property because of its strategic position. The church was used as an arsenal for the American forces and a constant guard was maintained about it. After the War, the property was transferred to the vestry of St. James' Parish by an Act of Assembly passed in 1791. The act of confiscation and subsequent transfer to St. James' Parish thus averted any controversy over the former illegal transfer by Mr. Slade. In 1792 a stone wall was placed around the lot thus enclosing the church and its burying ground. Present tower was added in 1883. Building is of red brick which has been painted tan; square tower at center front which is the main entrance; one large bell in tower; cruciform plan; corner stone over entrance to original rectangular shaped church has inscription "St. James Erected 1750-1755, Enlarged 1759-1762, Parish Erected 1770"; interior of church follows plain simple lines.

First rector (rector of St. John's): Rev. Hugh Deans, 1750-January 1777, ordained deacon June 17, 1739 and priest September 23, 1739 by Edmund, Bishop of London. First rector after establishment of the parish (also rector of St. John's): Rev. George Hughes Worsley, March 1779-1781.

See: Manuscript by Rev. Ethan Allen, Historical Notices of St. James'

Parish, 24 pages, kept at MdBD. Frances Virginia Turner, "St. James Has Militant, Hoary Past" (name of newspaper not given), copy at MdHi.

There is a large cemetery surrounding the church which contains the graves of many of the old residents of this section; some grave markers date back to the 18th century. According to tradition, graves of some Revolutionary War soldiers are located in St. James' churchyard. In addition to the cemetery, St. James' property includes the rectory located directly across the road from the church, and the parish hall located on the lot adjoining the church site. At one time (c. 1840) St. James' maintained a school known as St. James' Academy. The school building stood in a corner of the churchyard, and the bricks from this structure were used in the construction of the tower.

Vestry records: 1 Vol., April 1810-1820. 1 Vol., March 1821-January 1875. 1 Vol., 1876—. In care of rector, Rev. William C. Roberts, at church.

Register: 1 Vol., 1819-61 (register kept by Rev. John R. Keech - containing list of communicants 1819; marriages April 1819-January 1861; baptisms July 1819-August 1826; funerals 1819-September 1861), kept at MdBD. 1 Vol., 1821-1902 (containing list of rectors 1750-1908; baptisms and funerals 1821-1902; marriages 1821-1900; communicants 1842-1901; confirmations 1844-1901; families 1846-97; some records for Trinity Church, Long Green, entry 205). 1 Vol., 1900— (containing list of rectors; communicants 1902—; baptisms, confirmations and burials 1901—; marriages 1900—; families). In care of rector.

1 Vol., 1792-1810 (original - apparently part of the private register of Rev. John Coleman, containing burials only).[1]

1 Vol., 1767-1824 (copy - apparently part of the private register of Rev. John Coleman, containing marriages August 1787-October 1814; confirmations at St. James' 1795; births and christenings with births dating 1767-1816 and few entries running to 1824, apparently by the successor of Rev.

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1. Rev. John Coleman served, from the date of his ordination in 1787 to his death in 1816, several churches in Baltimore and Harford Counties, notably St. John's (entry 193), St. Thomas' (entry 195), and Christ Church (entry 202), as well as St. James'. Some records for these churches are recorded in this register, and in addition, mention is made of burials performed in St. George's Parish (entry 190), Deer Creek Chapel (entry 196), St. Margaret's, Westminster Parish (entry 97), and in Harford County, Baltimore City and Baltimore County. It appears that Rev. Mr. Coleman covered a large territory, performing the rites of the Church whenever and wherever requested. Two typed copies of this original register are in the possession of the rector.

Mr. Coleman).[2] 1 Vol., 1792-1810 (copy of Rev. John Coleman's private register of burials). 1 Vol., 1821-1902 (copy of register - including Frances Virginia Turner's "St. James Has Militant, Hoary Past"; "Old Days in Parish of St. James" in Baltimore Sun, June 25, 1933). Kept at MdHi.

199. ST. MARK'S MISSION, 1859-?, Hereford, Baltimore County. (DEFUNCT)

To the Convention of 1859 Rev. Franklin Lafayette Knight, D.D., reported that he had been elected assistant minister of St. James' Parish and that on March 28, 1859 he had removed to Hereford within said parish in order to establish a boarding and day school together with a new congregation by name of St. Mark's. Worship was held in a temporary chapel fitted up for the purpose and there was some prospect of building a church within a year. Leave for the organization of this congregation at Hereford was granted by the Convention of 1859. Rev. Dr. Knight removed from the Diocese in October 1859 and the congregation was then cared for by Rev. Horatio H. Hewitt, rector of St. James'. Hereford continued as a mission post of St. James' for a number of years but no permanent results materialized.

See: Manuscript by Rev. Ethan Allen, Historical Notices of St. James' Parish, 24 pages, kept at MdBD.

200. CHAPEL OF THE HOLY CROSS, 1911-28, Freeland, Baltimore County. (DEFUNCT)

Rev. George Krebbs Warner held services from time to time at the home of Mr. William H. Leason, giving Holy Communion to his family and that of Dr. Joseph S. Baldwin for some years prior to 1900. On December 4, 1900 Rev. R. Heber Murphy, Baltimore County missionary, began to hold services at Freeland and in the summer of 1910 Mr. George Philip Jung, candidate for Orders, was sent there to conduct services. The work took on new life and during the summer of 1910 a small chapel was begun on a lot given by Mrs. Emma Fossett; it was named Chapel of the Holy Cross.

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2. The original volume from which this copy was made has not been located. This volume records acts performed not only in St. James' Parish, but in St. John's (entry 192), St. Thomas' (entry 194), Christ Church (entry 202), St. George's (entry 190), St. Paul's (entry 2), and in Frederick and Cecil Counties.

Towson - St. James' Chapel;
Christ Church

In October 1911, Rev. James F. Plummer, rector of St. James', My Lady's Manor, assumed care of this chapel; he visited it quarterly for Holy Communion while Sunday services were held twice monthly by Thomas G. Hull, lay reader. During the 1920's the chapel was closed. On February 1, 1928 Bishop Helfenstein recorded in his journal that he made arrangements for the care of the furniture of this chapel which had "just been sold."

1 Vol., 1888-1923 (containing index; list of rectors; communicants 1900-1914; baptisms 1888-1923; confirmations 1902-13; few burials and marriages; families; financial records 1909-11 with account of building fund), kept at MdBD.

201. ST. JAMES' CHAPEL, 1913, Parkton, Baltimore County.

Services were first held in Parkton about 1905 in Charles Plowman's store and in the Methodist church there. Helpful in starting this mission were Mrs. Charles G. Emack, Mr. and Mrs. Frank P. Lewin, Miss Dora Bosley, and Mr. and Mrs. Hackenburg. The first minister to conduct services was Rev. R. Heber Murphy; Mr. Thomas G. Hull, lay reader, also conducted services at this mission. The ground upon which the chapel stands was given by Mrs. Emack, and first services in the chapel were held in 1913. It is a small stucco building.

Register: 1 Vol., 1925— (containing baptisms, confirmations, marriages and burials), in care of lay reader-in-charge, Allen Lycett, at his home, Owings Mills. Early records should be in the register of St. James' Church, My Lady's Manor.

202. CHRIST CHURCH, Rock Spring, 1805, Rock Spring Avenue, near Forest Hill, Harford County.

Rev. John Coleman, rector of St. James', Baltimore County (entry 198), reported to the Bishop in 1806 that a church had been commenced in Harford County for the use of those Episcopalians living near the junction of St. James' Parish (entry 197) and St. George's Parish (entry 190). In a letter to Bishop Claggett dated May 16, 1808, Rev. Mr. Coleman reported that since one of the trustees of the recently begun Christ Church had died an another moved from the neighborhood, the church was still in an unfinished state. The congregation was worshipping in private homes and though small, was likely to increase when the church could be completed and an organization effected. To the Convention held in 1814 a petition was presented from mem-

Mr. Coleman).[2] 1 Vol., 1792-1810 (copy of Rev. John Coleman's private register of burials). 1 Vol., 1821-1902 (copy of register - including Frances Virginia Turner's "St. James Has Militant, Hoary Past"; "Old Days in Parish of St. James" in Baltimore Sun, June 25, 1933). Kept at MdHi.

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Towson - St. James' Chapel;
Christ Church

In October 1911, Rev. James F. Plummer, rector of St. James', My Lady's Manor, assumed care of this chapel; he visited it quarterly for Holy Communion while Sunday services were held twice monthly by Thomas G. Hull, lay reader. During the 1920's the chapel was closed. On February 1, 1928 Bishop Helfenstein recorded in his journal that he made arrangements for the care of the furniture of this chapel which had "just been sold."

1 Vol., 1888-1923 (containing index; list of rectors; communicants 1900-1914; baptisms 1888-1923; confirmations 1902-13; few burials and marriages; families; financial records 1909-11 with account of building fund), kept at MdBD.

201. ST. JAMES' CHAPEL, 1913, Parkton, Baltimore County.

Services were first held in Parkton about 1905 in Charles Plowman's store and in the Methodist church there. Helpful in starting this mission were Mrs. Charles G. Emack, Mr. and Mrs. Frank P. Lewin, Miss Dora Bosley, and Mr. and Mrs. Hackenburg. The first minister to conduct services was Rev. R. Heber Murphy; Mr. Thomas G. Hull, lay reader, also conducted services at this mission. The ground upon which the chapel stands was given by Mrs. Emack, and first services in the chapel were held in 1913. It is a small stucco building.

Register: 1 Vol., 1925— (containing baptisms, confirmations, marriages and burials), in care of lay reader-in-charge, Allen Lycett, at his home, Owings Mills. Early records should be in the register of St. James' Church, My Lady's Manor.

202. CHRIST CHURCH, Rock Spring, 1805, Rock Spring Avenue, near Forest Hill, Harford County.

Rev. John Coleman, rector of St. James', Baltimore County (entry 198), reported to the Bishop in 1806 that a church had been commenced in Harford County for the use of those Episcopalians living near the junction of St. James' Parish (entry 197) and St. George's Parish (entry 190). In a letter to Bishop Claggett dated May 16, 1808, Rev. Mr. Coleman reported that since one of the trustees of the recently begun Christ Church had died an another moved from the neighborhood, the church was still in an unfinished state. The congregation was worshipping in private homes and though small, was likely to increase when the church could be completed and an organization effected. To the Convention held in 1814 a petition was presented from mem-

bers of Christ Church praying to be considered as having formed themselves into a congregation, and the petition was accordingly granted. The church building, completed sometime during the period 1808 to 1819, was consecrated by Bishop Kemp on October 1, 1820. In 1852-53 Christ Church was improved by an entire internal change in pews, chancel, pulpit, altar and desk, by the erection of a vestry room and by other minor changes.

In 1875 it was decided to rebuild the Rock Spring Church, and the congregation transferred services to Grace Chapel, Hickory (entry 238). The walls of the original church were taken down as far as the windowsills and the church was then rebuilt to the present height. Because the stone from the original building was suitable and well preserved, it was used in the construction of the new church. In 1901 a steeple and bell were added. Church is Gothic in style; built of field stone; steep slate roof; corner stone of first church dated 1805, placed under gable; tall square tower with belfry and steeple; crosses atop steeple and atop front peak of roof; three-paneled lancet window, "The Good Shepherd," over altar; three-paneled lancet window at rear "in memory of Rev. J. R. Keech"; one of side windows in memory of Susan P. Keech, wife of Rev. John Reeder Keech.

First rector (also rector of St. James' Church): Rev. John Coleman, 1805-January 1816, ordained deacon July 1, 1787 and priest September 28, 1787 by Bishop William White of Pennsylvania.

Cemetery is located on either side of the church and it contains many tombstones dating back to the early part of the nineteenth century. It is the burial ground for many prominent families of Harford County— the Hays, Galloways, Jacobs, Moores, etc.

Vestry records: 1 Vol., 1852-1915 (including list of pew holders; lot owners' names), in care of rector, Rev. J. Edmund Thompson, Forest Hill. 1 Vol., 1927—, in care of registrar, Francis Wysong, Forest Hill.

Register: 1 Vol., 1821-61 (apparently notebook of Rev. John R. Keech—containing baptisms, marriages and funerals 1821-61; communicant list crossed out; confirmations 1839-60; list of families; list of pew holders 1836; also recorded here are records of St. John's, Kingsville, 1821-61, entry 193). 1 Vol., 1819-64 (apparently a copy of Rev. Keech's notebook made after his death by his wife—containing list of communicants; marriages, baptisms and funerals 1819-61; confirmations 1833-60; few entries 1864). Kept at MdBD. 1 Vol., 1819-80. 1 Vol., 1888-1923. 1 Vol., 1925—. 1 Vol. of marriages, 1925—. In care of rector. Records 1880-88 included in register of Emmanuel Church, Bel Air (entry 228).

203. HAVRE DE GRACE PARISH, 1809, Harford County.

Towson - St. John's Church

A petition was presented in 1809 from parishioners residing in St. George's Parish (entry 190) praying that Havre de Grace and its vicinity be erected into a separate parish. It was enacted:

". . . that all that part of St. George's parish in Harford county, lying within the following limits, viz: beginning at the mouth of Swan-creek-run, and running, with the run, to the head thereof, then, by a ford called Death's-ford, on Deer-creek, thence with Deer-creek, to the Susquehanna, thence, with the Susquehanna and Chesapeake-bay, to Swan-creek, and thence, with Swan-creek, to the beginning, be and the same is hereby, erected into a parish, by the name of Havre-de-grace-parish." (Journal, 1809, p. 8)

204. ST. JOHN'S CHURCH, 1806, Union and Congress Avenues, Havre de Grace, Harford County.

The Legislature in 1802 authorized that the proceeds of a $5,000 lottery (authorized in 1795 for the erection of two public wharves at Havre de Grace but never conducted) be applied together with private subscriptions toward building an Episcopal church at Havre de Grace. To create an interest among those of other denominations, it was determined that a certain amount of the money raised be appropriated toward building a market house. The church was probably commenced about 1805, for in his parochial report for 1806 Rev. John Allen, rector of St. George's Church, Harford County (entry 191) reported his parish as containing three places of worship, one of which was then in an unfinished state (the chapel at Havre de Grace); he also mentioned the lottery which had been granted for building this chapel. The site of this first chapel is not now definitely known. Some have concluded that it stood at the northeast corner of Congress Avenue and Adams Street; Rev. Lewis Beeman Browne, however, in his Historical Sketch of St. John's Church states his belief that it stood on the northwest corner of Congress Avenue and Stokes Street. In 1808-9 the roof was taken off this chapel, apparently not yet completed, in order to repair it and a wind storm blew down the walls. The chapel was not rebuilt on its original site although the churchyard which had been started continued in use for some years.

A new church was begun on the present site probably immediately, but it was not completed for more than twenty years. When Rev. Edward Young Higbee became rector in 1829, he set to work to complete the building. This church, which had two stories of windows and a gallery on three sides, was finished by 1831. Less than a year later, in July 1832, it was struck by lightning and consumed, only the four walls, 18 inches thick, remaining.

Plans for rebuilding were instituted at once and by November of that

year the church was far enough advanced to be used for services. The church, as rebuilt, was only one story high and the upper range of windows was consequently omitted. Consecration service was held June 27, 1838 by Bishop Stone. In 1835 a square brick tower was built against the west wall of the church; the lower part was made into a vestry room and in the upper story a bell was hung. On April 16, 1839 the land on which the church had stood since 1809 was deeded to St. John's vestry by William B. Stokes. The church has undergone several minor changes among which have been the removal of the tower and the building of a small belfry on the front gable to house the bell. Church is Colonial in style; built of red brick; white frame unenclosed belfry with one bell; small white panels mark lower halves of original windows of upper tier; three-paneled stained glass window over altar depicting St. Johannes, given in memory of Washington P. Chew and Mary H. Chew; two memorial tablets, one in memory of John William O'Neill 1845-1931, the other in memory of Eliza Jane Leattour O'Neill; unusual litany desk supported by two finely carved angels, given in memory of Robert Rodgers.

First rector (also rector of St. George's): Rev. John Allen, 1809, ordained in Ireland. Second rector (rector of St. John's Church, Joppa, entry 193): Rev. George Day Scott Handy, 1809-11, ordained in 1805 by Bishop Claggett.

See: Rev. Lewis Beeman Browne, Historical Sketch of St. John's Church, Havre de Grace, Harford County, Maryland, Havre de Grace, Democratic Ledger Print, 1917, 70 pages.

Rectory is a red brick building purchased 1864-68 from Rev. Robert Lloyd Goldsborough who had built it in 1839-40 while he was rector of St. John's Church; he offered to sell it to the vestry shortly after it was built, but it was not until almost thirty years later that the vestry purchased the house. Parish house, a red brick building, was built in 1901 during the rectorship of Rev. Frederick Humphrey. A marble stone, set in the south wall of the parish house, is a memorial to Dr. Henry Bailey Snow, a young dentist and member of St. John's, who died in November 1896 at the age of twenty-six. In the parish house is a chart showing the succession of clergy at St. John's Church from 1809 to 1913. Likewise pictures of almost all the rectors, pictures of some of its distinguished parishioners, and sketches of the church building made at various times line the walls.

Vestry records:[1] records 1858-83 included in register. Other ves-

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1. When Rev. Lewis Beeman Browne assumed the rectorship of Havre de Grace Parish in 1913, he found three old record books, namely--1 Vol. of ves-

try records not made available to our Survey.

Register: 1 Vol., 1859-July 1924 (including vestry minutes 1858-83; list of rectors). 1 Vol., July 1924—. In care of rector, Rev. Robert Tomlinson, Havre de Grace.

Early records may have been destroyed by the fire; it is also known that some of the early records are included in those of St. George's Church.

205. TRINITY CHURCH, 1819, Long Green, Baltimore County.

This congregation dates back to 1819 when a lot of ground (the present site) was given by Edward Peerce and the present church was erected thereon. Rev. John R. Keech, rector of St. James' Church (entry 198) reported to the Convention of 1820 that one large church was being built at that time in St. James' Parish (entry 197). The building was consecrated as Trinity Church October 12, 1820 by Bishop Kemp. From the beginning until 1860, Trinity Church was regarded as a chapel of St. James' Parish and it was served by the rector of that parish. To the Convention of 1860 application was made from the members of Trinity Church for leave to organize as an independent congregation. It was accordingly resolved that Trinity Church within the bounds of St. John's Parish (entry 192) be permitted to duly organize. However, although permitted to organize as within the bounds of St. John's Parish, Trinity continued for several more years to be served by the rector of St. James'. The parishioners met on June 28, 1860 and at this meeting an organization was effected and the first vestry elected. The congregation was received into union with the Convention on May 28, 1862. On July 1, 1866 by action of the vestry and congregation of St. James', a separation was effected between St. James' and Trinity, and the rector of St. James' no longer officiated at Trinity. Repairs and improvements were made in 1889 and in 1934 a new altar, chancel furnishings and extensive interior decorations improved the church. Church is Norman Gothic in style; built of local stone; Norman style belfry tower with one bell; eight new stained glass windows dedicated in 1937, all of which are in memory of former

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try records dating August 1832-May 1850; 1 Vol. of register, May 1835-1858 (including vestry minutes 1853-58 at back; list of rectors); 1 Vol. of treasurer's accounts, 1846-48. Because of the fragile condition of these records, Rev. Mr. Browne copied all three volumes into one book and also added an index and a great deal of historical data which he had found regarding St. John's Church. He made two copies, an original and a carbon. When Rev. Mr. Browne resigned, he left the three original volumes at the church; their present location, however, is not known. Of the two copies of these original records made by Rev. Mr. Browne, one (the carbon) is in safe-keeping in Havre de Grace while the other (the "fair" typed copy) is still in Rev. Mr. Browne's possession at Frostburg.

vestrymen; old stained glass window over altar.

First rector (also rector of St. James'): Rev. George McElhiney, D.D., 1820-29, ordained in 1820 by Bishop Kemp.

Rectory, a two-story building, is located one-quarter mile west of church; it is not used at present, since the rector of Sherwood Church (entry 225) conducts the services at Trinity. A cemetery surrounds the church. Started about the time the church was built, it contains the graves of many persons prominent in the vicinity.

Vestry records: 1 Vol., April 1861-April 1920 (containing minutes; history and origin of church). 1 Vol., May 1920—. In care of registrar, Gordon M. F. Stick, Glenarm.

Register: 1 Vol., June 1878-June 1935 (including history), in care of Eugene W. Weakley, Swan Shoe Co., Aiken Street and Curtain Avenue, Baltimore. 1 Vol., June 1935—, in care of rector, Rev. Guy E. Kagey, Cockeysville.

Record of services: 1 Vol., 1929—, in care of rector.

Records previous to 1860 may be in St. James' Parish records.

206. PARISH OF THE HOLY TRINITY, 1843, Carroll, Baltimore and Howard Counties.

By the Convention of 1843 the Parish of the Holy Trinity was set up as an independent parish out of St. Thomas' Parish (entry 194) with the following metes and bounds:

"Beginning at Hamilton's Ford on the Patapsco Falls, and running with the public road to the Liberty road, up the Liberty road to the Deer Park road, across the North Branch of the Patapsco to Nicodemus' Mill road, up said road to the old dividing line between Baltimore and Frederick counties - down said line to the line of Anne Arundel county and down with the Patapsco Falls to the place of beginning." (Journal, 1843, pp. 43, 44)

In 1847 part of Queen Caroline Parish (entry 101) was added to the Parish of the Holy Trinity. (Journal, 1847, p. 93)

207. HOLY TRINITY CHURCH, 1771-1924, Eldersburg, Carroll County. (DEFUNCT)

Because of the great distance to St. Thomas' Church, Garrison Forest (entry 195), it was determined by the parishioners residing in and about Eldersburg to build a church at Eldersburg. Corner stone for the church

was laid March 8, 1771; on this same date a deed was executed by which John Welsh conveyed two acres of land for the church to Able Brown, Robert Tivis, Edward Dorsey and John Elder.[1] Building was shortly thereafter completed, the work being promoted by the Browns, Warfields, Dorseys, Cockeys and Gists of this section. Within the next fifty years, a restlessness in religious life led to the establishment of the Methodists and Baptists at Eldersburg; Holy Trinity Church was neglected by its surrounding population and was permitted to fall into a state of desolate decay. For a time the building was employed as a school; in 1806 the vestry of St. Thomas', Garrison Forest, agreed to let the Baptists use the building; and still later it was used as a stable and shed for cattle.

In 1848, George Frazier Warfield and his wife, Rebecca, residing on their estate, Groveland, near Sykesville and lamenting the ruinous condition of Holy Trinity Church, began steps for the reopening of the building. A petition was presented to the Convention of 1843 requesting permission to organize as an independent parish. Permission was accordingly given and the Parish of the Holy Trinity was set up. First vestry was elected June 17, 1843 and Holy Trinity Church was consecrated October 31, 1848 by Bishop Whittingham. The church continued in a strong and prosperous state until about 1870 when it began to suffer of neglect due to the growing importance of its chapel of ease, St. Barnabas' (entry 208), and due to the location of its rectory at Sykesville instead of at Eldersburg. The number of services at St. Barnabas' Chapel increased while the number at Holy Trinity gradually declined. In 1924 Holy Trinity Church became defunct, all of its congregation having died or removed from the neighborhood. The building is still standing but it is in a ruinous condition.

First settled clergyman: Rev. David Hillhouse Buel, 1842-December 1847, educated at General Theological Seminary, New York; ordained by Bishop Whittingham in 1842.

See: Rev. J. B. Purcell, Holy Trinity Parish, Baltimore, Carroll and Howard Counties, written March 8, 1892, 8 pages, copy at MdBD. John Thomas Scharf, History of Western Maryland, II, p. 879. Md. Churchman, May 1934, p. 2.

Vestry records: 1 Vol., 1843-1924 (including copy of deed of consecration; yearly financial reports made by rector to vestry; lapses in records from 1852-64, 1866-68, 1915-16), kept at MdBD.

Register: 1 Vol., 1869-1901 (containing alphabetical list of families; baptisms 1870-99; confirmations 1871-99; communicants 1880-98; marriages 1872-97; burials 1869-1901), kept at MdBD.

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1. The original deed signed by John Welsh is kept at MdBD.

Towson - St. Barnabas' Chapel

Financial records: 1 Vol., 1892-1913 (containing Easter Monday reports of rector and finance committee 1892-1901; subscriptions to rector's salary 1906-7; parish receipts and expenses 1906-13; subscriptions 1910-11), kept at MdBD.

208. ST. BARNABAS' CHAPEL, 1850, Sykesville, Howard County.

During the latter part of Rev. David Hillhouse Buel's incumbency at Holy Trinity Church, steps were taken to build at Sykesville a chapel for the many English operatives of the cotton mills owned by James Sykes. Miss Susanna Warfield was largely responsible for this movement. Services were held in the old hotel at Sykesville prior to the erection of the chapel, the corner stone of which was laid June 11, 1850. On October 26, 1850 James Sykes, Thomas Morris and others deeded to the vestry of Holy Trinity Church for the chapel site a parcel of land lying in the village of Sykesville, it being part of a tract known as Progress. Chapel was completed and consecrated December 11, 1851 by Bishop Whittingham. With the closing of the cotton mills in 1857, many of the congregation removed from Sykesville, but through the efforts of Miss Susanna Warfield, the chapel continued in a prosperous condition. Although the mother church, Holy Trinity, was closed in 1924, St. Barnabas' still continues to function. It is a square stone building covered with ivy; wood belfry with one bell; white wood trim; rectangular windows; large chancel window, "The Good Shepherd."

First rector (rector of Holy Trinity Church): Rev. Samuel Chalmers Davis, October 1848-1851, ordained in 1837 by Bishop Benjamin Tredwell Onderdonk of New York.

See: Rev. J. B. Purcell, Holy Trinity Parish, Baltimore, Carroll and Howard Counties, written March 8, 1892, 8 pages, copy at MdBD. Ellicott City Times, May 12, 1938. Sykesville Herald, May 7, 1936, p. 8.

St. Barnabas' cemetery is located at the rear of the chapel. It consists of about twenty-five graves.

Vestry records: 1 Vol., April 1925--, in care of secretary, Thomas Henry Welling, Sykesville.

Register: 1 Vol., 1902-30 (containing index; list of rectors; communicants 1903-28; confirmations 1904-30; marriages 1903-29 with lapse 1922-28; baptisms and burials 1902-30; list of families), kept at MdBD. 1 Vol., 1930--, in care of rector, Rev. Samuel C. W. Fleming, Sykesville.

Financial records: 1 Vol., March 1913--, in care of secretary, Thomas Henry Welling, Sykesville.

Towson - St. Luke's Chapel;
Parish of the Ascension;
Church of the Ascension

209. ST. LUKE'S CHAPEL, 1890-about 1930, Harrisonville, Baltimore County. (DEFUNCT)

In the parochial report of Reisterstown Parish (entry 229) for 1871, Rev. Arthur J. Rich, rector, stated that since February 1, 1871 a service had been held once monthly in the Odd Fellows' Hall at Harrisonville on the Liberty Turnpike. These services seem to have continued to be held there until 1890. In July of that year a lot of about an acre, located one mile northwest of Harrisonville and near the North Branch of the Patapsco, was deeded by James W. Offutt and John S. Miller to trustees to be held for a church. An effort was at once made to raise the money necessary to build a chapel. Work was begun September 25th and the first service was held in the new frame building, named St. Luke's Chapel, on Christmas Day 1890. In his parochial report for 1896, the rector of Holy Trinity Parish stated that under instruction from the Bishop he had taken charge of St. Luke's Chapel on October 18, 1895, it being within the limits of said parish. The chapel continued in existence until about 1930, being listed in the Convention Journals under Holy Trinity Parish. In the Journal of 1931 no parochial report was printed and the chapel was listed as closed. On February 24, 1931 Bishop Helfenstein as President of the Convention of the Diocese of Maryland signed a deed conveying the property at Harrisonville from the Convention to John R. Ruff and Mary G. Ruff, his wife.

210. PARISH OF THE ASCENSION, 1844, Carroll County.

In the Convention which met in May 1844, part of All Saints' Parish, Frederick County (entry 135) and part of St. Thomas' Parish, Baltimore County (entry 194), were taken to form the new Parish of the Ascension. The metes and bounds of the new parish were defined as follows:

"Beginning at the northeast of Carroll County, and following the Pennsylvania line until it strikes the Monocacy, thence down that line, and following the dividing line of Frederick and Carroll Counties to the old dividing line of Frederick and Baltimore Counties, thence northwardly up said old dividing line to the Nicodemus Road; thence running down said road to the dividing line of Baltimore and Carroll Counties, and thence up said line to the place of beginning." (Journal, 1844, p. 47)

211. CHURCH OF THE ASCENSION, 1844, Court Street, Westminster, Carroll County.

Towson - Church of the Ascension

There is some evidence that an Anglican church building stood on Washington Road about one-half mile from Westminster during the Revolutionary War period, but from that time until 1842 no Protestant Episcopal services were held and all trace of the building disappeared. Largely through the efforts of the Van Bibber family of Avondale, services were begun in 1842 in the old Union Meeting House, a building located within the grounds of Westminster Cemetery and shared by the Protestant denominations of the town. The first Episcopal service held there was conducted by Rev. Charles C. Austin of St. Thomas' Parish (entry 194). About this same time, Rev. David Hillhouse Buel, rector of Holy Trinity Parish (entry 206), made a trip to Westminster and at once became interested in the work there. For the next two years, 1843 to 1844, Rev. Mr. Buel conducted afternoon and evening services at the Union Meeting House whenever he could spare time from his duties at Holy Trinity. The first meeting to consider building a church was held at the Van Bibber home in the spring of 1844. On June 19, 1844 a meeting was held at the courthouse for the organization and incorporation of the congregation. Present site was purchased that same year from Isaac Shriver and his wife, Polly, and corner stone of the present church was laid August 27, 1844. The building was consecrated by Bishop Whittingham on Ascension Day, May 21, 1846. Building is of greenish stone; steep roof culminating at front in plain belfry with unenclosed bell; elongated Gothic windows; three lancet elongated Gothic window over altar; tomb altar; stone wall enclosing front and one side of church property.

First settled clergyman: Rev. David Hillhouse Buel, 1842-December 1847, educated at General Theological Seminary, New York; ordained by Bishop Whittingham in 1842.

See: William P. Maulsby, "Jubilee Celebration Commemorating Semi-Centennial of Ascension Parish," reprinted from Westminster Democratic Advocate, 1894.

In 1875, the vestry resolved to purchase the lot fronting on Church Street directly opposite the church for a rectory and a Sunday School building. Rectory was begun October 1879 and completed in June 1880; it was sold at some time between 1905 and 1920. A chapel and Sunday School building was begun in June 1876 and completed and dedicated the following September for use in general parish purposes. In 1880 Rev. J. Stewart Smith began to hold services in the chapel for the Negroes of the congregation, and this practice continued for some years. In 1920 this building, having ceased to be used as a chapel, was converted into a rectory. Parish hall, built of concrete blocks, was erected in 1930 on the lot adjacent to the church. Cemetery is located at the rear of the church; it contains about fifty graves, many of which are those of the Van Bibber family.

For some time Ascension Parish was the abode of the Holy Cross Order.

Towson - St. Mark's Chapel

A large building, located diagonally across from the church, was donated for the use of the Holy Cross by Miss Lucretia Van Bibber. About 1903 property on the Hudson River was deeded to the Order and consequently it removed from Westminster. In 1918 the Holy Cross house was sold to James H. Allender by the vestry of the Church of the Ascension.

Vestry records: 1 Vol., 1843-64 (including oaths of vestrymen; finances 1844-64). 1 Vol., 1842-1916 (containing vestry minutes 1869-1916; list of rectors; list of members 1845-70; copy of parish bounds; vestry oaths; duplicate list of baptisms 1842-57; duplicate list of marriages and burials 1845-59; copy of history by Rev. J. Stewart Smith, 1882; copy of Semi-Centennial pamphlet; list of wardens and vestrymen 1862-84; list of donations to church and to St. Mark's Chapel). 1 Vol., 1916-36 (including copy of by-laws; vestry oaths; financial statements), typed. 1 Vol., 1936--, loose-leaf.

Register: 1 Vol., 1842-1904 (containing partial record of services 1852-70; baptisms 1842-1903; Bishops' visitations and confirmations 1843-1904; communicants 1843-97; marriages and burials 1845-1904; partial list of collections for church and St. Mark's Chapel 1848-63). 1 Vol., 1905-38 (containing index; list of rectors; communicants, baptisms, confirmations, marriages, burials and families 1905-38).

Record of services: records 1852-70 included in volume 1 of register. 1 Vol., 1881-94. 1 Vol., 1897-1904 (including rough list of families and communicants). 1 Vol., 1904-17. 1 Vol., 1917-June 1938 (with lapses 1920-24 and only a brief summary of services from April 1930-June 1938).

Financial records: 1 Vol., 1884-97 (containing subscriptions to rector's salary). 1 Vol., 1876-79. 1 Vol., 1882-83. 1 Vol., 1884-98. 1 Vol., 1883-97. 1 Vol., 1914-16.

All records are in care of registrar, Dr. George S. Wills, Westminster.

212. ST. MARK'S CHAPEL, 1856-79, Uniontown, Carroll County. (DEFUNCT)

In 1856 a congregation was organized at Uniontown under the supervision of Rev. Oliver S. Prescott, then rector of Church of the Ascension. Lot was given by Henry Riael and his wife on August 13, 1858, and a wooden chapel was built thereon during the following year. First service in the chapel was held November 27, 1859 and the building was consecrated June 26, 1862 by Bishop Whittingham. About 1875 this congregation disbanded, and in 1879 the vestry of Church of the Ascension determined to sell the building in order to help finance its new rectory.

See: Westminster Democratic Advocate, February 12, 1937, p. 2.

Towson - St. Timothy's Church;
St. Mary's Church

Records: included in records of Church of the Ascension.

213. ST. TIMOTHY'S CHURCH, 1844, 150 Ingleside Avenue, Catonsville, Baltimore County.

Charter for this church was drawn May 22, 1844 and recorded May 25, 1844 (Chattel Record, Liber T.K. 69, p. 47). Congregation was admitted into union with the Convention May 29, 1844 and corner stone for the church building was laid September 11, 1844 by Bishop Whittingham. The land upon which the building stands was donated by John Glenn, Judge of the United States District Court in Maryland. Church was consecrated June 5, 1851 by Bishop Whittingham. Enlargements and improvements were made in 1857. It is Gothic in style; built of stone; cruciform plan; tower with belfry and amplified Westminster chimes; clock; marble tablet on north wall commemorating John Glenn whose tomb, situated on the front lawn of the church, is marked by a marble shaft and cross.

First settled clergyman: Rev. Libertus Van Bokkelen, 1844-71, educated in Germany; ordained in New York by Bishop Benjamin Tredwell Onderdonk.

Church property consists of about four acres of land on which are located, in addition to the church, a frame rectory and a stone parish hall and Sunday School chapel erected in 1867.

Vestry records: 1 Vol., 1909— (including financial statements), typed sheets pasted into book, in care of registrar, William Feast, 305 Beechfield Avenue. Records prior to 1909 lost.

Register: 2 Vols., 1846-94, kept in safe in church. 1 Vol., 1894—, in care of rector, Rev. William W. Shearer, at rectory.

Financial records: statements made monthly by treasurer, typed and filed at 305 Beechfield Avenue.

214. ST. MARY'S CHURCH, 1848, Emmorton, Harford County.

Permission for the organization of this congregation was given by the Convention in 1848, and on October 4th of that year a meeting was held at Abingdon to effect an organization. The ground at Emmorton was given by Miss Rachael Wilson and the bulk of the money needed for construction was supplied by Mrs. William Frederic Barnard, sister-in-law of Rev. William F. Brand, the first rector. The present building was started in 1849 and shortly after its completion, on March 25, 1851, it was consecrated

by Bishop Whittingham. The congregation was received into union with the Convention in May 1851. The church is early English Tudor Chapel style; built of rough quarry stone; ivy and creeper vines partly cover church; steep slate roof; seats 150; windows selected by Rev. Dr. Brand, purchased from Butterfield of England, show sequence in the life of Christ from the Nativity to the Ascension and fittingly picture St. Mary in each; sanctuary walls and floor and chancel floor inlaid in mosaics; paintings hanging on walls of sanctuary done by Rev. Dr. Johannes A. Oertel and presented to Rev. Dr. Brand on occasion of the fiftieth anniversary of his ordination to the Priesthood; hand carved eagle lectern of oak; tomb altar of fossil marble with six pillars of green serpentine marble, first-used products of a nearby quarry.

First settled clergyman: Rev. Dr. William Francis Brand, 1849-1907, studied law at University of Virginia; graduated in 1842 from General Theological Seminary, New York; received his S. T. D. from Racine College, Wisconsin, in 1884; ordained deacon September 25, 1842 by Bishop Benjamin Tredwell Onderdonk of New York; ordained priest March 3, 1844 by Bishop Whittingham.

A new rectory, a stone building built 1938-39, is located near the church.

Situated at the rear of the church is the burial ground. Here at the east end of the church is buried Rev. Dr. William Francis Brand, 1814-1907. Likewise another rector of St. Mary's who served from 1910 to 1932, Rev. Dr. William Albert Crawford Frost, is buried in the churchyard.

Vestry records: 1 Vol., 1848— (no vestry meetings 1857-88), in care of registrar, Lewis J. Williams, Bel Air.

Register: 1 Vol., 1850— (containing handwritten history; baptisms, communicants and marriages 1851—; deaths 1850—; confirmations 1853—), in care of rector, Rev. George MacNamara, at church.

Financial records: 1 Vol., 1848—, in care of treasurer, Wakeman Munnikhuysen, Bel Air.

215. CHURCH OF THE HOLY COMMUNION, c. 1851-54, Griffith's Mount (about three miles west of Reisterstown), Baltimore County. (DEFUNCT)

A petition from Richard Norris and others asking leave to organize a new congregation in St. Thomas' Parish, Baltimore County (entry 194) was received in the Convention of 1851 and permission for same was granted. In his report on The Hannah More Academy (entry 250) for 1853, Rev. Arthur

J. Rich noted that on Griffith's Mount in accordance with leave granted in 1851, a free parochial day school and Sunday School had been formed and an appropriate chapel school built by one individual. Gothic in style with "windows filled with stained and enamelled glass," the building was constructed to serve as a schoolhouse during the week and as a chapel on Sundays until a church could be built. The building was dedicated by Bishop Henry J. Whitehouse of Illinois on June 1, 1853 and was used for the next eight months. On February 8, 1854 it took fire accidentally and was entirely consumed. To the Convention of 1855 Rev. Mr. Rich reported that on Griffith's Mount a church had been incorporated under name of Church of the Holy Communion and a lot presented by a member of the vestry, part of which was set aside for a burying ground and consecrated December 12, 1854. While services continued for some years to be held at Griffith's Mount, especially during the summer months, and while there were hopes of building a church there, no material or permanent result was produced.

216. WESTERN RUN PARISH, 1854, Baltimore County.

The congregation of St. John's Church-in-the-Valley, within the limits of St. Thomas' Parish (entry 194) made application to the Convention in 1852 to be set off as a separate parish. Application was granted and the new parish was accordingly established in 1854 with the following metes and bounds:

"Beginning at a point where the turnpike leading from Reisterstown to Westminster crosses the western line of the county, running with said turnpike south eastwardly to the 17th milestone, thence southwardly, with a line parallel with the road through Reisterstown till it intersects a lane leading from the brick kilns to the turnpike south of the town--thence eastward, by a direct line, to the Ridge Meeting-house on the Falls road--thence northwardly, with said road to Shawan--thence with a straight line to the northeastern boundary of Dr. Lewis Griffith's farm--thence due west, to the Black Rock road--and thence north-westerly with said road to the county line--then with the county line to the place of beginning, be, and the same is hereby made a separate parish, to be known as the Parish of the Western Run . . ." (Journal, 1854, pp. 36, 37)

217. ST. JOHN'S CHURCH, 1816, Butler and Piney Grove Roads, Worthington Valley, Baltimore County.

Services were first held in 1800 by Rev. John Coleman in a schoolhouse which stood opposite the present church on the land of Charles

Walker. It is a common local understanding that there was a church of some sort (probably frame) here in 1806 although no documentary evidence of this can be found. On June 3, 1816 the corner stone for a new stone church building "in Baltimore County, near Reisterstown" was laid by Bishop Kemp and shortly after its completion-on November 13, 1818-Bishop Kemp also officiated at its consecration. The building was situated on two acres of land obtained from Charles Walker. First vestry was elected May 22, 1820 and in June of that year the charter of incorporation was duly agreed upon. Articles of association were drawn at a meeting held March 27, 1826 and were recorded May 13th of that year (Chattel Record, Liber W.G. 34, p. 430). The congregation applied for admission into union with the Convention in 1829 and was duly received.

On Christmas Day 1867 the church building was destroyed by fire. Corner stone for a new church was laid August 17, 1869 and the building was completed shortly thereafter. This church was built on the site and partially on the foundation of its predecessor. Consecration service was held October 16, 1873 by Bishop Pinkney. This church building was thoroughly renovated in 1928, all expense being defrayed by C. Wilbur Miller. On June 10, 1928 the formal dedication of this thoroughly renovated present church took place. It is Gothic in style; built of limestone with dressed granite finishings; steeple with one bell; altar of Italian marble; memorial window in right side of chancel in memory of Charles K. and Louisa T. Harrison; four other memorial windows in nave; tablet erected 1931 in vestibule "To the Glory of Christ and in memory of those members of the Worthington, Conrad, and Lehr families of Montmorency who were among the founders and friends of this church this tablet is erected A. D. 1931."

First rector (also served alternately at St. Thomas', Garrison Forest, entry 195): Rev. Joseph Jackson, 1818-19, ordained deacon 1794 by Bishop Claggett. Second rector (rector of St. Thomas' 1820-49; also served for some years at St. John's): Rev. Charles C. Austin, 1820-1834 (?), ordained by Bishop Kemp in 1819.

See: Md. Churchman, June 1908.

Church property containing five acres includes a three-story local stone rectory and a cemetery. Cemetery, consisting of about one-half acre, was originally the burial ground for the Worthington family, and Samuel Worthington gave this land for the church cemetery. There are four sections enclosed by iron fences-one for the John Johns family; the second for the Worthington, Conrad, and Hood families; the third for the Griffiths; and the fourth for the Johnson, Orrick, and Gill families. An endowment fund for the cemetery was started by the Worthingtons.

Interesting to note is the fact that the Rt. Rev. Charles C. Grafton, Bishop of Fond du Lac, Wisconsin 1889 to 1912, once served as an assistant in Western Run Parish.

Towson - Montrose Chapel;
Trinity Church

Vestry records: 1 Vol., May 1820-1891 (containing vestry minutes May 1820-1891; qualifications of vestrymen; vestry oaths; duties of churchwardens; few records of baptisms and marriages 1821; few financial records), kept at MdBD. 1 Vol., 1928—, in care of registrar, C. Wilbur Miller, Shawan. Records 1891-1928 either lost or not regularly kept.

Register: 1 Vol., 1847— (containing entries 1847-1920 rewritten from old register; records continued to date), in care of rector, Rev. Robert C. Kell, at rectory.

Record of services: 1 Vol., February 1937—, kept at church.

1 Vol., 1810-92 (handwritten copy—containing establishment of parish 1854; establishment of Reisterstown Parish 1870, entry 229; list of rectors; births and baptisms 1810-31; baptisms 1848-90; marriages 1821-40, 1848-91; confirmations 1846-91; burials 1848-92; communicants 1848-90; notes made by Rev. Ethan Allen, one-time rector, as they appear to have been gathered from various sources, especially the registers of St. Thomas'; record of parish matters 1878-92; list of books presented to parish in 1879 by the Bishop White Parish Library Association of Philadelphia; subscription list for building church in 1816; subscription list for furnishing church; lists of vestrymen, wardens and registrars), kept at MdHi.

218. MONTROSE CHAPEL, near Hanover turnpike about three miles north of Reisterstown, Baltimore County. (DEFUNCT - NEVER OFFICIALLY CONNECTED WITH THE DIOCESE)

In 1854-55 Franklin Anderson of Rosemont erected on his estate at his own expense a beautiful stone chapel complete with tower and bell. The building was located about three miles north of Reisterstown and about five miles west of St. John's Church-in-the-Valley within the limits of Western Run Parish. It was built by Mr. Anderson for the use of the Episcopalians of this vicinity. Mr. Anderson employed Rev. John Atkinson as the first minister with the consent of St. John's rector. In his will Franklin Anderson devised that Montrose Chapel and the lot whereon it had been erected should be held by his wife, Elizabeth Anderson, and her heirs forever in trust subject to be used as an Episcopal place of worship; the chapel was to be kept in repair by Elizabeth Anderson. The building was always retained as private property belonging to the Anderson estate and consequently never officially connected with the Diocese. It is no longer in use as an Episcopal place of worship.

219. TRINITY CHURCH, 1858, Allegheny Avenue, Towson, Baltimore County.

Towson - Trinity Church

In 1839 a chapel (still standing and located on what is now the Goucher College property) was erected at "Towsontown" on a lot donated by Henry B. Chew, and it was named Epsom Chapel; its purpose was to serve as a community church for the Protestant residents of Towson. The Board of Trustees for this chapel, however, had great difficulty in procuring any but Methodist clergymen, and consequently the chapel was used almost solely for Methodist services. In 1856 a petition from parties resident in "Towsontown" for leave to organize a new Episcopal congregation was presented to the Convention of the Maryland Diocese of the Protestant Episcopal Church; leave was granted May 29, 1856. That same year the lot upon which the church was later built was donated by Enos Smedley and in 1857 building operations were started.

The first Episcopal clergyman to conduct services at Towson was Rev. Charles Ridgely Howard who in 1857 started to hold services in Epsom Chapel. In 1858 Rev. John Francis Hoff began his ministrations in Towson alternating with Rev. Mr. Howard. Constitution of Trinity Church was approved by its congregation July 7, 1858 and was acknowledged before the Baltimore County Court on May 31, 1859. Congregation was received into union with the Convention May 25, 1859. About this time the Episcopalians withdrew from Epsom Chapel and until the completion of their church building, held their services in the Odd Fellows' Hall. Church was dedicated on Ascension Day, May 30, 1860. It was consecrated by Bishop Paret October 13, 1885. Seven years after its consecration, the church was enlarged at which time the basic style of a cruciform church was established. Church is Romanesque in style; built of limestone; cruciform plan; octagonal tower; bell; pews, rafters and other woodwork of walnut; chancel in memory of Rev. William Henry Harrison Powers who is buried beneath the altar.

First settled clergyman: Rev. John Francis Hoff, D.D., July 1858-December 1881, attended Dickinson College 1827-29; Yale University 1829; University of Pennsylvania 1831-33; Virginia Theological Seminary 1833-35; graduated from General Theological Seminary 1836.

See: Dr. Jackson Piper, History of Trinity Church, mimeographed sketch compiled 1899, 90 pages, copy at MdBD. Trinity Church 1839-1939, 12 pages, copy at MdBD.

In 1868 the vestry purchased additional ground on both sides of the church. The lot adjoining the enlarged church site was purchased in 1873 and a chapel or parish house erected 1875-76. Rectory, built on site adjoining the chapel lot, was erected 1882-83 and completed October 1883.

Vestry records: 1 Vol., July 1858-November 1898 (including copy of articles of association; vestry oaths). 1 Vol., April 1899-April 1918

(including financial records). 3 Vols., May 1918-December 1927 (including financial records), loose-leaf. Kept in safe in church. Records 1928— (including financial records), loose-leaf, in care of registrar, Edward F. Hart, 102 Allegheny Avenue, Towson.

Register: 1 Vol., 1859-91 (containing history; families; baptisms, marriages and burials 1859-91; confirmations 1860-91). 1 Vol., 1882-1912 (containing list of families; baptisms 1882-1912; confirmations and marriages 1883-1910; burials 1882-1910; list of communicants; records 1882-91 copied from volume 1 of register). Kept in safe in church. 1 Vol., 1910-20 (containing baptisms and marriages 1910-20; confirmations 1911-19; communicants; burials 1910-19). 1 Vol., 1920— (containing baptisms, confirmations, communicants and burials 1920—; marriages 1920-30). 1 Vol. of marriages, 1930—. In care of rector, Rev. Henry B. Lee, at rectory.

220. CHAPEL OF THE HOLY COMFORTER, 1882, Bellona and Seminary Avenues, Lutherville, Baltimore County.

In August 1881 Protestant Episcopal services were held for the first time in Lutherville, the Episcopalians of this section having formerly attended Trinity Church, Towson. Rev. William Henry Harrison Powers, rector of Trinity Church 1882-1917, began holding services in Lutherville in July 1882. These services were held in the Landon House dining room during the winter months and during the summer in the Town Hall. A building fund was started and on June 21, 1888 ground was broken for the erection of a chapel. Building was completed by September 1888 when the first service was conducted. It was consecrated September 19, 1889 by Bishop Paret. It is a Gothic style frame building painted gray; belfry with one bell; several stained glass windows one of which is a memorial to Rev. William H. H. Powers.

First rector (rector of Trinity Church): Rev. William Henry Harrison Powers, June 1882-August 1917, educated at Virginia Theological Seminary.

See: Dr. Jackson Piper, History of Trinity Church, mimeographed sketch compiled 1899, 90 pages, copy at MdBD.

Register: 1 Vol., January 1920—, in care of Rev. Henry B. Lee, Towson. All records prior to 1920 included in Trinity Church records.

221. DEER CREEK PARISH, 1858, Harford County.

A petition was presented in 1851 from sundry persons residing in St.

George's Parish (entry 190) for leave to organize a new parish. Permission was given and in 1858 a petition was presented from the new parish--Deer Creek Parish--for admission into union with the Convention. The parish was set up by the Convention as follows:

"Whereas at the Annual Convention in the year 1851, on the petition of sundry parishioners of St. George's Parish, Harford, leave was granted to organize a new Parish: and whereas, in pursuance, a new Parish has been organized within the bounds hereinafter set-forth: and whereas the Vestries of St. George's and Havre de Grace Parishes (entry 208), respectively, have assented to the erection of the said Parish and the bounds aforesaid: Therefore, Be it Enacted by the Convention of the Protestant Episcopal Church in Maryland, that all that part of St. George's Parish, Harford, which lies north of the old Port-Deposit-Bridge Road leading from Churchville to Belair, be and the same is hereby constituted a separate Parish, by the name and style of Deer Creek Parish, Harford County . . . May 26, 1858." (Journal, 1859, p. 107)

222. GRACE MEMORIAL CHURCH, 1872, Darlington, Harford County.

On June 12, 1843 a meeting was held under the auspices of Rev. Robert Piggot in the Darlington Academy for the purpose of electing trustees and drawing a constitution for a proposed new church at Darlington - to be known as Emmanuel Church. The trustees appeared before justices June 17th and proceedings of the meeting held June 12th were recorded June 20, 1843 (Harford County Land Records, Liber H.D. 28, p. 177). The reason for attempting to build at Darlington was the fact that no place of worship had existed in this neighborhood (set up in 1858 as Deer Creek Parish) since 1800 when the Trappe church (entry 196) had ceased to be used and had fallen into a state of decay. Although strong efforts were made, no church was erected at Darlington at this time since the people living near Trappe wished a new church erected there.

The interest at Darlington continued to grow, however, and services were held at intervals in the Darlington Academy building. In 1858 Deer Creek Parish was set up and the only church building within its bounds was St. James' Chapel, Trappe, which it was not thought fit to deem the parish church. Although Rev. Edward A. Colburn had resigned his charge as rector of St. James' Chapel in order to assume the rectorship of Churchville Parish (entry 226), in November 1871 he resumed services at the Trappe and likewise encouraged the movement for making Darlington the center of the work for Deer Creek Parish by continuing the services in the Darlington Academy. The ground upon which the rectory at Darlington now stands was given as a church site in 1872 by Philip W. Silver and a frame church called Grace Chapel was built there during the same year. Services were removed from the Academy

and held in the new church on October 27, 1872. This new congregation at Darlington was received into union with the Convention in May 1874.

On Easter Sunday 1876, D. C. Wharton Smith of Philadelphia offered to cooperate with the congregation in the erection of a new stone church, the building to stand as a memorial to his father, Milton Smith. Site adjoining the original church site was provided by gift from John Quarles and his sister, Frances Quarles. Corner stone of the present church was laid October 4, 1876 and first services were held in the completed building on June 17, 1877. Because of Mr. Smith's generous offer, the name of the church was changed from Grace Chapel to Grace Memorial Church. This new church became the parish church of Deer Creek Parish. It was consecrated October 5, 1882 by Bishop Pinkney. It is Gothic in style; built of soapstone; unenclosed belfry with bell; slate roof; buttresses; seats 300; granite interior with wood paneling; oak paneling in sanctuary and chancel; bronze tablet bearing the inscription "To the glory of God and as a tribute to the memory of his faithful servant, Milton Smith, a vestryman of this parish at his death, 27th November 1851"; large three-paneled window in memory of children of Milton and Sarah Lloyd Smith; separate baptistry in alcove; pulpit in memory of D. C. Wharton Smith; oak pews.

First rector (also rector of Church of the Holy Trinity near Churchville, entry 227): Rev. Edward A. Colburn, 1871-81, educated at Baltimore City College 1839-40; Mr. Hoyt's School 1841-42; College Point, Long Island 1844-46; College of St. James 1846-53. First settled clergyman: Rev. Edward Worrell Wroth, 1881-92, educated at Virginia Theological Seminary; ordained deacon 1875, priest 1876.

Rectory, a frame building, is located on site of the first church. Parish house, a stucco building, is located on the church property.

Vestry records: 1 Vol., 1843 (containing minutes of meeting June 12, 1843; constitution of the proposed Emmanuel Church). 1 Vol., April 1886-March 1901. Kept at MdBD. 1 Vol., May 1923-April 1935, loose-leaf. 1 Vol., June 1935—, loose-leaf. In care of registrar, Robert Brand, Jr., Darlington.

Register: 1 Vol., 1856-90 (containing history; list of parishioners 1861-68; baptisms 1856-90; marriages 1858-88; confirmations and burials 1858-89; communicants 1861-88; finances 1860-69). 1 Vol., 1858-1928 (containing list of families; baptisms 1878-1928; confirmations, marriages and burials 1881-1928; communicants 1858-1928; partial account of offerings; handwritten history of church). Kept at MdBD. 1 Vol., 1928— (containing communicants, burials and marriages 1928—; baptisms 1929—; confirmations 1928—), in care of registrar.

Record of services: 1 Vol., 1934—, in care of registrar.

Financial records: 1 Vol., 1886-1931, in care of registrar. 1 Vol., 1931—, in care of treasurer, Richard F. Taylor, Darlington.

223. CHURCH OF THE ASCENSION, 1877, Scarboro, Harford County.

As early as 1873 services were conducted occasionally at the Union Cross Roads Schoolhouse in Scarboro. When the new stone church given by D. C. Wharton Smith was erected at Darlington in 1876-77, the original frame church was dismantled and reerected at Scarboro. It was consecrated as Church of the Ascension by Bishop Pinkney on October 6, 1882, the day following the consecration of Grace Memorial Church. It is a frame building; belfry at front with one bell; seats 100.

First rector (rector of Church of the Holy Trinity, entry 227, and of Grace Memorial Church): Rev. Edward A. Colburn, 1873-81, educated at Baltimore City College 1839-40; Mr. Hoyt's School 1841-42; College Point, Long Island 1844-46; College of St. James 1846-53.

Records: included in records of Grace Memorial Church.

224. SHERWOOD PARISH, 1859, Baltimore County.

By the Convention of 1859 Sherwood Parish was established with the following metes and bounds:

". . . the Territory heretofore portion of St. James' and St. Thomas' Parishes, Baltimore County, (entries 197 and 194) and contained within the following metes and bounds, viz: Beginning on the Falls-road at the Ridge Meeting-house, now the southeastern boundary of the Parish of the Western Run (entry 216); thence running on the line of said road northwardly to Shawan; thence in a straight line to the northeast corner of Dr. Lewis Griffith's farm, now the north-eastern boundary of the Parish of the Western Run; thence in a straight line to the Friends' Meeting house; thence with the County-road northwardly to Piney Run; thence with the County-road eastwardly to the York Turnpike, between the 17th and 18th milestones; thence southwardly with the York turnpike to the point where the County-road, leading from Sparks' Switch, intersects it; thence eastwardly by said road, until it reaches the Northern Central Railway at Sparks' Switch; thence southwardly by said Railway to a point where the County-road crosses it, at Phoenix Factory; thence south-eastwardly to the old York-road; thence with the old York-road southwardly to its junction with the County-road, at Walter Bosley's dwelling; thence in a straight line to the Falls Road; and thence northwardly to the place of beginning - be and the same is hereby

constituted a separate Parish, by the name and style of Sherwood Parish, Baltimore County." (Journal, 1859, p. 18)

225. SHERWOOD CHURCH, 1835, York and Sherwood Roads, Cockeysville, Baltimore County.

About the year 1830 Mrs. Frances Thwaits Deye Taylor erected a chapel and presented to Dr. John Johns, rector of Christ Church, Baltimore (entry 11) and Dr. John P. K. Henshaw, rector of St. Peter's, Baltimore (entry 14), a deed of trust to same. The original building, named Sherwood Chapel after Mrs. Taylor's estate, was a quaint stone structure located on the hillside above the village on the east side of the York and Baltimore turnpike road. The chapel site consisted of two parcels of land totaling five acres. The deed to the chapel was held by the Rev. Drs. Johns and Henshaw until after the election of the first vestry in April 1835, at which time a true deed to the property was given in the name of the rector and vestry. Articles of association were drawn and approved by the congregation on March 20, 1836 and recorded April 23 of that year (Chattel Record, Liber T.K. 56, p. 17). Congregation was received into union with the Convention in 1836 and the chapel was consecrated by Bishop Stone on August 1, 1836.

At a meeting of the vestry held in March 1880 it was decided to enlarge the church building; accordingly, on August 27th the corner stone for a new marble front was laid. By 1883 the improvements, including a marble tower and a Sunday School room, had been completed. Plans were made for the consecration of the remodeled church in July 1883 but because of the sudden death of Bishop Pinkney, the consecration service was postponed until May 1, 1884 when Rt. Rev. Alfred Magill Randolph, Assistant Bishop of Virginia, officiated. Building is partly of marble and partly of stone stuccoed; Gothic windows; large marble steeple at front with one bell; window over altar representing Baptism and the Holy Communion, in memory of Eleanor Addison Bosley; bronze tablet in memory of "Rt. Rev. William Pinkney . . . Died at Sherwood Parsonage July 4, 1883"; tablet in memory of Rev. Adolphus Thomas Pindell, rector 1876-1916.

First settled clergyman: Rev. John Palmer Robinson, 1835-38, ordained in 1828 by Bishop William White of Pennsylvania.

See: Rev. Guy Edison Kagey, One Hundredth Anniversary of Sherwood Church, Baltimore, Read-Taylor Co., 1930, 95 pages. Sherwood Messenger, published monthly, 1930—.

Church property consists of a stone rectory erected in the early eighteen forties and a cemetery located around the church. In 1930 an endowment fund was started for perpetual care of the burial lots. Deeds

are given to persons upon purchase of lots and the money thus derived is deposited for upkeep and care of the cemetery. A committee composed of the rector, treasurer, registrar and one churchwarden has the oversight of the churchyard. Among interesting monuments are those to Rev. Ira A. Easter, rector 1838-40, and to Cassandra D. Van Pradelles, lost at sea in 1815, a sister of Mrs. Frances Taylor. A school building was erected in 1845 on the church property, but about 1864 it was torn down and re-erected as a wing of the rectory.

Vestry records: 1 Vol., 1835-1916, in care of rector, Rev. Guy E. Kagey, at rectory. 1 Vol., 1916-- (including treasurer's reports), in care of Louis M. Merryman, Sparks.

Register: 1 Vol., 1876-1915. 1 Vol., 1915---. Kept at rectory. Records prior to 1876 not located.

Record of services: 1 Vol., 1929--, kept at rectory.

Sunday School records: included in vestry records.

Cemetery records: 1 Vol., February 1877-- (containing list of persons buried in the cemetery, compiled February 1877; rough plat of churchyard), in care of Harry C. Haile, Cockeysville.

226. CHURCHVILLE PARISH, 1869, Harford County.

In 1867 Rev. Edward A. Colburn presented to the Convention a petition for the organization of Churchville Parish and this petition was accordingly granted. Application for admission of Churchville Parish into union with the Convention was made in 1869 and the parish was admitted that same year.

Although it is customary to publish the bounds for a new parish in the Convention Journals, this was not done for Churchville Parish;[1] however in 1887 the vestry asked for an extension of the bounds of said parish, and this request was granted. The bounds were henceforth to be as follows:

"Beginning at Level P. O. (formerly Hopewell X-Roads), thence by the road northwestwardly to Welmore Hopkins Corner, thence by the road northward to the top of Windmill Hill, thence by the straight road to the road at Priestford Bridge, thence by Deer Creek to the mouth of Thomas's Run and following said run till it crosses the public road at Thomas's Run P. O., thence by that road southwestwardly to Dopens Corner, thence by the road running southwestwardly to Winchester's Corner about two miles to Patter-

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1. At the back of the register there is a statement of the bounds of Churchville Parish as carved out of St. George's Parish (entry 190), Havre de Grace Parish (entry 203) and Deer Creek Parish (entry 221) -- repeated and signed by the rector and vestry of each of these parishes.

son's Bridge over Bynum's Run near the saw-mill, thence by the road running eastwardly past Ranger's Lodge about two miles to the Churchville and Bush Road, thence northwardly by said road about two and a third miles to the junction of the public road between the lands of Richard Webster and Patrick Callahan two and a half miles from Churchville, thence through the fields to the crossing on the Churchville and Perrymansville road two and a half miles from Churchville, thence by the road to the crossing on the Churchville and Aberdeen road three miles from Churchville, thence by the same road to the Centreville crossing, thence by the right-hand road to the Churchville and Havre de Grace road five miles from the latter place, thence through the fields to Mathers' store on the Rock Run road, and by that road to the place of beginning." (Journal, 1887, p. 22)

227. CHURCH OF THE HOLY TRINITY, 1867, Paradise Road between Aberdeen and Churchville, Harford County.

Dr. David Harlan, Medical Director of the Navy, gave the land for this church and made himself personally responsible for the building of the church together with a rectory and schoolhouse. The first church, a frame building, was erected in 1867 and was opened for services on July 7, 1867. Consecration service was held on May 16, 1872 by Bishop Whittingham. The original building was destined for a short existence, for on December 23, 1877 it was destroyed by fire. Services were held in Hanson's Hall, one-quarter mile distant, until a new church could be erected. Corner stone was laid May 21, 1878 and by December 23rd of that year, the church - the present building - was ready for occupancy. It was consecrated January 9, 1879 by Bishop Pinkney. Building is pure Gothic in style; built of native stone; partly covered with ivy; slate roof; buttresses; Gothic elongated windows; open belfry with one bell; pulpit and chancel furnishings in memory of first rector.

First settled clergyman: Rev. Edward A. Colburn, 1867-1903, educated at Baltimore City College 1839-40; Mr. Hoyt's School 1841-42; College Point, Long Island 1844-46; College of St. James 1846-53.

A church cemetery, started at the time when the church was founded, is located off to one side of the church. Bishop Pinkney consecrated this burial ground on October 3, 1876. The cemetery is partly enclosed by an iron fence and it is kept in fine condition. Buried here is Rev. Edward A. Colburn, first rector of Holy Trinity, born July 20, 1830 and died April 28, 1907.

Vestry records: 1 Vol., 1869-1923 (including brief history of

church published in Harford Democrat, April 1908). 1 Vol., 1923—. In care of registrar, W. Beatty Harlan, Churchville.

Register: 1 Vol., November 1868-July 1908. 1 Vol., July 1908—. In care of rector, Rev. George W. Thomas, Aberdeen.

Cemetery records: map of cemetery drawn August 1897, kept in church vestibule.

228. EMMANUEL CHURCH, 1869, Broadway, Bel Air, Harford County.

The Rev. Robert J. Kuling, called to the rectorship of Christ Church, Rock Spring (entry 202), in January 1863, lived in Bel Air and started to hold services there—first in the courthouse and later in the old White Church (formerly a Presbyterian church - see forthcoming Inventory of Presbyterian Church Archives in Maryland - and now the Masonic Lodge). Later, services were transferred to the old Academy Building. During Rev. William A. Snowden's rectorship at Christ Church, permission was given by the Convention for the formation of a new congregation to be known as Emmanuel Church, Harford County. Constitution was drawn March 30, 1869 and the congregation was admitted into union with the Convention on May 27th of that year. The church building was erected in 1869 on land given by Dr. and Mrs. William Munnikhuysen, and was consecrated by Bishop Pinkney on August 8, 1879. On July 15, 1887 the connection which had existed up to this time between Emmanuel Church and Christ Church was severed. On July 9, 1895 Bishop Paret gave his consent to the congregation to take down their consecrated church and erect a new one on the site. The present church was erected 1895-96, the corner stone being laid May 7, 1896. Consecration service was held October 9, 1927. Church is of Norman Gothic country style architecture; built of stone; trimmed and buttressed with Port Deposit granite; tower completed several years after church was built; one memorial window to Priscilla Stump Griffith and John L. Griffith; second memorial window to Amanda Wylie Hopkins and John Thomas Chew Hopkins.

First rector: Rev. James Brown Craighill, January 1880-October 1890, attended Virginia Theological Seminary; ordained deacon 1868, priest 1869 by Bishop John Johns of Virginia.

See: Md. Churchman, November 1927, p. 2. Bel Air Aegis, May 8, 1896, p. 2; July 12, 1918, pp. 3, 4.

Parish house, a frame building, was erected 1930. A stone rectory was built 1936.

Vestry records: 1 Vol., 1908-18. 1 Vol., 1918-25 (including treasurer's reports). In care of rector, Rev. Michael J. Kippenbrock, Bel Air.

1 Vol., 1925--, typed, in care of registrar, Dr. Armfield Van Bibber, Bel Air.

Register: 3 Vols., 1879--, in care of rector.

Financial records: 1 Vol., 1888-90 (treasurer's reports). 1 Vol., 1905-14. In care of rector. 1 Vol., September 1935--, in care of treasurer, Charles Michael, Bel Air.

Subscription records: 7 paper back books used in getting subscriptions to build church (each having name of canvasser on front, name and amount of each subscriber), in care of rector.

229. REISTERSTOWN PARISH, 1870, Baltimore County.

A petition was presented to the Convention of 1870 by certain persons for leave to organize a new parish within the limits of the parishes of St. Thomas (entry 194) and Western Run (entry 216). Act was passed May 27, 1870 setting up Reisterstown Parish with the following metes and bounds:

"Beginning at Timber Grove Station, on the Western Maryland Railroad, and following the said Railroad till it crosses the County Road leading to Worthington Valley; and thence, by a straight line, to a point where the Westminster Turnpike crosses the Patapsco Falls; and thence, following said Patapsco Falls, to the Liberty Turnpike; and thence, by a straight line, to the place of beginning, (and containing parts of the present limits of the Parish of St. Thomas, Baltimore county, and of the Western Run Parish, Baltimore County) . . ." (Journal, 1870, p. 24)

On June 1, 1871 Reisterstown Parish was admitted into union with the Convention. In 1886 the Convention gave permission to Reisterstown Parish for an extension of its boundaries. (See Journal, 1886, p. 24)

230. ALL SAINTS' CHURCH, 1882, Chatsworth Avenue, Reisterstown, Baltimore County.

As early as 1867 services were held in the Odd Fellows' Hall, Reisterstown, by Rev. Arthur John Rich, as a mission point of St. Michael's Chapel (entry 231). Because there was not sufficient room at St. Michael's for the parishioners of this section, it was determined to build a new church at Reisterstown. In 1882 the vestry of St. Michael's purchased ten acres of land in Reisterstown, and by 1883 the larger portion of this land had been laid off as a churchyard with ample space left in the center for the parish church. A chapel was immediately built at Bond Avenue and opened for use on Easter Day 1883. It was called All Saints' Chapel. In

1890 William Keyser offered to build as a memorial to his mother, Mrs. Elizabeth Wyman Keyser, a stone church on the avenue leading from Reisterstown to Glyndon. The new church was built on a lot of about two acres and it was consecrated by Bishop Paret on October 29, 1891. It is Gothic in style; built of local stone; red tile roof; small steeple; chimes; corner stone reads "November 1, 1890"; separate stone belfry with bell located about fifty feet from church.

First rector (rector of St. Michael's): Rev. Arthur John Rich, M.D., 1867-July 1893, educated at General Theological Seminary, New York; ordained deacon by Bishop Whittingham in 1852.

A parish house and frame rectory are also located on the church lot. The cemetery which surrounded the original chapel, Bond and Chatsworth Avenues, Reisterstown, is still maintained. It includes the original lot of ten acres and employs a caretaker.

Vestry records: 3 Vols., July 1854—, in care of registrar, Paul Goodwin, Reisterstown.

Register: 1 Vol., 1894— (containing baptisms, confirmations, marriages, members and deaths), in care of rector, Rev. Samuel S. Johnston, at church study.

Financial records: 20 Vols., 1886—, in care of treasurer, Ira L. Wales, 115 Central Avenue, Glyndon.

Sunday School records: no permanent records kept.

231. ST. MICHAEL'S CHAPEL, 1853, Reisterstown Road, Reisterstown, Baltimore County.

For many years, the girls of The Hannah More Academy (entry 250) were accustomed to attend St. Thomas' Church, Garrison Forest (entry 195). Because of the distance, Rev. Arthur John Rich, chaplain of the school, in 1853 notified St. Thomas' vestry that he intended to apply to the Convention of 1853 for permission to build a church on the grounds of the academy. Petition was presented and granted May 27, 1853. Corner stone of the present chapel was laid September 29, 1853 by Rev. Ethan Allen, and the chapel was consecrated July 13 of the following year by Bishop Whittingham. The congregation was received into union with the Convention May 31, 1855. The church served not only as a school chapel but also as the parish church for the residents of this section; however, with the building of All Saints' Church, All Saints' became the parish church and St. Michael's a chapel, both being served by one rector and vestry. St. Michael's fell into a bad state of disrepair, but in 1928 it was restored and enlarged by the Hannah More Alumnae. It was reconsecrated April 13, 1929. It is a Gothic style

frame building; leaded glass windows; chancel, reading desk, reed organ and baptismal font all memorials.

First settled clergyman: Rev. Arthur John Rich, M.D., 1852-July 1893, educated at General Theological Seminary, New York; ordained deacon by Bishop Whittingham in 1852.

Records: see records of All Saints' Church.

232. CHURCH OF ST. MARY, 1873, Franklintown Road, adjoining Lorraine Cemetery, Franklintown, Baltimore County.

In the early part of 1872, Rev. William A. Coale, assistant priest at St. Luke's (entry 29), began to hold services in the hotel at Franklintown. William Prescott Webb and his wife gave a lot of ground for a church building, and on April 15, 1873 the corner stone was laid for a wooden church to be called "The Church of St. Mary the Virgin." It was opened for divine services on September 25th of the same year. Vestry was incorporated November 5, 1873 and charter was recorded April 16, 1874 (Baltimore County Charter Record, Liber J.B. 1, p. 8). Congregation was admitted into union in May 1875. In 1878 the vestry determined to change the name of the church to "Church of St. Mary" and permission to do this was granted. Church was consecrated March 25, 1886 by Bishop Paret. It is Gothic in style; frame building on a stone foundation; belfry; peal of bells in memory of Mary Calwell; baptismal font in memory of George Prescott Webb, 1886; brass candlesticks given by Armstead M. Webb in memory of his brother, Rev. William Rollins Webb, rector at St. Mary's for more than thirty years.

First rector (assistant priest at St. Luke's): Rev. William Alexander Coale, 1872-75, ordained deacon in 1867 by Bishop Whittingham.

Vestry records: 1 Vol., 1873-1924 (including financial reports). 1 Vol., 1924-39 (including financial reports). 1 Vol., June 1939— (including financial reports), loose-leaf.
Register: 1 Vol., 1872—.
All records in care of registrar, Armstead M. Webb, at his office, 215 St. Paul Place, Baltimore.

233. GRACE CHAPEL, 1873, Hickory, Harford County.

Corner stone for this chapel at Hickory was laid in 1872 and the

building was probably completed during the following year. In March 1874 Jacob Minnick and wife conveyed to Thomas Allibone, John B. Wysong and Joshua Wann the lot of ground at Hickory on which the chapel stood; these gentlemen were designated as trustees until a vestry could be duly elected and organized (Harford County Land Records, Liber A.L.J. 30, p. 1). The property was conveyed to the vestry on July 30, 1874 (Harford County Land Records, Liber A.L.J. 30, p. 421). The chapel was consecrated August 7, 1879 by Bishop Pinkney. It is a red brick building; small square belfry at apex of roof with one bell; shutters on windows; stone over entrance bearing inscription "Grace Chapel built A.D. 1873"; tablet in memory of Caroline Johnson Preston, "Active in physical construction and spiritual maintenance of work at Grace Chapel"; round window over altar depicting the dove of peace; other windows of plain glass.

First rector (also rector of Christ Church, Rock Spring, entry 202): Rev. William E. Snowden, 1873-74.

Register: 1 Vol., 1916--, in care of priest-in-charge, Rev. J. Edmund Thompson, Forest Hill. Many of the early records are included in the records of Emmanuel Church, Bel Air (entry 228); some few records may also be included in those of Christ Church, Rock Spring.

234. ST. MARK'S CHURCH-ON-THE-HILL, 1875, Reisterstown Road, Pikesville, Baltimore County.

Inception of this work is found in the Sunday School started by Mrs. Louise T. Haxall Harrison for the children of her neighborhood. A congregation was assembled, and on May 27, 1875 the Convention gave permission for its formal organization as an independent congregation within the limits of St. Thomas' Parish (entry 194). On Christmas Day 1875, Charles K. Harrison presented his wife with a small wooden church which had formerly been used by the Presbyterians (?). Congregation was received into union with the Convention in June 1877. A small chancel was added to the church about 1877-78, and the building was consecrated by Bishop Paret on June 16, 1887. Articles of incorporation were approved by the congregation July 1st of that year.

The original church continued in use until the present church was erected. Corner stone was laid September 25, 1927 and the church was dedicated on Easter Day, April 8, 1928 by Bishop Murray. It is English Gothic in style; built of native stone dedicated as a memorial to the first rector, Rev. Richard Whittingham; belfry and bell; bronze tablet in church lobby commemorating Rev. Richard Whittingham; the following dedication appears on a large stone tablature outside the east end--"To the Glory of

God, Creator, Redeemer and Strengthener. To the Honor of the Blessed Mark, Evangelist and Martyr. To the Faithful, who in this place their sins have confessed, and gone their way forgiven - 1927."

First settled clergyman: Rev. Richard Whittingham, October 1876-1889, attended General Theological Seminary; ordained deacon by Bishop Samuel Allen McCoskry of Michigan; ordained priest in 1848 by Bishop Whittingham.

See: Md. Churchman, June 1922, p. 9; June 1927, p. 2; May 1936, p. 5. Sunday bulletins, 1930--, kept in rectory.

Church property, consisting of about three acres, includes a two-story frame rectory, built during the rectorship of Rev. Richard Whittingham and later moved and remodeled, and a stone parish house erected in 1922.

Vestry records: 1 Vol., July 1889-May 1922 (including copy of articles of incorporation; financial reports; historical sketch). 6 packages, May 1922-September 1936 (including correspondence; insurance and financial records), loose-leaf typed sheets, tied together. Kept at MdBD. Current vestry records, May 1936-- (including finances and correspondence), in care of registrar, Isaac C. Lycett, Owings Mills.

Register: 1 Vol., 1876-1906 (containing families 1877-86, 1893; baptisms 1876-1906; confirmations and communicants 1877-1905; marriages 1878-1906; burials 1879-1906; special offerings 1876-79), kept at MdBD. 1 Vol., 1906--, in care of rector, Rev. Roger A. Walke, at rectory.

Financial records: all financial papers 1936--, in care of treasurer, George M. Shriver, Jr., Pikesville. All separate financial records prior to 1936 destroyed by fire.

Correspondence: 1 envelope, 1927-30 (containing letters, chiefly regarding finances), kept at MdBD.

235. ST. CLEMENT'S CHAPEL, 1877-1909, Philadelphia Road, near Rosedale, Baltimore County. (DEFUNCT)

The Committee on Missions in its report to the Convention of 1877 stated that in the northern belt of Baltimore, the rector of St. Thomas' Church, Homestead (entry 38), Rev. David D. Van Antwerp, had opened a small mission under name of St. Clement's on the Philadelphia turnpike; it mentioned that an eligible lot had been acquired and that as soon as a few hundred dollars could be raised, work on the proposed chapel would be started. On August 24, 1877 Assistant Bishop Pinkney laid the corner stone of St. Clement's Chapel, and on May 23rd of the following year he

officiated at its consecration. In May 1892 a separation of St. Thomas' and St. Clement's was deemed advisable. During the spring of 1894 a frame Sunday School building was erected, and during the summer and fall of 1895, the church building was painted and placed on a brick foundation. In the early years of the twentieth century, services were discontinued at the chapel, all those interested having left the neighborhood and a foreign population having taken their place. On April 20, 1909 Bishop Paret authorized one of the clergy to take possession and care of the chapel, to dispose of its organ, etc., since the chapel had been abandoned for services. Consent of the Standing Committee to the sale or alienation of the chapel was received by Bishop Paret May 4, 1909. On July 2nd of that year Bishop Paret executed a deed transferring the lot on which St. Clement's stood to Mrs. William Renshaw and the chapel itself seems also to have been disposed of.

First missionary (also rector at St. Thomas', Homestead, and missionary at St. Andrew's Chapel, Five Mile Hill, entry 47): Rev. David D. Van Antwerp, 1877-85.

1 Vol., 1891-1907 (containing families May 1892; communicants May 1892-October 1895; baptisms October 1892-November 1895; confirmations June 1894-October 1895; marriages June-December 1894; burials February-March 1895;-included in this register are records of St. Andrew's Chapel, Five Mile Hill, and of St. Matthias' Church, entry 77), kept at MdBD.

236. CHURCH OF THE HOLY APOSTLES, 1884, Arbutus Avenue, Halethorpe, Baltimore County.

Land was donated on Sulphur Spring Road, Arbutus, by Mrs. Oregon Benson and a frame building erected thereon in 1884. This congregation was listed for the first time in the Convention Journal of 1886 and was named Sulphur Spring Mission. From 1884 to 1912 the building was located in Arbutus, but in October 1912, the building was torn down and rebuilt with additions and improvements on a lot donated for the purpose at Halethorpe, about one mile from the former site. At this time the name was changed to Church of the Holy Apostles. Church was consecrated by Bishop Murray on June 29, 1919. It is a Gothic style frame building; wood shingles on sides; concrete block basement; belfry with one bell.

First missionary: Rev. Martin Luther Poffenberger, 1888-90, received B.A. 1880, M.A. 1885 from Roanoke College, Salem, Virginia; ordained deacon 1886, priest 1888 by Bishop Paret. First priest-in-charge (rector of All Saints', Baltimore, entry 42): Rev. Edward Worrell Wroth, 1892-1923, attended Virginia Theological Seminary; ordained deacon 1875, priest 1876.

Towson - Immanuel Parish;
Immanuel Church

Advisory Board records: No records 1884-1906 located. Records 1906-37 included in financial records. 1 Vol., 1937—, in care of registrar, Edward P. Wooten, 9 Linden Avenue, Arbutus.

Register: 1 Vol., 1884—, in care of priest-in-charge, Rev. Henry Pindell Manning, 1932 West Fayette Street, Baltimore.

Financial records: 3 Vols., 1906-37, kept in chapel. 1 Vol., 1937—, in care of treasurer, Charles Schanfelter, 4308 Kensington Road, Kensington.

Sunday School records: 1 Vol., 1936— (containing attendance, collections, roll, birthdays), loose-leaf. 1 Vol., 1936— (containing minutes), loose-leaf, typed. In care of secretary, John C. Yeager, North East Avenue, Halethorpe.

237. IMMANUEL PARISH, 1887, Baltimore County.

This parish was set up in 1887 with the following metes and bounds:

"Beginning at Corbetts Station on the Northern Central Railway on the south side of the county road, and running thence east along said county road to Carroll's Run, thence northwardly in a straight line to the intersection of the Phoenix road with the Sweet Air and Paper Mill road, thence northwardly along said Phoenix road to the northeast corner of the farm of W. A. Schumacher, thence along northern boundary of said farm to the Gunpowder Falls, thence north following the Gunpowder Falls to Sparks Switch, and thence (following in reverse order the boundaries of Sherwood Parish, entry 224) by county road to the York turnpike, thence north following the York turnpike to the county road between the seventeenth and eighteenth milestone, thence westwardly along said county road to Piney Run, thence southwardly along county road to the Friends Meeting House, thence west in a straight line to the northeast corner of Dr. Lewis Griffith's farm (now the northeast boundary of the parish of "Western Run," entry 216), thence (leaving the boundaries of Sherwood Parish) northwardly in a straight line to Mount Carmel, thence eastwardly to the York turnpike at Thomas May's farm, thence southeastwardly in a straight line to the place of beginning." (Journal, 1887, p. 21)

238. IMMANUEL CHURCH, 1872, Glencoe, Baltimore County.

Origin of this church is found in a Sunday School started in the home of Mrs. Mary Sterret Carroll McCulloch at Oldfield in 1869 by Rev. Richard R. Mason, then rector of St. James' Church, My Lady's Manor (entry 198). By 1871 two thousand dollars had been raised for the erection of a mission chapel at Glencoe Station. Among those most active in

building the church were Edward Austen, who had the plans drawn and who gave most of the land; Dr. Philip Austen, who superintended the building; Joseph Mowell, who gave land and stone for the church building; and Henry H. Carroll, Jr., who helped in many ways. Corner stone was laid in 1871 and by August 1872, regular services were being held in the church. Bishop Pinkney with the help of Bishop John Johns of Virginia performed the ceremony of consecration on June 19, 1873. Permission of the Convention for the organization of this congregation was given 1875 and first vestry was elected October 14th. Congregation was received into union with the Convention on June 1, 1876. In 1881 a stone building for use of the Sunday School and for other parish purposes was built adjoining the church. Church building is of native stone; small bell; one small Munich window in memory of Caroline A. McCulloch; one large window in memory of Peter Mowell.

First rector (rector of St. James'): Rev. Richard R. Mason, 1869-75; also served 1877-March 1886; educated at Virginia Theological Seminary.

See: Rev. Duncan McCulloch, Immanuel Parish, Baltimore County, Maryland, Historical and Financial Report, 1871-1899, [n. pub., 1899], 8 pages, copy in care of Rev. William C. Roberts, Monkton.

Immanuel Church has a rectory but it is at present not being used, since the rector lives in the rectory of St. James' Church. Immanuel Church also has a cemetery, lot for which (adjoining the church property) was given by Edward Austen in 1884. A large part of the congregation at Immanuel is made up of pupils from the Oldfields School (non-sectarian).

Vestry records: 1 Vol., 1928--.
Register: 1 Vol., 1875-98 (including history of church). 1 Vol., 1899--.
Financials records: reports 1928--.
All records in care of Mrs. Duncan McCulloch, Glencoe.

239. FRAZIER MEMORIAL CHAPEL, 1889-1928, Phoenix, Baltimore County. (DEFUNCT)

Regular services on alternate Sundays were started in a hall at Phoenix in 1886 under charge of Rev. Duncan McCulloch, rector of Immanuel Church. By 1889 a sum large enough to warrant building had been subscribed, and a chapel was accordingly erected. This chapel was made a memorial to Captain John Frazier, five hundred dollars towards the cost having been given by a nephew of Captain Frazier. It was formally opened for worship September 26, 1889 with Bishop Paret presiding. Consecration service was

held September 27, 1914 by Bishop Murray. The chapel continued in use until November 25, 1928 when it was destroyed by fire.

See: Md. Churchman, 1914, p. 12.

Records: included in records of Immanuel Church.

240. HOLY CROSS CHAPEL, 1888, The Rocks, Harford County.

Land at The Rocks was given by John Joshua Street in 1860 for a chapel site, but due to the Civil War, plans for building were disrupted. In 1887-88 a frame building was erected here---to be a chapel under charge of Christ Church, Rock Spring (entry 202); but before services were ever held in the new building, the entire structure was blown down by a windstorm, leaving only the foundation standing. This disaster occurred on March 12, 1888, and the only things saved were the foundation and the pews which had not yet been brought from the railroad station. The present chapel at The Rocks was built on the same foundation as the original. Corner stone was laid June 24, 1888 and the completed building was opened for services December 14th of that same year. It was consecrated November 8, 1900 by Bishop Paret. Building is constructed of granite rock taken from The Rocks of Deer Creek; steep slate roof; steeple; pews are of ash and walnut; approximate size of building twenty-eight by sixty feet.

First rector (rector of Christ Church, Rock Spring): Rev. Henry Tarrant, 1887-89.

Register: 1 Vol., 1888--, in care of priest-in-charge, Rev. J. Edmund Thompson, Forest Hill.

241. CHAPEL OF THE HOLY COMFORTER, 1896-1927, Rossville, Baltimore County. (DEFUNCT)

Foundation for this chapel was laid during March 1896 and the building was completed and freed from debt by November 8th of that year, at which time it was consecrated by Bishop Paret. At the consecration service the Bishop laid upon the altar the deed of donation and the purchase deed of the lot by which the trustees transferred the property to the Convention of the Diocese. The usefulness of this chapel must soon have waned for in April 1911 Bishop Murray had a conference with regard to closing it. On April 16, 1926 the Bishop appointed the Archdeacon of Baltimore to hold service in and remove the sentence of consecration from the

Chapel of the Holy Comforter, and during the year the building was sold. The proceeds were held in the name of the Church Extension Society.

First priest-in-charge: Rev. William B. McPherson, 1896-1903, received B.A. 1892, M.A. 1895 from Hobart College, Geneva, New York; ordained deacon 1893, priest 1896 by Bishop Paret.

No records located.

242. ST. JOHN'S CHAPEL, 1900, Linden Lane, Relay, Baltimore County.

This mission was organized in Relay December 9, 1900 by Rev. John Charles Gray, rector of Grace Church, Elkridge (entry 109). First service was held December 16, 1900. From 1900 to 1907 services were held in Earp's Hall, located over a grocery store on Rolling Road, Relay. Present building was erected and dedicated in 1907, but it was not consecrated until September 11, 1921. St. John's at present is a mission of the Diocese; it has been, however, during the course of its existence a mission of Grace Church, Elkridge, of St. Paul's, Baltimore (entry 3), and of St. Mark's, Baltimore (entry 28). It is an English village style wood-shingled building; stone basement used for Sunday School; belfry and one bell; window over altar, "Christ with chalice," in memory of Sophie Theresa Goetz.

First rector (also rector of Grace Church, Elkridge): Rev. John Charles Gray, 1900-1902, received B.A. 1889 from Princeton College, Princeton, N.J.; ordained deacon 1891, priest 1892 by Bishop Paret.

Advisory Board minutes: 1 Vol., November 1927—, typed and handwritten, loose-leaf, in care of registrar, Howard Diggs, Relay.

Register: 1 Vol., 1908— (containing baptisms, confirmations and marriages 1908—; communicants and burials 1928—; deaths 1913), in care of priest-in-charge, Rev. Charles C. Durkee, Elkridge.

Financial records: 1 Vol., 1928— (containing envelope collections). 3 Vols., 1928— (containing receipts and disbursements). In care of treasurer, Walter Perkins, Relay.

Sunday School records: roll books only.

243. CHAPEL OF THE PRINCE OF PEACE, 1908, Fallston Road, Fallston, Harford County.

Land for this church, consisting of about one and one-half acres, was donated by Theodore Weems Forbes and Elizabeth Forbes, his wife (Harford

Towson - St. David's Chapel

County Land Records, Liber W.S.F. 125, p. 189), and corner stone for this chapel was laid August 29, 1908. It was built for the people of this section who were forced to ride to Bel Air in order to attend services. Church was opened for services for the first time on April 18, 1909, and on December 10th Bishop Murray officiated at the consecration service. Soon after it was built, however, some of its most active members removed from Fallston, thus making the chapel somewhat of a burden to the Diocese. For many years it was under care of Rev. John Yellott, rector of Emmanuel Church, Bel Air (entry 228); since his death, Rev. Louis A. Parker, rector of St. John's, Kingsville (entry 193) has held communion service every 5th Sunday at the chapel. This church is practically for the Forbes family alone, and it is only open in summer when they are in Harford County.

See: Md. Churchman, October 1908, p. 9. Bel Air Aegis, August 28, 1908, p. 3; April 23, 1909, p. 3.

Register: 1 Vol., 1910— (containing only two marriages; two confirmations; two funerals), in care of Rev. Michael J. Kippenbrock, Emmanuel Church, Bel Air.

244. ST. DAVID'S CHAPEL, 1909-37, Creswell, Harford County. (DEFUNCT)

Beginnings of the work at Creswell are to be found in a Sunday School started in 1872 by the Misses Williams of Ranger's Lodge and their brother, George Hawkins Williams. At first the children came to the Williams' home for services, but after a while permission was given to use the small day school building at Creswell. The work was carried on in the schoolhouse for many years and was known as the "Ranger's Lodge Sunday School." The head and principal teacher was at first Miss Martha Williams and her work was continued by her sister, Miss S. May Williams. Occasional church services were held in the schoolhouse by Rev. Dr. William F. Brand, rector of St. Mary's Church, Emmorton (entry 214), under whose pastoral charge the Misses Williams placed their Sunday School. In 1882 a deed to a lot of land on the road leading from Creswell Postoffice to Harford Furnace was given to the Convention by Mr. A. Henry Strasbaugh and his wife; this land was to be held as the site for a chapel building.

Because of ill health, Miss S. May Williams about 1901 requested that Dr. William Glenn who was serving as assistant at St. Mary's take this mission work at Creswell under his care. During the summer of 1904, regular services were begun in the schoolhouse and a building fund was started. By the fall of 1908 sufficient funds had been raised and the corner stone for a chapel was laid November 14, 1908. The building was completed early

in 1909 and first services were held there May 20, 1909. Ceremony of dedication took place on November 24, 1909 with Bishop Murray officiating; the chapel was named St. David's in honor of the patron saint of Wales, the Williams family being of Welsh descent.

Because of its proximity to St. Mary's Church, Emmorton, and because of the small congregation, St. David's Chapel was closed, and in 1937 the building was razed and re-erected as All Souls' Mission, Brooklyn (entry 75). The building was constructed of shingle and weather boards and it stood on the edge of the forest. Dr. William Glenn served here until his resignation in 1910, and although he never became rector of either St. Mary's or St. David's, he was the first Episcopal clergyman to conduct services at St. David's.

See: Md. Churchman, June 1913, pp. 5, 6.

245. CHURCH OF THE GOOD SHEPHERD, 1915, Boyce Avenue and Chelsea Street, Ruxton, Baltimore County.

About 1911, services of the Episcopal Church were for the first time held at Sherwood (now called Riderwood); these services were conducted in a small chapel now used for a private residence. In 1914 Rev. William O. Smith, Jr., became assistant at Trinity Church, Towson (entry 219), and the work at Riderwood was placed under his care. By 1915 sufficient funds had been subscribed to erect a new church. A lot was purchased in Ruxton and corner stone for the present church was laid November 14, 1915 by Bishop Murray. Congregation was admitted into union with the Convention in January 1920. Church is a red brick building; corner stone reads "MCMXV"; small steeple.

First settled clergyman: Rev. William O. Smith, Jr., D.D., 1914—, educated at Baltimore City College; Mt. Vernon College Institute; private theological course; received D.D. 1922 from St. John's College, Annapolis; ordained deacon 1914, priest 1916 by Bishop Murray.

See: Md. Churchman, October 1915, p. 6; November 1930, p. 5.

Parish hall, a red brick building erected in 1930, is located across the street from the church. Rectory, a frame building, is also located across the street from the church.

Vestry records: information not made available to our Survey.
Register: 1 Vol., May 1915—. 1 Vol., 1924—. 1 Vol., 1934—. (All three volumes in current use). In care of rector, Rev. William O. Smith, Jr., D.D., at rectory.
Financial records: 1 Vol., February 1924— (general ledger). Record

of pew rents, April 1923—. Annual record of envelope contributions, 1936—. In care of treasurer, Ralph O. Barnett, Ruxton.

246. ST. MATTHEW'S PARISH, 1916, Baltimore County.

St. Matthew's Parish was set up in 1916 with the following metes and bounds:

"On the north by Humphries Creek, on the south by the Patapsco River, on the east by Welshman's Creek and the present boundary of the Maryland Steel Company's property, on the west by Bear Creek and the Patapsco River.

Be, and the same is hereby constituted a separate Parish, by the name and style of St. Matthew's Parish, Sparrows Point, Baltimore County, Maryland." (Journal, 1916, p. 4)

247. ST. MATTHEW'S CHURCH, 1888, south side of D Street between 8th and 9th, Sparrows Point, Baltimore County.

This congregation was organized in November 1888 and during the following year the present church was erected on land leased from the Bethlehem Steel Company. It was opened for services November 11, 1890 by Bishop Paret. Building was enlarged in 1914. It is a nondescript frame structure with stone basement; cruciform type; belfry with one bell; corner stones read "Erected 1889-Enlarged 1914."

First settled clergyman: Rev. Joseph Fletcher, 1888-91, ordained deacon 1880, priest 1882 by Bishop Pinkney.

Rectory, a two-story frame building, and parish house, a one-story frame building with stone basement, are located adjacent to the church.

Vestry records: 1932— (loose sheets kept in manila folder), typed, in care of registrar, Harry W. Schwartz, Steel Plant Order Department Office.

Register: 1 Vol., 1890-92 (including brief historical sketch). 1 Vol., 1892— (including typed communicant list). In care of rector, Rev. John Raymond Leatherbury, at rectory.

Financial records: 2 Vols., May 1898-December 1914. 2 Vols., May 1898-December 1935 (receipts and disbursements). Kept in church sacristy. 2 Vols., January 1923— (receipts and disbursements), in care of treasurer, J. Howard Lynch, 1016 F Street, Sparrows Point.

Sunday School records: card index.

Towson - St. Simon's
Mission; St. John's Mission

248. ST. SIMON'S MISSION (Negro), 1910-about 1920, Sparrows Point, Baltimore County. (DEFUNCT)

By the Bishop's appointment, Rev. J. J. Clopton, priest-in-charge of St. Matthew's, Sparrows Point, in September 1910 began a mission for the Negroes of Sparrows Point. He secured the public schoolhouse on the north-side where the Negroes reside, and with the help of a young layman, Joseph T. Singewald, conducted services there. Mr. Singewald did not serve very long, but in October 1911 Miss Henrietta Perkins, a colored lay worker, began to assist Rev. Mr. Clopton in this mission work. The mission continued for a number of years but never gained any permanent standing. It is listed in the Convention Journals until 1921 but not after that date.

249. ST. JOHN'S MISSION, 1932-34, Rosemont, Baltimore County. (DEFUNCT)

This mission was first listed in the Journal of 1932 as unorganized and under care of the Bishop. During the year, the Bishop had two conferences with regard to continuing this work, one on October 5th with a committee from Rosemont and the other November 29th with the clergy. St. John's continued to be listed in the Journals until 1935 after which date no mention is made of this mission.

## VIII. CURRENT DIOCESAN INSTITUTIONS

250. **THE HANNAH MORE ACADEMY**, 1834, Reisterstown Road, one mile southeast of Reisterstown, Baltimore County.

About 1828 Mrs. Ann Neilson, impressed by the need for a reformation in the morals in her neighborhood, opened the Locust Grove Seminary as a school for girls in her home just opposite the present site of The Hannah More Academy. By her will, dated March 15, 1832, Mrs. Neilson bequeathed ten thousand dollars for the erection of an academy for girls on three acres of ground given by her for that purpose on the turnpike, one mile southeast of Reisterstown. After her death, January 17, 1834, the trustees appointed by her will—Rev. John Johns, rector of Christ Church, Baltimore (entry 11); Rev. John P. K. Henshaw, rector of St. Peter's Church, Baltimore (entry 14); Rev. Charles C. Austin, rector of St. Thomas', Garrison Forest (entry 195); Clotworthy Birney; and her brothers, Washington and Franklin Van Bibber—met on February 10, 1834 in the vestry room of Christ Church, Baltimore, to carry out her wishes. The academy opened in September 1834 with Mrs. Gertrude Hoyt as superintendent in a two-story brick building with accommodations for fifteen to twenty boarding pupils; it had been renamed The Hannah More Academy. It was incorporated in 1837 (Md. Laws, 1837, Ch. 189). In November 1857 the building was destroyed by fire, and during the period of subsequent construction the school was located at Cherry Hill Farm. From 1832 to 1873 the institute was more or less of a secular nature, but on May 28, 1873 the Convention of the Maryland Diocese accepted and adopted The Hannah More Academy as the Diocesan School for Girls. In 1874 the Convention deemed it expedient to increase the number of the trustees and to make the appointment of additional and successive trustees under control of the Convention. Additional buildings have been added and in 1895 the offer of William Keyser, trustee, to rebuild and refurnish the school was accepted and consequently, great improvements were made and the present Colonial style building erected.

First superintendent: Mrs. Gertrude Hoyt, September 1834-?.

The Hannah More Academy has the distinction of being the first Protestant Episcopal school in the United States to celebrate a centennial and it is highly probable that it is the first Episcopal school established solely for girls.

Religious culture is strictly in accordance with the principles of the Book of Common Prayer (Protestant Episcopal). The chapel, built on the grounds of the Academy in 1854 and named St. Michael's (entry 231) has the distinction of being the oldest building standing on the grounds. It was through the zeal and effort of Dr. Arthur J. Rich, first chaplain of the Academy, that the school received recognition as a religious and edu-

cational power in Maryland.

See: The Hannah More Academy 1832-1932, published by the Academy with the cooperation of the Society of Graduates, Baltimore, Eastern Offset, Inc., 1932, 32 pages.

Records: see entries lx and lxi.

251. ST. JAMES SCHOOL, 1842, six miles southwest of Hagerstown, Washington County.

The foundation of the present St. James School was laid in 1842 as the outcome of a meeting held by Rev. Theodore B. Lyman, rector of St. John's Church, Hagerstown (entry 152) and several gentlemen of his congregation. Bishop Whittingham enthusiastically received their plan - to open a school for the instruction of boys, under the discipline and doctrines of the Protestant Episcopal Church - and sought means to promote it.

"In those days the idea of a church school was entirely new in this country. A modified form of the English system had been tried with great success by Dr. William Augustus Muhlenberg at Flushing, Long Island. To him then did Bishop Whittingham turn for help in establishing his new school, and Dr. Muhlenberg finally consented to give up his chief assistant, the Rev. John Barrett Kerfoot, to be its head."[1] The next step was to obtain a suitable location. Just at this time the "Fountain Rock Manor" in Washington County was offered for sale; it was purchased, and St. James Hall opened there on October 3, 1842 by the Bishop with a solemn service of dedication.

From the first, the growth of the school was steady and continuous. In 1844 the plan of the school was changed and to meet this change, a charter was granted by the State Legislature under title "The College of St. James." Increasing enrollment led to the need for larger accommodations. A wing was first added to the original building, named Claggett Hall in honor of the first Bishop of Maryland, and then other buildings were erected.

In January 1857 the school received a severe blow in the destruction by fire of Kemp Hall which had just been built in 1851-52. Because at this time the school was very inaccessible, plans were made for relocation; a site in Baltimore County on the Northern Central Railway was purchased, plans were drawn, and the buildings begun. The scheme, however, was destined never to materialize for just at this time, the Civil War broke out, and all

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1. "Historical Sketch," in St. James School, a catalog for the year 1938, p. 5.

efforts had to be used to maintain the school at its old site. Even this was impossible! The neighborhood had become a field of battle. Dr. Kerfoot was a Union sympathizer while his students were for the most part Southerners; the result was that only a handful of the boys remained. The second battle of the Gettysburg campaign was to have been fought on the school grounds; the buildings were occupied by pickets of the invading army and they lay midway between the intrenchments and cannons of both armies in the plain of the proposed and fully expected battle. The battle, however, did not take place. At length, Dr. Kerfoot was arrested as a hostage, and St. James was forced to close its doors.

It was not until five years later that the school was reopened. The South was devastated by the War and could no longer afford to send its youth to school, and the South had been St. James' largest patron. At last, in 1869, Bishop Whittingham, prompted by the many inquiries regarding St. James, appointed Mr. Henry Onderdonk as successor to Dr. Kerfoot. Then St. James began to regain its prestige as a grammar school, and during his twenty-six year stay, it maintained a high rank as a preparatory school. A new Kemp Hall was erected and a third story added to Claggett Hall.

In 1896 the name of the school was changed to St. James School. On May 31, 1911 the Convention of the Diocese resolved to establish on the property of St. James School a Diocesan School for Boys as soon as the control and management of all the real and personal property should be placed in the hands of trustees by the requisite legislature of the state. On April 8, 1912 an Act was passed "to amend the charter of the College of St. James, in Washington county, Maryland, so as to authorize and empower the Convention of the Protestant Episcopal Church of the Diocese of Maryland to establish upon the property belonging to the said corporation a Diocesan School for Boys." The management of the affairs of the corporation were vested in a board of nine trustees, seven of whom were required to be residents of Maryland and to be annually elected by the Convention.

In the spring of 1926 a disastrous fire completely destroyed the entire main building. A recess was declared in order that temporary quarters might be constructed to enable the students to complete the scholastic year. Funds for rebuilding the main hall were raised and the present one built on the site of the original building. It was dedicated by Bishop Murray on June 8, 1927. A new wing, named Whittingham Hall, was added in 1930 to this main hall.

First headmaster: Dr. John Barrett Kerfoot, 1842-64.

The school grounds cover thirty-one acres and include a cinder track, tennis courts, baseball and football fields. The buildings are as follows: Claggett Hall, the main hall, a fireproof Colonial style building; Whittingham Hall, adjoining Claggett Hall; Kemp Hall; Coit Hall, the

gymnasium; the Laidlaw Memorial Infirmary; and the chapel (entry 163).

The aim of such a school as St. James was expressed in 1842 by Bishop Whittingham as follows: "these seminaries should occupy a more elevated rank than is usually assigned to academies, without rising to the position of colleges; they should be of an intermediate character; so elementary and at the same time so advanced in their course of studies, as to furnish every facility for a tolerably extensive education, or qualify for one of the higher classes in our most approved colleges." The purpose of the school as expressed in 1939 is as follows: "Although preparation for college is a leading object, the school is prepared to receive young as well as older scholars and to give boys who do not wish to go to college an adequate school education."

See: Rt. Rev. William G. McDowell and other, "Historical Sketch," in St. James School, a catalog for the year 1938, [n. pub.], pp. 5-11.

Records: see entries lxii and lxxviii.

252. CHURCH HOME AND INFIRMARY, 1858, northwest corner of Broadway and Fairmount Avenue, Baltimore.

During the Christmas holidays of 1853-54 the pupils of St. Mary's Hall held a fair which cleared about seven hundred and fifty dollars. The Northwest Mission (entry 43) was at this time being worked by Rev. Edmund B. Tuttle whose labors among the poor of this section were arousing deep interest; Rev. Mr. Tuttle had, however, neither chapel nor shelter for the sick, both of which were needed. With the proceeds of the fair, then, a building on Biddle Street was purchased, fitted up for the use of the Northwest Mission, and named St. Barnabas' Chapel. There was still need of a place where the sick, poor and aged could be cared for. In July 1854 the Bishop named a committee--Rev. Samuel R. Sargeant, rector of St. Mary's Hall, Rev. A. Cleveland Coxe, and Messrs. William Woodward, G. W. Tinges and M. H. Howe--to serve as trustees of a fund to be created to carry out the purpose of providing a refuge for the homeless, aged and sick. Rev. Mr. Tuttle raised a subscription of about two thousand dollars and the ladies of several of the large churches in Baltimore City held a fair which produced more than two thousand dollars. By May 1855 the fund amounted to more than five thousand dollars. It was not felt by the trustees to be wise to undertake the building of a permanent home for the institution at that time, so a building was rented not far from the chapel and opened in October 1855. The ladies of the Baltimore City churches which had sponsored the fair undertook the support and management of the home. At a meeting held in St. Barnabas' Chapel October 13, 1855 it was determined to enlarge the fund, take out a

charter of incorporation and increase the number of trustees. A charter was accordingly obtained in December 1855 under title "The Church Home Society of Baltimore City."

At about this time (1854-56) the Rev. Horace Stringfellow, Jr., rector of St. Andrew's Church (entry 18) was responsible for the establishment of a second institution, similar in purpose to the Church Home. While the chief aim of the Church Home was to provide shelter for single females, orphans and aged persons, this new institution, known as St. Andrew's Infirmary, was designated as "a place of refuge for the destitute sick, and also of quiet religious nursing for sick members of the Church, desirous and able to pay for the advantage." St. Andrew's Infirmary went into operation on St. Matthew's Day (September 21) 1856; it was located at 64 South Exeter Street and its affairs were managed by a few women known as "Deaconesses" who resided in the house and nursed the sick.

It was proposed by Bishop Whittingham that these two institutions be united and this idea was adopted. A committee was appointed in the spring of 1857 to procure a permanent building. Its attention was drawn to the building of the Washington Medical College on Broadway, and in October this property was purchased. Repairs were necessarily made for the building was in a dilapidated condition. In December the charter was amended and the corporation became known as "The Church Home and Infirmary of the City of Baltimore." An agreement was made with the "Deaconesses" and in the early part of 1858, Mrs. Adeline Blanchard Tyler with her staff took charge of the Church Home and Infirmary, the patients having already been transferred to the new building. The Church Home and Infirmary still occupies its site on Broadway, but many additional wings and improvements have been added in the course of the years. It still serves a two-fold purpose--a hospital for the care of the sick and a home for aged women.

First "Deaconess" in charge: Mrs. Adeline Blanchard Tyler, 1858-February 1860.

See: "The Rise and Progress of The Church Home and Infirmary of the City of Baltimore, A.D. 1854-1874," compiled from minutes of the Board of Trustees, Annual Reports and other sources, by one of the original trustees, in Baltimore Church News, January 29-February 12, 1880. Convention Journals, 1855-1859.

Records: see entry lxiii.

253. HOME OF THE ALL SAINTS SISTERS OF THE POOR OF BALTIMORE CITY, INC., 1872, Orange Grove, Catonsville P.O., Baltimore County.

This Sisterhood was founded in London, England, in 1851 by the Rev.

Institutions - Home of the All Saints Sisters of the Poor

W. Ipton Richards, Vicar of All Saints Church, Margaret Street, London, and Harriet Brownlow Byron, first Mother Superior of the Order.

The first foreign mission work of the Order was established in Baltimore, Maryland, in 1872, at the request of the Rev. Joseph Richey, Rector of Mount Calvary Church (entry 20) and with the consent of Bishop Whittingham of the Diocese of Maryland. The first home occupied by the Sisters was located at 85 Preston Street, then called Bolton Terrace. The site is now occupied by the Fifth Regiment Armory. The house was formally blessed on January 22, 1872. The work of the Sisters was not yet organized along definite lines.

In 1872 a committee of ladies headed by Mrs. William T. Osborn undertook to improve the deplorable conditions existing in Bellevue Charity Hospital, New York City. The nursing was done by illiterate women assisted by prisoners from Blackwell Island. The time had come to establish a training school for nurses after the pattern set by Florence Nightingale at St. Thomas' Hospital, London. The difficulty of finding a trained person for the position of Superintendent of Nurses was solved by Sister Helen of All Saints who had trained at University College Hospital, London, and served in the Franco-Prussian War. She was asked to accept the position and continued as Superintendent of Nurses until 1876 when she returned to England.

In 1875 the Sisters rented 847 North Eutaw Street which became their permanent home until the building of the first Convent at 801 North Eutaw Street, 1891. The American branch of the All Saints Community was by this time fully affiliated and made financially independent of the Mother House in England.

In 1918 the Community received from the Country Home for Children, Inc. the gift of a valuable property at Orange Grove, Baltimore County, Maryland, formerly used as a Fresh Air Farm for children. This gift included a large frame house and 17 acres of land. The frame building was occupied as a temporary residence for the Sisters until April 10, 1920 when it was totally destroyed by fire.

The present Convent was begun in 1921, the corner stone being laid June 25th by Bishop Murray. It was consecrated May 4, 1922 by Bishop Murray of the Diocese of Maryland.

The architecture of the building is of the Tudor Gothic period and is constructed of field stone gathered off the place. The Convent Church, with its side chapels and sacristies is at the north end of the building. The altar of carved Indiana limestone is in memory of Mother Frances Helen, the first Superior of the American Congregation. The corner stone has the inscription, "Ad Majorem gloriam Dei Hunc Conventum aedifacerunt Sorores Pauperum Sanctis omnibus dedicatae Anno Domini MCMXXI - Fundamenta ejus in montibus sanctes." At the top of the belfry tower hangs a 300 pound bell with the inscription, "St. Dunstan. O Bless The Lord, All Ye His Elect: Keep A

Day Of Gladness And Give Thanks Unto Him," and on the reverse side "This Bell Contains Fragments Of A Bell Sent From England At The Time Of The Affiliation Of This Community, And Destroyed By Fire In 1920." The cloister, with its beautiful vista of arches, connects the Church with the Convent. Here are the library, waiting rooms and departments of administration, all portraying the austerity of conventual life.

254. ST. MARY'S HOME FOR LITTLE COLORED BOYS, 1876-1939, southeast corner of Presstman and Vincent Streets, Baltimore. (CLOSED IN 1939)

This home was organized in 1876 and during its early years was located at 409 West Biddle Street. In 1907 a building, located on the southeast corner of Presstman and Vincent Streets, was purchased for the Home. This building, a three-story red brick structure surrounded by a brick wall extending to North Gilmor Street, served as the location of the Home until 1939 when it was closed. The All Saints Sisters of the Poor, who had charge, felt that the problem presented by St. Mary's was out of the realm of a Sister's work; they determined to close both St. Mary's and St. Barbara's Homes (entry 255) in order to devote their full time to the work of St. Gabriel's (entry 256).

255. ST. BARBARA'S HOME FOR GIRLS, 1890-1939, Orange Grove, Catonsville P.O., Baltimore County. (CLOSED IN 1939)

The work of St. Barbara's Home (originally known as All Saints Home for Children) started at 847 North Eutaw Street, Baltimore. While waiting for the completion of their new home which faced Linden Avenue at the rear of All Saints Convent, 801 North Eutaw Street, the rector of St. Paul's Church, Baltimore (entry 3) permitted the Sisters to use a property, 2411 North Charles Street, from November 1890 to June 1891. Later a house was rented on Carey Street and finally in 1904 the property at Warwick and Westwood Avenues was purchased by the Sisters for the use of the children and the name changed to St. Barbara's Home for Girls. In 1921 Mr. Julian LeRoy White presented to the All Saints Sisters his home at 2400 West North Avenue and St. Barbara's Home was temporarily housed in the old mansion before moving to Orange Grove in 1928 where it remained until 1939. At that time the Sisters determined to close St. Barbara's Home since the building in which it was housed presented no possibilities for remodeling and the Sisters felt that the work carried on did not warrant an appeal for funds to rebuild.

The White property was purchased from the All Saints Sisters by the

City of Baltimore. The school for white handicapped children now occupies the site.

256. ST. GABRIEL'S HOME FOR CONVALESCENT GIRLS, 1916, Orange Grove, Catonsville P.O., Baltimore County.

St. Gabriel's Home for Convalescent Girls is a development of the Fresh Air work begun in 1887 by the Country Home for Children, Inc. The Fresh Air Farm property was deeded to the All Saints Sisters of the Poor in 1916 and convalescent care of children was begun in a small stone and frame building on an adjoining property which was purchased for that purpose. In 1926, through a legacy received from Miss Sydney Price, the Sisters were enabled to erect a building planned to meet the requirements of convalescent care of children. The new home was blessed on Ascension Day 1927. This building, on the property of the All Saints Sisters of the Poor at the end of Hilton Avenue, is of stone and stucco, two stories in height with wide sleeping porches at each end.

There is accommodation for 25 patients who are under the medical supervision of the Harriet Lane Home of Johns Hopkins Hospital.

257. CHASE HOME, 1897, Maryland Avenue, Annapolis, Anne Arundel County.

The lot upon which the Chase Home stands was bought by Edward Lloyd from Samuel Chase, signer of the Declaration of Independence, in July 1771; the foundation for a house had been laid by Mr. Chase in 1768 but the house had not been built. Mr. Lloyd immediately began building operations and the house was erected during the years 1771 to 1773 although the Revolutionary War found it still unfinished in some of its interior adornment. The building remained in the possession of the Lloyd family until 1849 when the Chase family regained possession. In 1886 the house was the possession of Mrs. Hester Ann Chase Ridout, widow of Rev. Samuel Ridout, who for many years had been rector of St. Margaret's Church (entry 98). By her will made May 24, 1886, Mrs. Ridout expressed her desire to bequeath the house as "a home for destitute, aged and infirm women, where they may find a retreat from the vicissitudes of life, to endow the same, as my means will allow, to be called and known as the 'Chase Home.'" Eight trustees were named in her will to receive the property and carry out her wishes. Mrs. Ridout died in December 1888. The trustees named in her will were incorporated in April 1889 in order to carry out her plans with regard to the "Chase Home," but due to legal complications, it was not until the first of January 1897 that the Home was opened, with four inmates. The Chase Home

has continued from that time to fulfill the purpose laid down by Mrs. Ridout. It is under the authority of the Convention of the Diocese of Maryland. Colonial style, the building is three and one-half stories high and is constructed of dark red brick; it is considered an outstanding example of Colonial architecture.

First superintendent: Mrs. John Cailie Harrison, 1896-December 1898.

See: Md. Churchman, May 1900, pp. 42-44; October 1933, pp. 1, 9; April 1937, p. 3.

258. MARYLAND HOME FOR FRIENDLESS COLORED CHILDREN, 1899, off from Neepier's Station, between Catonsville and Ellicott City, Baltimore County.

A few years prior to 1899 there was organized in Baltimore a colored orphanage bearing the name "The Simmons Home"; the chief promoters were members of, or connected with, the Union Baptist Church (see forthcoming Inventory of Negro Church Archives in Maryland). The purchase of a property on Pearl Street was undertaken as a home for the institution. Most of the directors and those supposedly interested in the enterprise after a few years appear to have deserted the cause, leaving uncared for 20 or more helpless Negro children. Foreclosure proceedings were instituted and the property was to be sold at public auction. The matter was then brought to the attention of Rev. Dr. George F. Bragg, Jr., who after several attempts, finally was able to form a corporation in November 1899 with the purpose of caring for these Negro children. The charter was made November 9 and recorded November 11, 1899 under name of the "Maryland Home for Friendless Colored Children of Baltimore City" (Charter Record, Liber R.O. 38, p. 251). A new location, 404 Courtland Street, was secured and the orphans transferred from the old building. In 1906 a property better suited for the purpose was purchased at 1624 Druid Hill Avenue and here the work of the institution was carried on until 1911 when the present property was bought and occupied. In 1917 the Board of Managers decided upon a reorganization of the Board and eight members therefore retired to give place to an equal number of new trustees in order to bring greater financial backing. The orphanage was formally taken over by the Convention in 1920 as an institute of the Diocese.

First matron: Frances Myers, 1899-1911.

The property consists of 32 acres; the buildings include a three-story brick house and a two-story frame house used as dormitories; a frame chapel named St. Augustine's, and a one-story stone building in-

cluding place for trade work, a gymnasium and two class rooms.

See: Rev. George F. Bragg, Jr., D.D., "The Twenty-Fifth Anniversary of the Founding of the Maryland Home for Friendless Colored Children" (published by order of the Board), delivered at celebration November 22, 1924, [n. pub.], 8 pages.

259. HOUSE OF THE HOLY NATIVITY, 1917, 820 N. Eutaw Street, Baltimore.

The Mother House is located at Fond du Lac, Wisconsin. On November 1, 1917 three Sisters of the Holy Nativity came to Mount Calvary Church (entry 20). The present home, a three-story red brick building at 820 North Eutaw Street, was secured for them. The Sisters have since 1917 done parochial mission work at Mount Calvary Church and the Chapel of St. Mary the Virgin (entry 21), taking care of the altars and sanctuaries, preparing persons for the sacraments, and visiting. About 1927 a fourth Sister was added to the Order here in Baltimore.

260. GIRLS' FRIENDLY SOCIETY.

This is an organization for girls sponsored by the Episcopal Church. The rectors are the nominal heads of the organization as it functions in their respective churches and the Bishop serves as the head of the general organization in the Diocese. The Society maintains a Central House at 417 North Charles Street, Baltimore, which serves as a home for girls and women of moderate means, accommodating between 20 and 25, and as the headquarters of the society. It also maintains a Holiday House in Harford County which provides vacations for girls and women at low rates of board.

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# CHRONOLOGICAL TABLE

| DATE | CHURCH | LOCATION |
|---|---|---|
| 1671 | St. George's Church (Spesutia Church) | Perryman |
| 1672 | Christ Church | Port Republic |
| 1684 | Middleham Chapel | Lusby |
| 1692 | All Hallows' Church | South River |
| | All Hallows' Parish (South River Parish) | Anne Arundel County |
| | All Saints' Parish | Calvert County |
| | Christ Church Parish | Calvert County |
| | St. Anne's Parish (Middle Neck Parish) | Anne Arundel County |
| | St. George's Parish | Harford County |
| | St. James' Parish (Herring Creek Parish) | Anne Arundel County |
| | St. John's Parish (Gunpowder and Copley Parish) | Baltimore County |
| | St. Paul's Parish (Patapsco Parish) | Baltimore |
| | Westminster Parish (Broad Neck Parish) | Anne Arundel County |
| 1693 | All Saints' Church | Sunderland |
| | St. Anne's Church | Annapolis |
| | St. John's Church | Kingsville |
| | St. Paul's Church | Baltimore |
| 1695 | St. James' Church | Lothian |
| 1696 | St. Margaret's Church | St. Margaret's |
| 1711 | Christ Church | Guilford |
| 1728 | Queen Caroline Parish | Howard and Anne Arundel Counties |
| 1730 | Severn Chapel | Severn River |
| 1731 | Marley Chapel | Marley Creek |
| 1742 | All Saints' Parish | Frederick County |
| 1745 | St. Thomas' Church | Garrison Forest |
| | St. Thomas' Parish | Baltimore County |
| 1747 | Monocacy Chapel | Bealsville |
| 1749 | Chapel | Red House |
| 1750 | All Saints' Church | Frederick |
| | Antietam Chapel | Conococheague |
| | Chapel | Poplar Spring |
| 1755 | St. James' Church | My Lady's Manor |
| 1761 | St. James' Chapel | Trappe |
| 1762 | Chapel | TL |
| 1771 | Holy Trinity Church | Eldersburg |
| 1777 | St. James' Parish | Baltimore County |
| 1787 | St. John's Church | Hagerstown |
| 1797 | Christ Church | Baltimore |
| 1799 | St. Paul's Girls' School (Benevolent Society) | Baltimore |

(Chronological table)

| DATE | CHURCH | LOCATION |
|---|---|---|
| 1800 | St. Mark's Parish | Frederick and Washington Counties |
| 1802 | St. Peter's Church | Baltimore |
| | Zion Church | Urbana |
| 1803 | Emmanuel Church | Cumberland |
| | Emmanuel Parish | Allegany County |
| 1804 | Zion Parish | Frederick County |
| 1805 | Christ Church | Rock Spring |
| 1806 | St. John's Church | Havre de Grace |
| | St. John's Parish | Washington County |
| | St. Mark's Church | Petersville |
| | Trinity Church | Baltimore (Trinity Street) |
| 1809 | Havre de Grace Parish | Harford County |
| 1816 | St. John's Church | Worthington Valley |
| 1819 | St. Paul's Church | Sharpsburg |
| | Trinity Church | Long Green |
| 1820 | Grace Church | Baltimore (Frederal Hill) |
| 1822 | St. John's Church | Ellicott City |
| 1824 | St. James' First African Church | Baltimore |
| 1833 | Harriott Chapel | Catoctin Furnace |
| 1834 | The Hannah More Academy | Reisterstown |
| 1835 | St. Thomas' Church | Hancock |
| | Sherwood Church | Cockeysville |
| 1837 | St. Andrew's Church | Baltimore (Preston Street) |
| | St. Luke's Chapel | Pleasant Valley |
| 1838 | Church of the Ascension | Baltimore |
| | Episcopal Free School and Orphan House of All Saints' Church | Frederick |
| | St. Stephen's Church | Millersville |
| 1839 | St. Andrew's Church | Clear Spring |
| | St. Peter's Church | Lonaconing |
| 1840 | St. Peter's Church (Elicott's Chapel) | Patuxent Forge |
| 1841 | St. George's Church | Mt. Savage |
| | St. John's Church | Frostburg |
| | St. Paul's Parish | Frederick County |
| 1842 | Chapel of St. James School | Hagerstown |
| | St. James School | Hagerstown |
| | St. Paul's Church | Prince Frederick |
| | St. Paul's Parish | Calvert County |
| | St. Peter's Church | Ellicott City |
| 1843 | Mount Calvary | Baltimore |
| | Parish of the Holy Trinity | Carroll, Baltimore and Howard Counties |

(Chronological table)

| DATE | CHURCH | LOCATION |
|---|---|---|
| 1843 | St. Paul's Church | Point of Rocks |
| | St. Stephen's Church | Baltimore |
| 1844 | Church of Our Saviour (Cranmer Chapel) | Baltimore |
| | Church of the Ascension | Westminster |
| | Church of the Redemption | Baltimore |
| | Parish of the Ascension | Carroll County |
| | St. John's Church | Baltimore (Huntingdon) |
| | St. Timothy's Church | Catonsville |
| 1845 | Grace Church | Elkridge Landing |
| | Severn Parish | Anne Arundel County |
| | Trinity Church | Baltimore (Broadway) |
| 1847 | St. Luke's Church | Baltimore |
| | St. Mark's Church | Baltimore |
| | St. Paul's Church | Eckhart Mines |
| 1848 | St. Mary's Church | Emmorton |
| 1849 | St. Mark's Church | Lappan's Cross Roads |
| | St. Paul's Boys' School | Baltimore |
| 1850 | Grace Church | Baltimore (Park Avenue) |
| | St. Barnabas' Chapel | Sykesville |
| | St. Mark's Chapel | Friendship |
| 1851 | Church of the Holy Communion | Griffith's Mount |
| 1852 | Emmanuel Church | Baltimore |
| 1853 | Chapel of St. James the Less | Owensville |
| | St. Michael's Chapel | Reisterstown |
| 1854 | Montrose Chapel | Reisterstown |
| | Western Run Parish | Baltimore County |
| 1855 | Catoctin Parish | Frederick County |
| | Church of St. John the Baptist | Baltimore |
| | Church of the Redeemer | Baltimore |
| | St. Mary's Church | Baltimore (Hampden) |
| 1856 | St. Mark's Chapel | Uniontown |
| 1857 | St. Bartholomew's Church | Baltimore |
| | Trinity Church | Waterloo |
| 1858 | Church Home and Infirmary | Baltimore |
| | Church of the Holy Innocents | Baltimore |
| | Deer Creek Parish | Harford County |
| | St. Thomas' Church | Baltimore |
| | Trinity Church | Towson |
| 1859 | Deaf Mute Mission | Baltimore |
| | St. Mark's Mission | Hereford |
| | Sherwood Parish | Baltimore County |
| 1860 | All Hallows' Chapel | Davidsonville |

(Chronological table)

| DATE | CHURCH | LOCATION |
|---|---|---|
| 1860 | Christ Church | Owensville |
| | Memorial Church | Baltimore |
| | Mt. Calvary | Glenwood |
| | St. Paul's Chapel | Crownsville |
| 1862 | All Saints' Church | Baltimore |
| 1863 | Free Church of St. Barnabas | Baltimore (Biddle Street) |
| 1867 | Church of the Holy Trinity | Churchville |
| | St. John's Church | Baltimore (Mt. Washington) |
| 1868 | St. Paul's Chapel | Avalon |
| 1869 | Church of the Advent | Baltimore |
| | Churchville Parish | Harford County |
| | Emmanuel Church | Bel Air |
| | St. Peter's Parish | Anne Arundel County |
| | Trinity Parish | Howard and Anne Arundel Counties |
| 1870 | Grace Church | New Market |
| | Reisterstown Parish | Baltimore County |
| | Wyatt Memorial Chapel | Baltimore |
| 1871 | Chapel of the Good Shepherd | Rockland |
| | Church of the Holy Cross | Baltimore |
| | St. Philip's Chapel | Annapolis |
| | Trinity Chapel | Ellicott City |
| 1872 | Church of the Messiah | Baltimore |
| | Grace Memorial Church | Darlington |
| | Home of the All Saints Sisters of the Poor | Catonsville |
| | Immanuel Church | Glencoe |
| | St. Mary's Church | Jessup |
| | St. Matthew's Church | Oakland |
| 1873 | Chapel of St. Mary the Virgin | Baltimore |
| | Chapel of the Good Shepherd | Baltimore |
| | Church of St. Mary | Franklintown |
| | Grace Chapel | Hickory |
| | Howard Chapel | Baltimore |
| | St. Anne's Church | Smithsburg |
| 1874 | Chapel of the Atonement | Baltimore |
| | Chapel of the Holy Evangelists | Baltimore |
| | Chapel of the Nativity (St. Luke's Mission) | Baltimore (Pratt Street) |
| | St. Andrew's Chapel | Baltimore (Old Harford Road) |
| | St. Mark's Church | Highland |
| | St. Matthew's Parish | Garrett County |

(Chronological table)

| DATE | CHURCH | LOCATION |
|---|---|---|
| 1875 | Church of the Holy Trinity | Baltimore |
| | Henshaw Memorial Church | Baltimore |
| | St. George's Church (Whittingham Memorial) | Baltimore (Presstman Street) |
| | St. George's Parish | Allegany County |
| | St. Mark's Church-on-the-Hill | Pikesville |
| 1876 | Church of St. Michael and All Angels | Baltimore |
| | St. Mark's Chapel | Tracy's Landing |
| | St. Mary's Home for Little Colored Boys | Baltimore |
| 1877 | Church of the Ascension | Scarboro |
| | St. Anne's Mission Chapel | Annapolis |
| | St. Clement's Chapel | Rosedale |
| 1878 | St. James' Church | Westernport |
| 1880 | Memorial Church of the Holy Comforter | Baltimore |
| 1882 | All Saints' Church | Reisterstown |
| | Chapel of the Holy Comforter | Lutherville |
| | St. Luke's Chapel | Adamstown |
| 1883 | St. Paul's Church | Poplar Springs |
| 1884 | Church of the Holy Apostles | Halethorpe |
| 1885 | Fell's Point Mission (Christ Church Chapel) | Baltimore |
| 1886 | Anderson Chapel | Swanton |
| 1887 | Immanuel Parish | Baltimore County |
| 1888 | Holy Cross Chapel | The Rocks |
| | St. Matthew's Church | Sparrows Point |
| 1889 | All Saints' Chapel | Annapolis Junction |
| | Epiphany Chapel | Millstone |
| | Frazier Memorial Chapel | Phoenix |
| | Holy Trinity Church (St. Paul's Chapel) | Point of Rocks |
| | Linganore Parish | Frederick and Carroll Counties |
| | St. Peter's Chapel | Solomon's |
| 1890 | Church of the Prince of Peace | Baltimore |
| | Claggett's Chapel for Colored People | St. James' glebe |
| | St. Barbara's Home for Girls | Catonsville |
| | St. James' Church | Mt. Airy |
| | St. Luke's Chapel | Harrisonville |
| 1891 | Holy Cross Chapel | South Cumberland |
| | St. Alban's Chapel | Glen Burnie |
| | St. Barnabas' Memorial Church | Baltimore (Curtis Bay) |
| | St. John's Chapel | Shady Side |
| | St. Katherine's Chapel | Baltimore |
| | St. Thomas' Parish | Washington County |
| 1892 | Church of the Transfiguration | Baltimore |

(Chronological table)

| DATE | CHURCH | LOCATION |
|---|---|---|
| 1892 | Grace Church | Brunswick |
| | St. Philip's Chapel | Cumberland |
| 1893 | St. Alban's Chapel | Alberton |
| 1894 | St. John's Chapel | Walkersville |
| | St. Stephen's Chapel | Thurmont |
| 1896 | Chapel of the Holy Comforter | Rossville |
| | Church of the Epiphany | Baltimore |
| | Holy Cross Parish | Allegany County |
| | St. John's Chapel | Burkittsville |
| | St. John's Parish | Allegany County |
| 1897 | Antietam Parish | Washington County |
| | Chapel of St. Andrew the Fisherman | Mayo |
| | Chase Home | Annapolis |
| 1899 | Chapel of the Guardian Angel | Baltimore |
| | Maryland Home for Friendless Colored Children | Catonsville |
| | St. Luke's Chapel | Eastport |
| 1900 | Chapel of St. Stephen the Martyr | Baltimore |
| | Grace Chapel | Baltimore (Mt. Winans) |
| | St. Clement's Chapel | Indian Spring |
| | St. John's Chapel | Relay |
| | St. Timothy's Chapel | Schleysville |
| 1902 | Chapel of the Redemption and Bishop Paret Memorial Parish House | Baltimore |
| | St. Luke's Chapel | Bayard |
| | St. Paul's Chapel and Guild House | Baltimore |
| 1906 | St. David's Church | Baltimore |
| | St. Philip's Chapel | Baltimore |
| 1907 | St. George's Church | Baltimore (Dundalk) |
| | St. Margaret's Church | Baltimore |
| 1908 | Chapel of the Prince of Peace | Fallston |
| | St. James' Church | Baltimore (Irvington) |
| | St. Matthias' Church | Baltimore |
| 1909 | St. David's Chapel | Creswell |
| 1910 | Chapel of the Nativity | Baltimore (Cedarcroft) |
| | St. Simon's Mission | Sparrows Point |
| 1911 | Cathedral of the Incarnation (Pro-Cathedral) | Baltimore |
| | Chapel of the Holy Cross | Freeland |
| | Church of the Holy Nativity | Baltimore |
| | St. James' Mission | Ilchester |
| | Trinity Chapel | Baltimore (Ten Hills) |

(Chronological table)

| DATE | CHURCH | LOCATION |
|---|---|---|
| 1912 | Grace and St. Peter's Church | Baltimore |
| | St. Luke's Mission | Williamsport |
| 1913 | Kornerstone Kindergarten | Baltimore |
| | St. James' Chapel | Parkton |
| | St. John's Chapel | Gambrill |
| 1915 | Church of the Good Shepherd | Ruxton |
| 1916 | St. Gabriel's Home for Convalescent Girls | Catonsville |
| | St. Matthew's Parish | Baltimore County |
| 1917 | House of the Holy Nativity | Baltimore |
| 1918 | Epiphany Chapel | Odenton |
| 1920 | St. John's Chapel | Deer Park |
| 1922 | St. Barnabas' Chapel | Frederick |
| 1924 | Church of the Resurrection | Baltimore |
| 1926 | St. Christopher's-by-the-Sea | Gibson Island |
| 1930 | All Souls' Mission | Baltimore |
| | St. Augustine's Chapel | North Linthicum |
| 1931 | Church of the Ascension and Prince of Peace | Baltimore |
| 1932 | St. John's Mission | Rosemont |
| 1933 | Our Father's House | Altamont |

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