

SAINT PAUL'S LUTHERAN CHURCH OF ARCADIA, BALTIMORE COUNTY

GEORGE PRECHTEL

One of the very early, if not one of the earliest German churches in the the eastern part of Maryland was St. Paul's Lutheran Church at what is now Arcadia in the upper part of Baltimore County. It was, in fact, the only church of any denomination in that immediate section of the county. Its recorded history dates back to 1794, but by tradition its beginning is placed about a quarter century earlier.

The early settlements in the northern part of the county and westward in Frederick and Washington counties (the latter then a part of Frederick) were largely German. These settlers belonged, in the main, to that numerous German immigration which set in soon after the opening of the 18th century. They drifted from the border counties of Pennsylvania into northern Maryland, and many of them crossed the Potomac to settle in the Shenandoah Valley of Virginia.

Of this stock and of their descendants and successors were the founders of St. Paul's. They brought with them the deep religious feeling inherent in the German race, no matter of what faith or creed, and therefore felt the need of providing facilities for its symbolical manifestation. Some adhering to the Lutheran, some to the Reformed creed, and neither class being numerous enough to maintain itself independently, the custom, then generally followed, of combining efforts in erecting a building to serve the purposes of both as a place of worship, was adopted.

Prior to this they attended the services of the mother church at Manchester, now in Carroll County (also a union church of Lutheran and Reformed congregations) which was founded about the same time, or very shortly after Zion Lutheran Church of Baltimore. This involved a journey of more than seven miles both ways, either

afoot or on horseback, unless a vehicle devoid of springs was available, over primitive country dirt roads, for the Hanover turnpike was not constructed until about the early part of the last century. A part of the original ante-turnpike Hanover road is still used, diverging from the pike at Woodensburg and, after a distance of more than three miles, rejoining it at Fowblesburg. It is bordered by a branch of the Western Maryland railroad practically this entire distance. This is known as the "Old Road," but smooth, hard surface has replaced the original dirt and mud.

The tradition of an earlier date than the authentic 1794 is not without a more than probable foundation. One of the oldest inhabitants of the locality, Francis Rhinehart, who claimed common ancestry, more or less remote, with the sculptor Rinehart, also from this section of the state and not very distant, often asserted to the writer that he had the statement concerning the traditional, earlier church from some of its members. As he was living before all of the original members had passed away, and being an old-time country schoolmaster, especially interested in historical data and therefore well informed on the past history of the settlement and its early families, the reliability of the statement is highly probable if not certain.

Meager inscriptions on old tombstones in the adjoining churchyard, with name and date still fairly legible, go back to that of E. Poe, 1782. Another greystone slab contained only the rudely carved date, 1771. Whether it was then already a churchyard or only a neighborhood or family burial ground, very frequent throughout this section, is undetermined. There is also a record of baptisms August 31st, 1793, recorded among the later data.

In 1902 Rev. C. Stork Jones, one of the late pastors, published a pamphlet

on the history of the church containing the data pertaining thereto gathered from the old church records and apparently reliable traditions stored in the memories of the older people as well as facts within their own knowledge. In preparing this the writer was of some little assistance, as the earliest entries were mostly in German script with which the author was not sufficiently familiar. The record of the Lutheran congregation has since been unfortunately destroyed in a fire while in possession of the writer, that of the Reformed congregation still exists. The former was the more comprehensive. The pamphlet gives nearly all that is preserved of its contents, practically the essentials, and has been used in the verification of dates and occurrences not coming, primarily, to the knowledge of the writer by observation or from reliable sources.

The first page of the Lutheran record contains the signatures of the male members. They are, with two exceptions, written in German script, some quite creditable, others partly or entirely without capital letters, indicating that the literacy of these fathers was not of a high order, whatever may have been their natural talents or their efficiency as pioneers. The two exceptions, written in very good English or Latin script, were both Lautenschläger.

As originally written, the signatures were: Married—Jacob Algeier, Sr., Ludwig Bäuerle, Johannes Algeier, Johann Peter Schnepf, John Brown, Jacob Oberkugen, Conrath Bäuerle, Michel Homan, George Lautenschläger, Phillip Lautenschläger, Heinrich Gutländer, Frenk Lautenschläger, Elias Rathge, Georg Treuer, Michel Weber, Georg Tänner, Peter Ziegeler, Friedrich Frankfurter, Daniel Helm.

Single—Jacob Allgeier, Jr., Georg Allgeier, Soloman Lautenschläger, Adam Lautenschläger, Adam Bortz.

There are no signatures of females, but their names appear among the communicants of 1794, and in the case of the married were written with the then

customary feminine terminal *-in*, which, as yet is not entirely obsolete, at least in speech. They were:

Barbara Lautenschlägerin, Rosina Barbara Radge, Margaret Treyer, A. Maria Fletter, Maria Barbara Allgeiger, Eva Roth, Maria Catherina Schneider, Anna Catherina Elzrothin, Christina Sturm, Elizabeth Margaret Riebelin, Anna Maria Brownin, Magdalene Brownin, Sarah Hegerin, Margaret Roth, Elizabeth Gettingerin, Christina Radge, Rahel Diehlin, Barbara Hohmanin.

The additional male names:

J. Georg Fletter, Christoph Roth, Daniel Radge, Conrad Bayerle, John Jacob Gutländer also appear on this list.

The first pastor of record was Rev. Johann Daniel Shroeter.

The book contains mainly the dates of birth and baptisms with names of parents and sponsors. Deaths were frequently not recorded. It was exclusively German, except here and there a Latin term, until about 1817. Then there is a hiatus, no entry whatever until 1826, when entries far from perfect, however, were resumed, but thereafter exclusively English. At the latter date the English service was introduced alternating with the German.

The first pastor of the Reformed congregation was Rev. Christoph Kobrecht. Its records do not contain the signatures of its members, although the preface states the intent, and likewise begin in 1794, but, including a hiatus from 1811 to 1817, end definitely in 1842, when only seven communicants appeared. This register is more defective than that of the Lutheran congregation. It contains, with meager exceptions, only names and dates of birth and baptism together with those of parents and sponsors. It is utterly devoid of data relating to deaths. The entries in both records plainly show that they were not always made by the pastors.

The following excerpt relating to the church building is from the pamphlet of Rev. Jones, stating:

"The first house of worship was built of logs. It was nearly square and large enough to hold about fifty people. This old temple, erected by our grandfathers, stood until 1838, when it gave way to a stone structure. In the center of the unplastered room stood the stove, its pipe going straight up through the roof. This pipe became the habitation of flying squirrels. On one occasion they greatly disturbed the spirit of a funeral sermon by their excited sailing about the church, the fire in the stove having driven them forth. The seats were benches made from the slabs of logs with legs driven into them. There were no backs to these benches. What a blessing to the preacher! The drowsy member could not settle back and take his Sunday nap. What a test of faith an hour's discourse must have been! However, all discomforts were forgotten in the great privilege of having preaching once a month and the Lord's Supper once a year. Unchanging human nature manifested itself then as now. While the aged saints listened devoutly in the front benches, the young sinners courted in the back seats as they have ever done.

"In those days the proverbial country mile was in fashion. Distance was not such a barrier to church going as at present. Our grandfather and grandmother mounted their horses, sometimes the same horse, and rode many miles to church. Until many years later carriages were unknown hereabouts. Before St. Paul's was built many walked to Manchester and back, a distance of fifteen miles, and for years afterwards the Lutherans of Reisterstown held their membership at St. Paul's, six miles distant. In those days our grandmother gathered together chickens, geese and whatever she had for market, threw them on her horse, climbed on top and thus rode into Baltimore. Sometimes the pigeons she sold beat her home.

"In walking to church on warm days, men and women, old and young, carried their shoes until they came near the Church, when they would put them on until the homeward journey was begun.

The shoes made by the itinerant shoemaker were too clumsy and uncomfortable to be worn except when necessary, and of course would not stand the wear, year in and year out, like the human epidermis that repairs itself free of charge. Our ministers with their saddlebags were genuine rough-riders."

Further on the author cites a set of resolutions inscribed upon the Register by one of the ministers to govern his conduct, one of them being: "That I will do all I can for the suppression of eating to such a vast degree at funerals; also labor to banish ardent spirits from among the people at all times, but more particularly at this time."

The author comments as follows: "These resolutions give us a glimpse of the times—of the funeral feasting and drinking. Ardent spirits were legion. It is said nearly every farm had its liquor still. When the minister stopped with a family, it was regarded as a lack of hospitality not to pass around the bottle. An incident is told of one man who, on his way to Hampstead, told a neighbor he expected the Methodist preacher to stop with him on Sunday, and, as he was out of liquor, he was on his way to get enough for the occasion. An elder of St. Paul's kept a tavern and entertained the preachers. In looking backward we can see that we have made some progress."

A part of the dismantled old log structure still stood within the recollection of the writer. In 1838, as already stated, it was replaced by a square structure of rough stone. This was of larger dimensions and provided with a gallery along three of its sides. The timbers used in its construction were hewn and the nails wholly hand-wrought. Although the Reformed congregation was then nearly defunct, it was still a union church, as attested by the documents later taken from the corner-stone. However, no representative of this congregation is named as assisting in the ceremony of laying the stone.

The name *St. Paul's*, chiseled into a stone imbedded high up in the wall, was probably adopted about this period, as no earlier record thereof is available. This building gave way in 1882 to the present brick structure, more imposing and of larger dimensions, which, however, is exclusively Lutheran. The inscription on the title page of the Record by the Lutheran pastor gives no name, and as to location, states in the first recorded communion service, 1794, that it was in the church "beim Allgeiger, Sen." A half century later it was mostly referred to as Algire's church, and even today some of the old people still so designate it. Nor do the records of the Reformed congregation mention the name. The pastor's inscription on the title page, in 1794, gives the location, "Baltimore County, Peib Krück Hundert." Pipe Creek is in Carroll county, but a part of this, at that date, was included in Baltimore County. The term *hundred*, as designation for subdivisions of a county, was in use at that period of our colonial history.

There evidently was very little akin to segregation, as there is a regular intermixture of names in both books, therefore the final merging into one, when the Reformed congregation went out of existence about 1842, encountered few if any obstacles. The German service had entirely ceased some time before this occurrence. However, about this time, and for some years after, there was another influx of newcomers from other localities as well as immigrants, and this later led to the formation of another German congregation apart from the English one composed mostly of the descendants of the original settlers. This had a rather flourishing existence for some years, but increasing adverse conditions caused its dissolution about 1871.

Today the sounds of the German language are rarely heard in this section. The few who still retain some knowledge of it have practically abandoned its use. Even its modified form, known as the Pennsylvania German or Pennsylvania Dutch, once so generally in use

that some could scarcely speak passable English, is practically extinct except, perhaps, among a few very old people. The writer recalls hearing it almost exclusively used in many homes as the medium for family intercourse.

Some of the family names are no longer found in the community, others have undergone a decided change. Some of the forefathers could scarcely trace their descendants by the names as now written, although the sound might serve as a means of identification. For example: Allgeiger has become Algire; Opferkuchen, Upperco; Armegast, Armacost; Ibach, Ebaugh; Bäuerle, Byerly; Bortz, Ports; Eltzroth, Else-road; Diehl, Deal; etc., etc. A list of original names, with their variations and present form, is appended.

The only pastors of the Reformed congregation named in the record are the first, Christoph Kobrecht, 1794, and the last, Philip Philips, whose ministry ended in 1842. If there were others intermediate no names are given, nor does the variation of the handwriting furnish any reliable clue. The entries were in German verbiage to 1834; thereafter they were in English.

The records of the Lutherans, too, are not clear as to the early pastors. The first, as before stated, was Johann Daniel Schroeter, 1794, succeeded by Rev. John Herbst, presumptively in 1797, continuing until 1825. Then came:

Rev. Emanuel Keller, 1826-1827.
 Rev. Jacob Albert, 1827-1836.
 Rev. Jeremiah Harpel, 1837-1839.
 Rev. Philip Willard, 1841-1843.
 Rev. Frederick Ruthrouff, 1843-1844.
 Rev. Elias Schwartz, 1845-1848.
 Rev. Jacob Kaempfer, 1848-1849.
 Rev. John Winter, 1850-1853.
 Rev. Daniel Hauer, D.D., 1853-1860
 (nephew of Barbara Frietchie).
 Rev. J. M. Graybill, 1860-1861.
 Rev. Jos. R. Facht, 1862-1864.
 Rev. Jacob Martin, 1864-1867.
 Rev. P. P. Lane, 1870-1872.
 Rev. Christian Lepley, 1873-1881.
 Rev. Albert Bell, 1881-1884.
 Rev. Geo. H. Beckley, 1885-1897.
 Rev. A. Harrison Burk, 1898-1900.
 Rev. C. Stork Jones, 1900-

NAMES OF MEMBERS OF ST. PAUL'S CHURCH

<i>Original names, with variations</i>	<i>Names as now written</i>	<i>Original names, with variations</i>	<i>Names as now written</i>
Allgeiger, Jacob, Sr.....	1794 Algire	Frenger, Rebecca.....	1795 Fringer
Algeier, Jacob, Jr.....	1794	Fringer, Michal.....	1808
Allgeier, Georg.....	1794	Frankforter, Friedrich..	1794 Frankforter
Allgier		Gittinger, Elizabeth.....	1794 Gettinger
Allgeyer		Gittinger, Jacob.....	1810
Allgire		Gettinger, Francis.....	1820
Algire			
Armegast, Magdalena...	1795 Armacost	Helm, Daniel.....	1794-1811 Helms
Armegast, Adam.....	1809	Helms, Daniel, Jr.....	1846
Ormagosh, John.....	1842	Homan, Michel.....	1794 Hohman
Armacost		Hohman, Barbara.....	1794
Bäuerle, Ludwig.....	1794 Byerly	Heger, Sarah.....	1794 Hager
Bayerle, Peter.....	1795	Hager, John.....	1809
Byerle, Elizabeth... ..	1796-1843	Haug, Christian F.....	1796 Houck
Byerly, Thomas.....	1853	Houck, Geo.....	1824
Bortz, Adam.....	1794 Ports	Hauck, Geo.....	1826
Borz, Adam		Houck, Catherine.....	1855
Portz, Adam.....	1797	Hennystoffel, John.....	1810 Hennistoffel
Portz, Elizabeth.....	1803	Hennestopher, Samuel..	1826
Ports		Hildebrand, Katherina..	1809 Hildebrand
Becker, Geo. et al.....	Baker	Hildebrant, John.....	1810
Busch, Rhoda.....	1827 Bush	Hiltebrand, Jacob.....	1828
Coldrider, George.....	1820 Caltrider	Huber, Heinrich.....	1811 Hoover
Diehl, Rahel.....	1794 Deal	Hoover, Adam.....	1842
Diel, Susanna.....	1808	Hallenbach,	
Diehl, Catherine.....	1831	John.....	1819-1830-1844 Hollenbaugh
Deal, David P.....	1830	Hallenbaugh, Catherine.	1829
Diehl, David.....	1837	Huster, Godlieb.....	1844 Huster
Deal, David P.....	1838		
Duhs, Margaret.....	1854 Duse	Ibach, Anna Catherina..	1796 Ebaugh
Elzrothin,		Ebaugh, Jacob.....	1818
Anna Catherina.....	1794 Elseroad	Ebaugh, Geo.....	1818
Eltzroth, Johannes and	and	König, Frederick.....	1858 King
Eltzeroth.....	1809 Elsroad	Lautenschläger, Georg..	1794 Loudenslager
Elseroad, Geo.....	1817	Laudensläger, John.....	1809
Elserote, Geo.....	1819	Laudenschläger,	
Elserode, Catherine.....	1820	Elizabeth.....	1823
Elsrode, Francis.....	1820	Lautenschleger,	
Elsroad, Francis.....	1825	Catharine.....	1819
Elseroad, Francis.....	1828	Laudenslager, Elizabeth.	1833
Ibach, Anna Catherina.	1796 Ebaugh	Lepo, Jacob.....	1829 Lippo and
Ebaugh, Geo.....	1806	Leppo, Peter.....	1848 Leppo
Ebach, Geo.....	1817	Lammott, Gothard.....	1858 La Motte
Ebaugh, Geo.....	1818		
Ibaugh, Jacob.....	1818	Mash, Barbara.....	1811 Marsh
Ebaugh, Conrad.....	1825	Meyer, Geo. E.....	1841 Myers
Ebaugh, Rachel.....	1827	Noll, Heinrich and	
Fletter, J. Georg.....	1794 Flitter	Maria.....	1811 Null
Fleter, John.....	1825	Null, Mary.....	1843
Flitter			
Fauple, Elizabeth.....	1796 Fowble	Oberkugen, Jacob.....	1794 Upperco
Faubel, Melcher.....	1808	Opferkuchen, Catherine	1794 and
Fouble, Malchor.....	1811	Oberkuchen	Uppercue
Vaubel, Savina.....	1824	Oberkugen	
Fowble, Frederick.....	1827	Opferkuchen, Rachel... ..	1830
Fowbel, Frederick.....	1832	Ormagash, John.....	1842 Armacost
Fauble, Salome.....	1831		
Fowble, Sarah.....	1833		

<i>Original names, with variations</i>		<i>Names as now written</i>	<i>Original names, with variations</i>		<i>Names as now written</i>
Rathge, Elias	1794		Schuster, Jacob	1828	Shuster
Radge, Daniel	1794		Stumpf, Henry	1854	Stump
Reister, John	1796		Stumpf, Henry, Jr.	1886	
Reinhard, Magdalena...	1803	Rhinehart	Seip, Philip (also Seipp)	1845	Seipp
Reinhart, Eva	1806		Swartzbach, Uhriah	1860	Swartzbaugh or Swartzbaugh
Reinhart, Maria	1836				
Rhoten, James (orig. Roth)	1897	Rhoten			
Schnepf, Johann Peter..	1794	Schnepf	Treuer, Georg	1794	Troyer
Schnepf, Margaret	1795		Treyer, Margaret	1794	
Snaph, Peter (in deed)	1840		Tänner, Georg	1794	Tanner
Sturm, Christina	1797	Storms	Terner, Elizabeth	1803	Tanner and Danner
Sturm, Georg	1796		Tänner, Elizabeth	1831	
Schneider, Maria Katherina	1794	Snyder	Tanner, Geo	1833	
Schneider, Johannes ---	1796		Oberkugen, Oberkuchen and (mostly)		Upperco and Uppercue
Sneider, Philip	1808		Opferkuchen	1794	
Snyder, Philip	1809		Upperco, Thomas	1821	
Schneiderin, Elizabeth..	1809				
Schneider, Samuel	1822		Vaubel, Savina	1824	Fowble
Schneider, Friedrich ---	1827				
Snyder			Weber, Michel	1794	Weaver
Schmidt, Johann	1796	Smith	Weber, Margaret	1831	
Schmidt, John B	1854		Wikert, Maria	1795	Wickert
Schammloeffel, Nicholas	1843	Schaumleffer	Wicker, John	1810	
Schammloeffel, Barbara	1877	and Schaumloeffel	Wiggert, John	1827	
			Weisz, Jacob	1818	Wise
Stoll, John	1809	Stull	Wise, Jacob	1821	
Stull, John	1822		Wann, Oratio	1818	Vaughn
Stoll, Daniel	1828				
Stoll, Daniel	1836		Yungblut, Elizabeth....	1803	Youngblood
Schafer, Michael	1810	Shaeffer	Yaus, Jacob	1809	Youse
Schaffer, Jacob	1818		Yenker, Henry	1857	Jünke
Shaffer, Frederick	1820				
Shaeffer, Jacob	1830		Ziegeler, Peter	1794	Ziegler
Souk, Henry	1811	Zouck	Ziegeler, Christine	1795	
Zauk, Georg	1827		Souk (Zauk) Henry....	1811	Zouck
Zauk, Johannes	1829		Zauk, Johannes	1829	
Zouck, Henry	1830		Zouck, Henry	1830	
Sprengel, Henry	1828	Sprenkel	Zauk, Georg	1827	
Sprengle, Andrew, Jr....	1842	and Sprinkel	Zepp, Catherine	1845	Zepp

THE GERMAN REFORMED CONGREGATION IN BALTIMORE TOWN

This is hardly a story of a church, nor of a congregation, nor of its members, but just an illuminative period out of the land books, indicating that these dusty records with their oft yellow pages and fading ink contain stories which under the deft and facile pen of a reflective observer could make the past live again.

The tale is really that of two lots, now in the heart of the city but when our narrative begins they form the northern boundary of what was then Baltimore Town and came originally out of the possession of Charles Carroll of Carrollton, who dying, by his will probated in 1710, left his lands to his descendants with the instruction that they were not to sell or convey away any tract of more than five hundred acres at a time.

The lots *in quo* would today be described briefly as follows:

All that lot of ground situate at the northwest corner of Saint Paul and Saratoga Streets and running thence westerly, bounding on the north side of Saratoga Street two hundred feet more or less to the centre of Lovegrove Alley, thence binding on the centre line of said alley northerly two hundred feet more or less, thence easterly bounding on the north side of the twenty foot alley there situate two hundred feet more or less to the west side of Saint Paul Street, thence southerly bounding on the west side of said street two hundred feet more or less to the place of beginning. The whole containing one acre of land more or less and improved by various buildings among other, the three story building and basement at the corner of Saint Paul and Saratoga Streets, at one time known as the Athenaeum, which later was the home of the Maryland Historical Society and after occupied by the State Automobile Commissioner, as also, directly in the rear of this, the school building which was used as the Central Police Station and is now a manufacturing plant.

The whole being and comprising what were lots Nos. 151 and 152 as designated on the plat of the second addition to Baltimore Town.

In those days Saratoga Street was known as Saint Paul Street and a little lane sixteen feet wide on the east of the tract was Saint Paul's Lane; this today as widened is Saint Paul Place. At the next corner, that is Charles and Saratoga Streets, in provincial times was erected a line of picket fence as, so 'tis said, a protection against the Indians.

For us these lots, Nos. 151 and 152 have a peculiar interest, for as the land records show, they were the property of what in provincial days was variously designated as the "High Dutch Calvinistic Congregation in Baltimore Town", the "High Dutch Reformed Calvinistic Congregation in Baltimore Town", and the "German Reformed Congregation in Baltimore Town".

When this congregation was first formed and where its members had previously met and worshipped there is naught to be found in the land records. Though all the evidence makes it a fair assumption that not only was it a mature congregation but that its members were energetic and of some affluence.

But to begin at the beginning:

In the Land Records of Baltimore County (now City,) in liber B No. H on folio 164 and pages following we find beautifully inscribed, in what in German would be described as "Kanzleischrift", a deed, bearing date of April 30th, 1760, from Charles Carroll, of the City of Annapolis, conveying the said lots Nos. 151 and 152, in fee simple to Valentine Larsch, Conrode Smith and Jacob Keepaut; this in consideration of the sum of eighteen pounds sterling.

In passing it may be noted that on page 166 *et sequens* of the same liber is to be found a conveyance to Valentine Larsch, individually by one Georg Nicolaus Mayer of one hundred and

seventy acres of land, as also lot No. 84 on the west side of Jones's Falls from Gay to Frederick Streets; and Mayer's stock of horses, cattle, sheep, hogs, and sundry chattels.

Three years later, under date of August 29th, 1763, recorded among the land records aforesaid, in liber B No. L folio 505, we find an indenture from Larsch, Smith and Keepaut conveying the two said lots to the Elders of the High Dutch Reformed Calvinist Congregation in Baltimore Town, and their successors as elders, in consideration of eighteen pounds sterling. From this conveyance it seems clearly evident that the lots had been bought originally by Larsch and his two companions for the use of the congregation.

Here is to be noted that the conveyancer who drafted these various instruments evidently was not conversant with the German language for we often find a variance between the spelling of the names in the deed and the signatures found in the execution thereof; these latter are often written in German which the copyist reproduced with as much fidelity to the original as he could. So the name Keepaut is shown to be Kühborth (this later reappears as Keepport) Smith to be Schmitz; Knupp to be Knaupp; Neymeyer to be Neumeyer; and Haake to be Hacke.

Another interesting item the records disclose is the names of the wives of the three grantors—for, as was the custom in those days, the wives were separately examined by two Justices of the Peace, for assurance that they had not been coerced by their husbands into surrendering their rights of dower. Larsch's wife was named Mary, Schmitz' Margaret, and Kühborth's Elizabeth.

The instrument bears an official receipt of the payment of one penny as an alienation fee to Edward Lloyd, esq., agent for Lord Baltimore.

After some forty-six years of church ownership we find on record a voluminous document whereby the lots are conveyed away to be used for other than church purposes. This deed is chiefly

interesting for the names therein recited and which are still borne by their descendants of this day who are oft entirely ignorant of their ancestral progenitors.

The deed begins in manner following:

"This indenture made the third day of April, in the year of our Lord Eighteen Hundred and Six, between John Henry Dreyer of Baltimore County in the State of Maryland, the present pastor of "The German Reformed Congregation in Baltimore Town," Jacob Hoofmann, George Decker, Henry Marfilus, and Nicholas Haake, all of Baltimore County aforesaid, the present elders of the same congregation, Arnold Smith, Jacob Lehman, Herman Neymeyer and Abraham Knupp, all of Baltimore County aforesaid, the present deacons of the same congregation, and Michael Diffenderffer, Christian Keehner and Philip German, all of the same County and State, the present trustees of the same congregation, of the one part, and Benjamin Williams and Samuel Williams, both of the City of Baltimore in the County and State aforesaid, merchants, of the other part.

"In consideration of the sum of five thousand dollars the said parties of the first part convey unto the parties of the second part, their heirs, etc., * * *

"All that whole lot or parcel of land or ground situate, lying and being in Baltimore County aforesaid in the Second Addition to Baltimore Town (now the said City) known and distinguished on the plat of the said Addition by the number one hundred and fifty-one, which was granted and conveyed by Charles Carroll of the City of Annapolis in Anne Arundel County and said State of Maryland unto Valentine Larsch, Conrode Smith and Jacob Keepaut, their heirs and assigns forever, by indenture bearing date the thirtieth day of April, in the year seventeen hundred and sixty, recorded among the Land Records of Baltimore County in Liber B. No. H folio 164 and 165, and which was granted and conveyed by the said Valentine Larsch, Conrode Smith and Jacob Keepaut unto the eld-

ers of the High Dutch Reformed Calvinistic Congregation in Baltimore Town, by indenture bearing date the twenty-ninth day of August in the year seventeen hundred and sixty-three recorded among the said Land Records in Liber B. No. L. folio 505, etc.

"And also all that part of a lot or parcel of land or ground situate, lying and being in Baltimore County aforesaid and in the Second Addition to Baltimore Town aforesaid, known and distinguished on the said plat of the said Addition by the number one hundred and fifty-two, and which part adjoins the said lot number one hundred and fifty-one, the whole length and depth of both the said lots, and is contained and described as follows to wit, Beginning for the same part, hereby intended to be conveyed, at the distance of sixty-six feet easterly from the southwest corner of said lot No. 152 in the line of the south end or side of the said lot number one hundred and fifty-two at the southeast corner of another part of the said last mentioned lot, purchased by William Lorman, and running thence easterly, bounding on the said last mentioned line thirty-three feet to the said lot number one hundred and fifty-one and running thence northerly the same width and bounding on the said part so purchased by the said William Lorman and also on the said lot number one hundred and fifty-one, the whole depth of the said lot number one hundred and fifty-two. And which said described part of a lot was granted

and conveyed in like manner and form as the said lot number one hundred and fifty-one.

(Executed by)

John Henry Dreyer
Jacob Hoffman
George Decker
Henry Marfilius
Nicholas Hacke
Arnold Schmitz

(By mark) Jacob (x) Lehman
(In German) Henry Neumayer
(In German) Abraham Knaup
Michael Diffinderffer
C. Keehner
Philip German

(Witnessed by)

George P. Keeports
Henry Hollins

Then follows the (in those days customary) acknowledgment of the receipt of the consideration money, signed by the same parties.

The Corporate seal of the Reformed Congregation of Baltimore Town is attached.

The whole is acknowledged before two Justices of the Peace, John Aisquith and Owen Dorsey.

Recorded on April 7th, 1806, in W. G. No. 89 folio 206 to 210, by Clerk of the Court William Gibson.

