

Newark Union Corporation – Original Certificate of Incorporation - March 4, 1905

First: The name of this Corporation is “Newark Union Corporation”.

Second: The location of its principal office in the State of Delaware is Newark Union Church, Brandywine Hundred, Delaware.

Third: The objects and purposes for which, and for any of which, this corporation is formed, are: to do any or all of the things herein set forth, to the same extent as natural persons might or could do, to wit:

To maintain and keep in repair the free church or Meeting House, known as Newark Union Church, in Brandywine Hundred, New Castle County, Delaware, for the worship of Almighty God; and to maintain and keep in repair, the free burial ground adjoining said Church, and known as Newark Union Burial Grounds; to control and manage the said free Church and Burial Ground; said free Burial Ground being subject to the free and uninterrupted right and privilege to all white persons living in Brandywine Hundred, to ingress, egress and regress to and from said Church and Burial Ground for the purpose of interring their dead, free of all charge; and said Newark Union Church being subject to the right and privilege of the free use thereof, by all persons attending funerals or interments, at said burial ground for the purpose of holding funeral services and Divine Worship and also subject to the right and privilege of the free use thereof, by all white persons living in Brandywine Hundred, having a right to bury their dead in said Burial Ground of whatever Christian form of worship or religious denomination they may be, for the worship of Almighty God and His Adorable Son, Our Lord and Saviour, without any cost or charge; but all such use of both the Church and Burial Ground, shall be governed by such rules and regulations as the said Newark Union Corporation shall adopt and direct. And for the purposes aforesaid, the said Corporation shall have the right to acquire, hold, purchase and own, and sell and dispose of, real or personal estate; and to carry on, transact and do, any business in connection with the foregoing provisions, objects and purposes. The foregoing clauses shall be construed both as objects and powers, and it is hereby expressly provided that the foregoing enumeration of specific powers shall not be held to limit or restrict in any manner, the powers of this corporation, which shall have all the powers conferred by the Laws of Delaware upon corporations formed under the laws of this State.

Fourth: This corporation shall have no capital stock. All white male residents of Brandywine Hundred of the age of twenty-one years, and over, shall be members hereof, and entitled to vote at annual meetings.

Fifth: The names and places of residence of the original incorporation, are as follows:

Isaiah D. Mousley, Brandywine Hundred, DE
William H. Bird, Brandywine Hundred, DE
Nelson L. Talley, Brandywine Hundred, DE
Ira E. Sharpley, Brandywine Hundred, DE

Sixth: This corporation shall have perpetual existence.

Seventh: The private property of the members of this corporation shall not be subject to the payment of the corporate debts.

Eighth: The affairs of this corporation shall be governed and managed by a Board of five managers, and by a Treasurer and a Clerk, whose respective duties shall be to make and execute such rules and regulations as may be discussed necessary, and to do such other things as the purposes for which this corporation is formed, require to keep safely the funds of this corporation; to keep a fair record of the proceedings of the board of managers. Said managers, Treasurer and Clerk shall be elected annually, at an annual meeting of this Corporation to be held each year in the building known as Newark Union Church, on the second Saturday of March, at one o'clock pm.

We, the undersigned, being all of the original corporation herebefore named, for the purpose of forming a religious corporation and in pursuance of the Laws of the State of Delaware, do make and file this certificate, hereby declaring and certifying that the facts herein stated are true, and have accordingly hereunto sat our hands and seal, this Second day of March AD 1905.

Isaiah D. Mousley, (seal)
William H. Bird, (seal)
Nelson L. Talley, (seal)
Ira E. Sharpley, (seal)

State of Delaware
New Castle County

Be it remembered that on this Second day of March, A.D. 1905, personally came before one Charles H. Townsend, a Notary Public of the State of Delaware, Isaiah D. Mousley, William H. Bird, Nelson L. Talley, Ira E. Sharpley, parties to the foregoing certificate of incorporation, known to me personally to be such and severally acknowledged the said certificate to be the act and deed of the signers respectively, and that the facts therein stated are truly set forth given under my hand and seal of office, the day and year aforesaid.

[SEAL]

Charles M. Townsend
Notary Public

Newark Union Corporation - Amended Certificate of Incorporation - April 19, 1975

Certificate of Amendment of Certificate of Incorporation of Newark Union Corporation

NEWARK UNION CORPORATION, a corporation organized and existing under the laws of the State of Delaware, hereby certifies as follows:

- (1) That the Board of Managers of said corporation at a meeting duly convened and held on March 29, 1975, at 1:00 P.M., proposed an amendment to its Certificate of Incorporation and at said meeting duly passed a resolution setting forth the amendment proposed, declaring its advisability and calling a subsequent meeting of the Board of Managers of said corporation for the consideration thereof, said meeting to be held on a date not earlier than fifteen (15) days and not later than sixty (60) days from the meeting at which the aforementioned resolution had been passed.
- (2) That thereafter on April 19, 1975, at 1:30 P.M., pursuant to such call and to due and written notice thereof given to each of the Board of Managers more than 5 days prior to such date, all as required by the by-laws of the corporation, a special meeting of the Board of Managers was held and there were present at such meeting a majority of all members of the Board of Managers of the corporation, to wit, 5 of the total number of five (5) Managers.
- (3) That at said meeting a vote of the Board of Managers was taken for and against the amendment to the Certificate of Incorporation, said amendment being as follows:

RESOLVED, that the Certificate of Incorporation of this corporation be amended by changing the Article thereof number "Second" so that, as amended, said Article shall be and read as follows:

"Second: - The location of its registered office and registered agent in the State of Delaware is Newark Union Corporation, c/o Joseph H. Fisher, 605 Wilson Road, Wilmington, Delaware, New Castle County, 19803."

RESOLVED, that the Certificate of Incorporation of this corporation be amended by changing the Article thereof number "Third" so that, as amended, said Article shall be and read as follows:

"Third: - The objects and purposes for which, and for any of which, this corporation is formed, are: to do any or all of the things herein set forth, to the same extent as natural persons might or could do, to wit: To maintain and keep in repair the free church or Meeting House, known as Newark Union Church, in Brandywine Hundred, New Castle County, Delaware, for the worship of Almighty God; and to maintain and keep in repair, the free burial ground adjoining said Church, and known as Newark Union Burial Grounds; to control and manage the said free Church and Burial Ground; said free Burial Ground being subject to the free and uninterrupted right and privilege to all persons living in Brandywine Hundred, to ingress, egress and regress to and from said Church and Burial Ground for the purpose of interring their dead, free of all charge; and said Newark Union Church being subject to the right and privilege of the free use thereof, by all persons attending funerals or interments, at said burial ground for the purpose of holding funeral services and Divine Worship and also subject to the right and privilege of the free use thereof, by all persons living in Brandywine Hundred, having a right to bury their dead in said Burial Ground of whatever Christian form of worship or religious denomination they

may be, for the worship of Almighty God and His Adorable Son, Our Lord and Saviour, without any cost or charge; but all such use of both the Church and Burial Ground, shall be governed by such rules and regulations as the said Newark Union Corporation shall adopt and direct. And for the purposes aforesaid, the said Corporation shall have the right to acquire, hold, purchase and own, and sell and dispose of, real or personal estate; and to carry on, transact and do, any business in connection with the foregoing provisions, objects and purposes. The foregoing clauses shall be construed both as objects and powers, and it is hereby expressly provided that the foregoing enumeration of specific powers shall not be held to limit or restrict in any manner, the powers of this corporation, which shall have all the powers conferred by the Laws of Delaware upon corporations formed under the laws of this State."

RESOLVED, that the Certificate of Incorporation of the corporation be amended by changing the Article thereof number "Fourth" so that, as amended, said Article shall be and read as follows:

"Fourth: - This corporation shall have no capital stock. All residents of Brandywine Hundred of the age of twenty-one years, and over, shall be members hereof, and entitled to vote at annual meetings."

(4) That at said meeting of the Board of Managers 5 of the total of five (5) Managers of the corporation, voted in favor of said amendment.

IN WITNESS WHEREOF, the said NEWARK UNION CORPORATION has made, under its corporate seal and the hand of Edward B. Talley, its President, and the hand of Jenny Lee Hall, its Secretary, the foregoing Certificate, and the said President and the said Secretary have hereunto severally set their hands and caused the corporate seal of the corporation to be hereunto affixed this 19th day of April, A.D. 1975.

By: Edward B. Talley
President

Attest By: Mrs. Jenny Lee Hall [SEAL]
Secretary

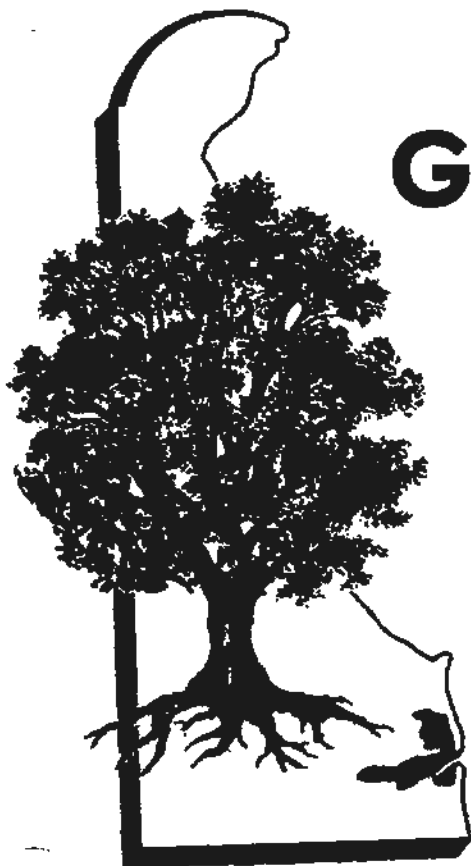
State of Delaware
New Castle County

Be it remembered that on this 19th day of April, A.D. 1975, personally came before me, a Notary Public in and for the County and State aforesaid, Edward B. Talley, President of NEWARK UNION CORPORATION, a corporation of the State of Delaware, the corporation described in and which executed the foregoing Certificate, known to me personally to be such, and he, the said Edward B. Talley as such President duly executed said Certificate before me and acknowledged the said Certificate to be his act and deed and the act and deed of said corporation and the facts stated therein are true; that the signatures of the said President and of the Secretary of said corporation to the said foregoing Certificate are in the handwriting of the said President and Secretary of said corporation respectively and that the seal affixed to said Certificate is the common or corporate seal of said Corporation.

IN WITNESS WHEREOF, I have hereunto set my hand and seal of office, the day and year aforesaid.

[SEAL]

George A. White
Notary Public



DELAWARE GENEALOGICAL SOCIETY JOURNAL

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Volume 1

Number 1

October 1980

Delaware Genealogical Society

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Published by the Delaware Genealogical Society, 505 Market Street Mall, Wilmington, Delaware 19801. Subscription to the Journal, \$12 per volume of four issues. Membership in the Society, \$5 per calendar year; family membership \$9; contributing membership \$10 and over.

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THE STORY OF NEWARK UNION

New Worke and Newark Friends Meeting
and its adjoining graveyard from 1682 to 1979, and
Newark Union, built in 1945

Anne Morris Mertz

There is a roadside marker which the public drives by and seldom reads. It is just a few miles north of Wilmington.

There is a little church and graveyard behind Normandy Manor, across the way from Shellburne, barely seen from a road which is now called Baynard Boulevard (but used to be "Carr Road" because it passed in front of the old "Carr Mansion"). Some interesting history is connected with this little church and cemetery.

The building is simple, not particularly quaint, and a date shows above the doorway—1846. So this small structure is now 133 years old. The burial ground beside it has a few modern graves, and many more old markers bearing familiar names like Sharpley, Weldin, Talley, Grubb, and Carr with old but visible dates. There are some stones which are so ancient that the dates have weathered away, and their names are not longer discernable. A fieldstone wall surrounds this burial ground. What is the story behind the wall? . . . these old graves? . . . the pre-Civil War church?

William Penn came to America in 1682. On another ship, a few months later in the same year, came his close Quaker friend, Valentine Hollingsworth, with his second wife and family. They and their shipmates had already migrated from England to Ireland, having endured religious persecution, sufferings, and some imprisonment. They were gaunt and tired and found a county so rocky that Penn called this area "My manor of Rocklands."

Penn made one of his largest grants, 986 acres in all, to Hollingsworth and his two grown sons Henry and Thomas, who were each to have 200 acres of the parcel. Valentine's grant was bounded on the east by Shellpot Creek, on the north by the present Wilson Road, to the south at about the present line of the Baltimore and Ohio Railroad tracks, and on the west beyond the present Concord Pike. Hollingsworth settled on the most easterly part of his 586 acres and built his house close to Shellpot Creek. He called his land "New Worke." He very probably came from the Parish of Work near Chesire, England. Hollingsworth Manor, built in 1022, still stands. The word has changed in written records over the years to New Wark, New Ark, and Newark. There seems to be no connection with the town of Newark, Delaware southwest of Wilmington.

Valentine Hollingsworth was the leader of a little band of colonist—Friends seeking God, not gold, and a right to worship in a way which had been denied them. With his guidance a Friends Meeting was held in the town of New Castle, allowed by Philadelphia Quarterly Meeting in 1684. New Castle was quite some

distance, in those days, from his home. This lasted only a few years, its date of beginning being unknown. A branch Meeting was established in 1685 at Valentine Hollingsworth's home, having been allowed by the Cbester Quarterly Meeting. Mention of the establishment of a branch in this Newark locality appears in the minutes of a Meeting held at the Widow Welsh's in 1687. It was decided then that "the men's Meeting . . . be kept twice on ye other side of Brandywine and ye third Quarterly Meeting at New Castle."

To understand this story one should know a bit about the general organization of the early Friends who chose not to use the word "church" because of its authoritarian origins but preferred to use "Meeting". They held Meetings for worship — regular and occasional, public and private. There were usually twice-a-week or weekly Meetings. In addition, the Monthly, or Executive, Meeting acted as the administrative body, held property titles and administered funds. These Monthly Meetings reported to Quarterly and Half-Yearly Meetings which included a greater territory. These in turn reported to the Yearly Meetings, including a still larger area, and comprising all the above Meetings. A Meeting was "set up" when an assembly was given permission by an established Meeting and was "laid down" or "razed" by similar permission.

New Castle Meeting was finally laid down, for soon after the Newark Meeting was established it superseded New Castle in authority and became the first *Monthly Meeting* in Delaware. It was eventually the founder of many other Meetings which still teach the Quaker faith. These include Centre, Stanton, formerly White Clay Creek, New Garden, Malborough, London Grove, Bradford, Nottingham (or Brick Meeting House), Hockessin, Wilmington, Unionville, Georges Creek, and Dutch Creek.

Although usually held in Hollingsworth's home, the Meetings were sometimes held at Morgan Dewit's. He came to America five years before Penn and lived in New Jersey and then in Marcus Hook. Dewit was a member of Pennsylvania's first jury.

The first reference to building a meeting House in "New Work" was on September 9, 1699 when Valentine Hollingsworth and his son-in-law and neighbor George Robinson proposed their intention to build two Meeting houses, one on each side of the Brandywine, one at New Work "... ye place for ye other to be left for ye friends to consider". For several years members contemplated moving because they had not received confirmation to their lands, so it was a few years before Newark Friends renewed their request on June 6, 1704. They were given consent to build two Meeting houses.

A settlement was growing near what is now Centreville. Thomas Hollingsworth, Valentine's second son, sold his 200-acre grant which he called "Liftwood" to Jacob Weldin for sixty pounds, about \$300, and moved to the west side of the Brandywine. He, like his brother and father, was a member of the Provincial Assembly. William Dixon, William Gregg and others settled at Centre but attended Newark Meeting. In 1689 George Harlan had petitioned and

received permission to have the Meetings that winter at his house due to the danger of the ford. In 1690 the request was made to be at Centre constantly and was apparently granted in 1704.

On the north side of the Brandywine at "New Work" in 1704 a small structure was built of poplar logs, 130 yards from Valentine Hollingsworth's house, which stood seventy yards east of the present stone dwelling.

The influence of Newark Meeting was not restricted to religious affairs. Its members took an active part in early assemblies which laid the basis of our present Pennsylvania and Delaware laws. No complete list of those attending Newark is known, yet of those known, in a space of twenty years, thirteen were members of assemblies under Penn's government. Valentine Hollingsworth was a member for six sessions. Cornelius Empson and Edward Blake for five sessions, William Stockdale, Morgan Dewit, George Harlan, Edward Gibbs, Henry Hollingsworth, George Hogg, John Richardson, Thomas Pierson, John Musgrave and Samuel Hollingsworth each for one session.

The first survey of the famous circular boundary line between Delaware and Pennsylvania was largely the work of its members. Penn in 1701 placed the task in the hands of eight men to be divided equally between Chester and New Castle Counties. Of New Castle County's allotted four, three were members of Newark Meeting, namely, Cornelius Empson and John Richardson, justices, and Thomas Pierson, surveyor. Also active in the Newark Meeting were Adam Sharpley, whose descendants still attend Wilmington Meeting, Thos. Connaway, Hollingsworth's son-in-law, and William Stockdale, writer, martyr, and great Quaker leader.

The log Meeting House was used as a Monthly Meeting only until 1707, but Weekly Meetings continued there until 1754 when they were also laid down. The Monthly Meeting was removed to Centreville though it kept the name of Newark until 1760 when it was changed to Kennett Monthly Meeting.

According to Delaware historian Thomas Scharf, it is believed that the actual log church was removed to Centreville in Christiana Hundred and served as an outbuilding. This is legend and seems questionable since logs were plentiful, unless sentiment might have influenced the decision.

So from about 1754 until the middle 1800's, for almost a hundred years, only a graveyard remained in this place where a log Meeting had once stood. By this time most of the Friends were deceased or had moved elsewhere. The neighboring farmers were Methodists who began to agitate for a neighborhood church. In 1845 a fund was subscribed for the purpose of erecting one. Subscribers secured from the Legislature an Act of Incorporation by the name of "Newark Union". This gave control of the burial ground and the authority to erect a free public meeting house for the purpose of funeral services and divine worship, for the use of all persons of the vicinity of whatever Christian form of worship or denomination they may be. The thirty by forty four new meeting house, built by the liberality of the neighborhood, was staked out on August 2, 1845, and dedicated on January 4,

1846, according to the minute book. Active in this work was Thomas Babb, George W. Weldin, John Beeson, Henry Beeson, Edward Beeson, George Miller, Thomas Cartwell, and others.

A shed built along the wall housed the horses and buggies, and a big pot belly stove right in the center of the room provided heat. Later an oil burner was installed under the floor, but there has never been running water.

The little one room church was outgrown in forty years and by 1951 land was purchased on the Concord Pike and the much larger Aldersgate Methodist Church was built, on the land once owned by old Adam Sharpley, the Friend.

Then the 1846 Newark Union building stood empty for about six years. In February of 1967 Pastor Fred Whitman of lower Delaware felt a call to establish an independent, fundamental, non-demoninational church here since there was none in the northern part of Delaware. Finding the empty one-room building available for one dollar a year and the permission of the Incorporated Board, he established Newark Union Church. By 1960 the membership was able to purchase adjacent land from the Newark Union Corporation and ten years later in November of 1970 a new church which seats about 180 was completed and opened. Finding their name Newark and their address Baynard Boulevard both misleading, the membership in 1964 changed the name and address to Shellburne Bible Church, at No. 4 Newark Union Public Road, which is perpendicular to Baynard Blvd., only a couple of blocks long, and leads up to the old Newark Union Church and cemetery. George Wiggs of West Chester is the present pastor of a small band of about twenty-five officially active members, although more are on the roll and attend. Mr. Daniel P. Higley of Wilmington is a Deacon and Treasurer.

So once again the old Newark Union building stands empty, abandoned and in disrepair.

Very close by this simple 133-year-old church is a graveyard whose story reaches much further back into colonial times, back even before the 1704 log Meeting of the Friends. The record of burials at Newark Meering shows that there were four persons buried at "Newark" by 1687, five years after Hollingsworth's arrival in America. They were his son Enoch, a daughter-in-law Margaret, wife of Thomas Hollingsworth; Adam Sharpley's daughter Rachel, wife of surveyor Thomas Pierson; and a friend, Robert Vance.

The following year, 1688, Valentine Hollingsworth donated this burial ground on his land to the Meeting. Entered in the minute book was "Valentine Hollingsworth hath freely given unto friends for a burying place half an acre of land for ye purpose there being some already buried in ye spot. Friends have deferred fencing till ye next meeting." There seems to be no record of when it was walled.

Although Valentine Hollingsworth donated the burial ground, no deed appears, so later when the Newark Meeting was laid down the land became

known as "Newark free burying ground." This continued, though it was neglected after the Revolution.

Near the entrance of the stone wall is a stone in the wall "C.R. 1787." This must have been cared by Valentine Hollingsworth's great grandson Charles Robinson who now owned and lived on his great-grandfather's land beside the old graveyard. He scratched his initials on the stone when he was forty-six years of age, indicating that he might have built but probably restored the wall.

After the neighborhood Methodists built themselves the one room church "Newark Union" in 1846, the adjacent graveyard flourished and grew. The burial ground was enlarged in 1897, by the purchase of an additional acre (Deed Record N-17-96). In 1905 it was incorporated and there were then seven members of the Board of Directors to administer it.

Most unfortunately, all the old church and graveyard records were burned in 1923 when the custodian's house burned down. One story has it that a man was fired and deliberately burned the records for spite.

Valentine Hollingsworth died subsequent to 1710 but his grave is not marked or recorded, nor that of his wife. In 1935 a very large monument was erected to him and his second wife, Ann Calvert, who are both buried there, by contributions from the descendants of Valentine Hollingsworth, of whom four thousand were then on record. A committee of five Pennsylvania and Delaware Hollingsworth's organized this and a ceremony took place with talks by Ralph Gawthrop and Edward W. Cooch, both Hollingsworth descendants.

In the 1950's, when Laurence Talley was Treasurer, the trustees purchased a good bit more land reaching to the present Welshire, but later sold some of it off, which monies fortunately now provide operating costs.

Today the Newark Union Corporation is comprised of only five trustees, is voluntary, and self-perpetuating. The president is Mr. J. Atwood Weldin; the treasurer, Mr. Joseph Fisher; and Messrs. George Graff and Willis Weldin, and Mrs. Jenny Lee Hall the other members. Recent past trustees were the deceased Edward Tally and Carlyse Simon.

Burials still occur in this old cemetery, though infrequently—perhaps one or two a year. To be buried there one must already have previous family resting there with a space available. Previous arrangements may not be made before a death occurs. However, any resident of Brandywine Hundred may have free burial there if a deceased's family gets permission from the trustees, and pays a fee for perpetual maintenance.

A 1978 project for the Delaware Genealogical Society was to list and locate the graves in the old cemetery for publication by the Society. A group of members under the leadership of Mr. and Mrs. A.G. Sparks undertook this difficult task and have now listed and charted over five hundred graves; some of the oldest stones could not be read, even using the wet-sand method. This list and chart will be a valuable tool for future research and historians.

Today this little church building between Shellburne and Welshire is 133 years old, but on the same site was a log meeting that preceded it by 142 years. The graveyard precedes them both by another 17 years, and the land on which they are located was a Penn grant of 1682. The meticulous records kept by the Friends in those early times make it possible to trace the story of Newark Union in Northern Delaware.

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Scharf, J. Thomas, *History of Delaware*, Philadelphia: L.J. Richards and Co., 1888.

Stern, Cyrus, *Our Kindred: The McFarlan and Stern Families of Chester County, Pa. and New Castle County, Del.*, West Chester, Pa.: Hickman, 1885.

The Wilmington Monthly Meeting of Friends, *Friends of Wilmington 1738-1938*, Wilmington, Del.: The Meeting, 1938.

Conversations with:

Mr. James Frorer, active member of Wilmington Friends in 1957,

Mr. J. Atwood Weldin, president, and Mr. Joseph Fisher, treasurer of the Newark Union Corporation in 1979,

Mr. Daniel P. Higley, deacon and treasurer of the Shellburne Bible Church in 1979.

New Castle County Licenses To Import And Export Slaves Issued by Superior Court Compiled by Mary Fallon Richards

Originals at the Hall of Records, Dover, Delaware, mostly chronological, unpagged.

These licenses were issued in compliance with an Act of the General Assembly passed February 4th, 1829, "That the Supreme Court, or court of common pleas, shall have power to grant licenses to the owner or owners of any negro or mulatto slave, to export the same to the State of Maryland or to bring the same into the state therefrom, upon such conditions, as may be deemed proper, etc., ...such negro or mulatto slave shall not thereby be entitled to his or her freedom."

A Supplement to the act, passed February 5th, 1833, permitted "the Chief Justice, or any Associate Judge of this State, upon petition to him in vacation (recess), within the county in which he resides, etc." to grant licenses, and to include the right of Delawareans who owned land in Maryland to pass and repass slaves across the border to work that land.

Newark Union Cemetery

Brandywine Hundred, New Castle County Delaware

Caroline M. Sparks, Chairman
Cemetery Committee

The Newark Union Cemetery is located opposite the development of Shelburne on Newark Union Road, off Baynard Boulevard, sometimes also called Carr Road—both names used in the summer 1978. There is an historical marker on Baynard Boulevard at the entrance to Newark Union Road. The cemetery is between the developments of Welshire and Normandy Manor under the water tower. The cemetery is beautifully maintained.

The original records of the cemetery were lost or destroyed in 1923. The directors now have an owners' map for the new section of the cemetery starting at that time.

The stones were read by the new Delaware Genealogical Society's Cemetery Committee in June and October, 1978 and then compiled by Caroline Sparks, Chairman, and copies placed in the Historical Society Library.

In the winter of 1979, it was discovered that there was an existing listing of graves of the Newark Union Cemetery in the Tatnall Tombstone Record book at the Delaware Archives in Dover. These records were checked against the new listings and then every discrepancy checked with the stones. Several stones are no longer there, and the people who read the stones for Mr. Tatnall in the 1930s and our committee made errors. We are now presenting the best account of both records and the reading of the stones that can be acquired.

Numbers in the right hand column of the lists, under N and W, represent approximate distances in feet from the South and East walls respectively.

			N	W
Addicks, Ida Carr Wilson wife of Joseph Bernard Wilson	d 26 June 1931		192-	148
Almond, John	d 19 May 1867	b 12 June 1788	168-27	209
Almond, William S. son of John & Mary Ann	d 26 July 1821	b 28 March 1821	105-30	161
Allmond, John T.	d 13 May 1891	b 26 June 1828	170-27	210
Allmond, Mary Ann (Shep- herd) wife of John Almond	d 29 Aug 1863	b 15 Oct 1794	165-27	212
Allmond, Mary Ann	d 22 Jan 1897	b 8 Oct 1825	170-27	211
Anderson, David P.	d 30 Sept 1838	aged 3 years	166-	157
Anderson, Isaac J.	d 23 Nov 1852	6 yrs 9 mos	14½-104	86

- descendants of William Talley
- descendants of Jacob R. Weldin

Current burials

The cemetery and now-vacant church are maintained by a voluntary, self-perpetuating board of trustees which allows burial for Brandywine Hundred residents.^[3]

References

1. "Newark Union" [ⓘ]. Delaware Public Archives. Archived from the original [ⓘ] on 2012-03-30.
2. Standing, Herbert (1982). "Quakers in Delaware in the Time of William Penn" [ⓘ] (PDF).
- ✓ 3. Mertz, Anne Morris (October 1980). "The Story of Newark Union". *The Delaware Genealogical Society Journal*. **1**: 3.
4. Scharf, Thomas J. "45, Brandywine Hundred". *History of Delaware, 1609-1888*. pp. 898–914.
5. Rendle, Ellen (2010). *New Castle County*. Arcadia Publishing. p. 15. ISBN 0738585572.
6. Zebley, Frank R. (1947). *The churches of Delaware: a history, in brief, of the nearly 900 churches and former churches in Delaware as located by the author*. p. 114.
7. "Newark Union Cemetery at findagrave.com" [ⓘ].

Revised Statement of Significance:

The Newark Union Church and Cemetery represents the early history of Quaker settlement in Delaware's Brandywine Hundred and the range of religious worship practiced at the site for over 300 years. The cemetery was founded in 1687 by Valentine Hollingsworth on land deeded to him by William Penn. It has served the local community's burial needs continuously since then and holds over 45 veterans from the Revolutionary War through the Vietnam War. The original Quaker Meetinghouse, a small structure made of poplar logs, was established in 1704 and served its purpose for about 50 years. In 1845, the Newark Union Church was built of local fieldstone as a modest one-room meetinghouse for use by all Christian denominations. In 1906, the Church was transformed into a late Gothic Revival style church with a stuccoed exterior and gable-end vestibule, reflecting predominant use by area Methodists of this time. In 1905, a Board of Trustees was established and continues to maintain and preserve the church and burial grounds. The Newark Union Church and Cemetery was listed on the National Register of Historic Places in February of 2020.

List Of Military Personnel

NUMBER	SECTION	NAME	SERVICE	NOTES	MARKER
2	2	Thompson, William	Civil War	97th PA. Inf.	
13	3	Habbart, James	Civil War	Member of G.A.R.	
20	1	Weldin, George W.	Civil War	near Holly tree	
21	1	Weldin, C. Monroe	Civil War	USN - 1839-1916	
24	3	Farrand, Amy L.	D.A.R.		Yes
32	3	Black, Doris Talley	D.A.R.		Yes
8	3	Kilvington, Donald C.	Korean War		
22	3	Scheels, LeRoy S.	Korean War	MSGT. - Us Army	
38	3	McGill, David	Korean War	PFC US Army - 1936-2016	
1	2	Mousley, George	Rev. War	near meeting house	
33	1	Weldin, Geo.	Rev. War	near Holly tree	
34	1	Davis, Elijah	Rev. War		
3	1	Gibson, Andrew	Rev. War	large flat stone	
35	1	Cartmell, Thomas	Rev. War	near #21 (Weldin, C. Monroe)	
36	1	Babb, Thomas	Rev. War	Private	
37	1	Weldin, Jacob	Rev. War	near Holly tree	
31	2	Baker, Frederick Wallace	Spanish American War	Lieutenant - USN	
15	4	Weldin, Jacob R.	Vietnam War	Sgt. Co. D 8 Cav 1 Cav Div	
26	3	Hannan, Stephen G.	Vietnam War	Major - US Army	
4	3	Dempsey, Walter O.	WW1	next to Thomas W. (#1)	
5	3	Dempsey, Thomas W.	WW1	Pvt. Med. Dept.	
7	3	Kilvington, Thomas B.	WW1	Sgt. US Army	
9	3	Day, Harvey J. Sr.	WW1	Vet. Foreign Affairs	Yes
10	3	Day, William C.	WW1	Pvt. Quartermaster Corps.	
11	3	Day, Laura T.	WW1	Nurse - Army Nurse Corps.	
14	4	White R. Vaughn	WW1	US Navy	
27	4	Hills, Vinal E. Jr.	WW1	US Navy	
12	3	Peart, Charles E.	WW11	Pvt. US Army	
16	4	Robbins, Ralph L.	WW11	Pvt. US Army	
17	4	Rebmann, Jacob Jr.	WW11	TEC5 US Army	
18	4	Rineer, Francis A.	WW11	US Army	
19	4	Wiberg, C. David Jr.	WW11	PFC US Army	
23	4	Robbins, Charles L.	WW11	CM2 US Navy	
25	4	Young, Robert F. Jr.	WW11	Sgt. US Army Air Corp.	
28	3	Farrand, Homer F.	WW11	US Navy	
29	2	Baker, John F.	WW11	PFC- US Army	
39	3	Black, Charles T.	WW11	Ens. US Navy - 1925-2013	
40	4	Lipford, Robert H.	WW11	SA US Navy - 1929-2014	
41	4	Pyle, George	WW11	Army Air Forces - 1920-2015	
6	3	Habbart, Joseph M.		1840-1923	
30	3	Soukup, John J.		US Air Force - 1946-1995	
42	3	Weldin, Howard L. Jr.	WW11	Army - Tank Corp. in Africa - Sect. J Lot 3	
43	4	Wilson, Robert Dennis		US Navy - Chief Petty Officer - 1960-64 - Sect. C Lot 16	
44	4	Kilvington, David		US Army - Sect. E Lot 13	
45	4	King, Grover C.	WW11	US Army Air Force	

Nomination Synopsis
Newark Union Church and Cemetery
8 and 20 Newark Union Public Road – Wilmington, DE

Level of Significance: Local

Period of Significance: 1757 – 1951 (1751 is the date of the first legibly dated burial marker on site; 1951 is when its Methodist congregation moved into a new church that was built closer to new suburban developments north of Wilmington, Delaware).

Area of Significance: architecture

Criterion/Criteria:

A. Property associated with events that have made a significant contribution to the broad patterns of our history. This church represents the early history of European settlement in northern Delaware and religious practices in Delaware's Brandywine Hundred over the course of nearly three centuries.

C. The church embodies distinctive characteristics of a type, period, or method of construction. This historic church and cemetery embodies architectural traditions in the region during the mid-nineteenth and early-twentieth centuries—especially stone construction and late Gothic Revival design. The Newark Union Cemetery is also significant under Criterion C for its vernacular landscape design and for its unique assemblage of gravestones, featuring a wide variety of grave markers highlighting nearly three-and-a-half centuries of burial practices.

Statement of Significance:

The Newark Union Church and Cemetery served a wide range of religious groups for a total of nearly 300 years—including Quakers, Methodists, Presbyterians, Anglicans, and non-denominational Christians. Both the cemetery (founded in the late-seventeenth century and still accepting burials) and the surviving Newark Union Church (built in 1845 and remodeled in 1906) represent the evolving religious demographics of residents north of Wilmington.

Its stone construction in 1845 represents a common choice of building material found in the Delaware Piedmont region during the nineteenth century. The 1906 renovations reflect the late Gothic Revival style thereby representing local and statewide patterns of change characteristic of rural Methodist churches in the late-nineteenth and early-twentieth centuries. The church is a 28' by 40' building with stuccoed stone walls, a gable roof, and a projecting frame vestibule on the east elevation. A rectangular marble date plaque high in the east gable reads "Newark Union 1845."

Two photographs of the exterior of Newark Union Church taken in the 1890s, preserve the only-known view of the original, pre-renovation design of the church. In materials, scale, and design, it was similar to many local farmhouses in the vicinity. The building was originally one-and-a-half stories with exterior walls of uncoursed fieldstone. The primary entrance was centrally placed within its regular, symmetrical, three-bay south elevation. Stone steps led to a six-paneled wooden door with a four-light transom.

In 1906, the building was renovated into a simple Gothic Revival style similar to other examples in rural Delaware. At this time, Newark Union's façade entrance was reoriented from the south to the east and the upper story windows were removed.

Page 2

Nomination Synopsis: **Newark Union church and Cemetery**

On the north, south, and west elevations, lower-story openings were replaced with tall, Gothic-style lancet windows. The number of bays on each of the four elevations was not altered from the original 1845 openings. The building was stuccoed and whitewashed and a frame vestibule was built at the east gable end. The new east-facing orientation of the building easily allowed for a center aisle floor plan with the altar at the building's west wall.

The interior of the church has remained largely unchanged from its 1906 appearance. The vestibule's interior is faced with stained wood wainscoting on the lower section and taupe-pink-painted plaster on the upper, matching the interior of the nave. The lancet windows are decorated with a three-part tracery in the upper, pointed sash. Below this are two panes. The lower sashes are divided into four panes. Windowpanes are of a clear pressed glass with a small starburst pattern.

The pulpit is a low wood platform with a knee-level wood chancel screen—essentially a balustrade—with turned spindles topped by a rail and set back several inches from the platform lip. A framed, calligraphic verse of scripture decorates the altar wall, reading, “That in all things...Christ might have the preeminence Col 1:18.”

The Cemetery

The cemetery lies on approximately two acres of ground north of the church building. It is enclosed by a parged, uncoursed fieldstone wall. The graveyard contains about 500 marked burials dating from the mid-18th century to the present, as well as unmarked burials associated with the initial period of Quaker settlement in the late 17th and early 18th centuries. In general, these are laid out in parallel rows running south to north. The earliest burials are concentrated closest to the church building and are slightly more irregular in their spacing. Throughout all but the earliest section of the cemetery, headstones face east or west in no discernible pattern. In the old section, the southernmost area closest to the church building, west-facing headstones cluster at the east of a central aisle and east-facing headstones cluster to the west. Grave markers range from plain, upright stone slabs, to stones set into the ground, to stone slabs carved in baroque style, to bedstead markers, to Egypto-classical revival styles. More recent burials are concentrated in the upper acre and are often topped with granite markers.

Correlation with Delaware's Statewide Historic Preservation Plan 2018 – 2022 titled “Partners in Preservation: Planning for the Future”

Goal 1: Strengthen/Expand Delaware's Core Federal/State Historic Preservation Program

Strategy 7: Address gaps and biases in the state's inventory of historic properties

Actions 7a: Prioritize cultural resource survey and National Register nominations to address under-represented communities or property types.

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United States Department of the Interior
National Park Service
National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

1. Name of Property

Historic name: Newark Union Church and Cemetery

Other names/site number: DE CRS# N01201

Name of related multiple property listing: N/A

(Enter "N/A" if property is not part of a multiple property listing)

2. Location

Street & number: 8 and 20 Newark Union Public Road

City or town: Wilmington State: DE County: New Castle County

Not For Publication: Vicinity:

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this X nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property X meets does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

 national statewide X local

Applicable National Register Criteria:

X A B X C D

Signature of certifying official/Title: _____	Date _____
State or Federal agency/bureau or Tribal Government _____	
In my opinion, the property <u> </u> meets <u> </u> does not meet the National Register criteria.	
Signature of commenting official: _____	Date _____
Title : _____	State or Federal agency/bureau or Tribal Government _____

4. National Park Service Certification

I hereby certify that this property is:

 entered in the National Register

 determined eligible for the National Register

___determined not eligible for the National Register

___removed from the National Register

___other (explain:) _____

Signature of the Keeper

Date of Action

5 . Classification

Ownership of Property

(Check as many boxes as apply.)

Private:

Public – Local

Public – State

Public – Federal

Category of Property

(Check only **one** box.)

Building(s)

District

Site

Structure

Object

Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>1</u>	<u> </u>	buildings
<u>1</u>	<u> </u>	sites
<u> </u>	<u> </u>	structures
<u> </u>	<u> </u>	objects
<u>2</u>	<u> </u>	Total

Number of contributing resources previously listed in the National Register 0

6. Function or Use

Historic Functions

(Enter categories from instructions.)

RELIGION/religious facility

FUNERARY/cemetery

<u> </u>
<u> </u>
<u> </u>
<u> </u>
<u> </u>

Current Functions

(Enter categories from instructions.)

VACANT/NOT IN USE (church)

FUNERARY/cemetery (active)

<u> </u>
<u> </u>
<u> </u>

1

7. Description

Architectural Classification

(Enter categories from instructions.)

LATE 19th and 20th CENTURY REVIVALS: Late Gothic Revival

Materials: (enter categories from instructions.)

Principal exterior materials of the property: Stone, Stucco, Wood, Asphalt

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

Newark Union Church and Cemetery are located on just over two-acres of land north of Baynard Boulevard along Newark Union Public Road in Brandywine Hundred, New Castle County, Delaware. Lying approximately one mile north of Wilmington, the modest, one room, one-story building with a front-gabled roof was constructed in 1845 from local fieldstone. Renovations in 1906 transformed the building from a simple meetinghouse, similar in style to the local farmhouses of the region, into a late Gothic Revival style church with a stuccoed exterior. The façade was also relocated from the south elevation to the east gable end. A frame vestibule was also added at this time. The building has not been significantly altered since 1906. The church is maintained by the Trustees of the Newark Union Corporation but has not been in use as a religious facility since 1970.

The adjoining cemetery lies to the north of the building and is surrounded by a parged stone wall. It contains about 500 marked burials dating from the mid-18th century to the present, as well as unmarked burials associated with the initial period of Quaker settlement in the late 17th and early 18th centuries. The cemetery is still an active, maintained burial ground, accepting an average of four interments per year. Both the church and cemetery retain integrity of location, setting, design, materials, workmanship, feeling and association.

Narrative Description

The church and cemetery lie along a quiet road that dead ends at the lower acre of the graveyard. A narrow, paved driveway leads from the road to the front of the building. Another driveway turns left from the end of Newark Union Public Road, extending two-thirds of the way across the graveyard. The church's acreage is surrounded by a neighborhood of single-family homes, most dating to development in the 1960s. A mid-19th century stone dwelling is located southeast of the church along Newark Union Public Road. The grounds to the south of the church are dotted with mature trees and a large municipal water tower rises south of the church's lot. Further south lies a 1970 brick church and its parking lot.

The church is a 28' by 40' building with stuccoed stone walls, a gable roof, and a projecting frame vestibule on the east elevation. A rectangular marble date plaque high in the east gable reads "Newark Union 1845."

Two photographs of the exterior of Newark Union, believed to date to the 1890s, preserve the only known view of the original, pre-renovation design of the church. In materials, scale, and design, it was similar to many local farmhouses in the vicinity. The building was one-and-a-half stories with exterior walls of uncoursed fieldstone. The primary entrance was at its regular, symmetrical, three-bay south elevation, in a window-door-window configuration. Stone steps led to a six-panel wood door with a four-light transom. On either side of the door were eight-over-

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eight double hung sash windows with board and batten shutters. The smaller, double-hung upper story windows were four-over-eight with headers along the edge of the roof. The door and windows were trimmed in wood. The rear (north) elevation had two bays—a window and a door—and a smaller window above each of these openings, as at the façade. The west gable end had two windows at the first floor and two smaller windows above. The east gable end had one central window at the first floor and none above. The interior brick chimney was centered on the ridge of the wood-shingled roof. A simple box cornice ran the length of the south and north elevations.

In 1906, the building was renovated into a simple Gothic Revival style similar to other examples in rural Delaware. At this time, Newark Union's façade was reoriented from the south to the east and the upper story windows were removed. On the north, south, and west elevations, lower-story openings were replaced with tall, Gothic-style lancet windows. The number of bays on each of the four elevations was not altered from the original 1845 openings. The building was stuccoed and whitewashed and a frame vestibule was built at the east gable end. As it stands today, the windows have been boarded from the exterior and screens have been placed in front of the boards.

East Elevation (Front)

The church is entered from the east through a gable-front, frame vestibule, added in 1906 when the building was reoriented from the south. The vestibule is centered on the east façade, sided with clapboard, and finished with white paint. Its roof pitch echoes the slope of the main roof. The moulded wood cornice runs along the north and south edges, partially returning at the gable ends. A lancet window is placed on the north and south elevations of the vestibule, similar to those on the main body of the church but smaller in size, with a flat instead of moulded trim emphasized at the arch with a strip of beading along the outer edge. Entry to the building is through double doors topped by a one-light transom. The doorway is trimmed with flat wood; the transom lintel is surmounted by a crown moulding. Two concrete steps lead to the door. An old electric meter is attached to the wall to the left of the vestibule and, to the right, a small section of the stone cemetery wall abuts the building.

South Elevation

Newark Union's south elevation features three tall, regularly spaced lancet windows. These are trimmed with moulded wood that has been painted gray, along with simple, flat sills. These, as all windows, have been boarded and screened from the exterior.

West Elevation (Rear)

Two lancet windows are spaced evenly on the west elevation. A narrow, stretcher-bond brick chimney rises slightly off-center between them and extends through the raking cornice just to the left of the roof peak. A stone cemetery gate pylon abuts the wall to the left of the first bay.

North Elevation

The north elevation faces the graveyard. Its original window and door configuration have been replaced by two tall lancet windows, spaced regularly along the wall.

Interior

The interior of the church has remained largely unchanged from its 1906 appearance. The vestibule's interior is faced with stained wood wainscoting on the lower section and taupe-pink-painted plaster on the upper, matching the interior of the nave. The interior face of the exterior metal leaf doors is plain but marked with numerous metal rivets. Stained wood moulding surrounds the door and the transom light, which has been boarded from the interior. The vestibule's lancet windows display three-part tracery in the upper sash with two lights below and a four-light lower sash window. The windows are trimmed with broad mouldings finished with white paint. Muntins are also painted white. These windows have been boarded from the outside, as previously noted. This entryway is floored with institutional asbestos tiles. The vestibule is separated from the nave by swinging double doors. These doors are shiny with shellac; brass rivets are arranged to offer the impression of one-over-one paneling. They are identical on front and back.

The interior of the church looks much as it did in 1906. The new east-facing orientation of the building easily allowed for a center aisle floor plan with the altar at the building's west wall.

Flooring is unfinished wood planks. The lower section of the walls is faced with stained wood

wainscoting; the upper walls are plastered and painted taupe-pink. The original ceiling has been covered over with white acoustical tiles.

The lancet windows are decorated with a three-part tracery in the upper, pointed sash. Below this are two panes. The lower sashes are divided into four panes. Windowpanes are of a clear pressed glass with a small starburst pattern. The wood muntins are low-raised and flat. Surrounding flat wood trim is stained in a mid-brown hue, matching the muntins. The deep reveals are plastered.

Nine stained oak pews are arranged on either side of the central aisle with solid benches and backs. The pew ends are Gothic in style, with carved pointed arches at the base, flat arm rests, and a curved back terminating in a rounded upper with a stylized patera in relief at the center. The front two rows of pews are approximately a foot shorter than those behind. This allowed for the placement of a central heating stove. When removed, its scar was covered over with a square metal grate, distinguishing it from the surrounding wood flooring.

The pulpit is a low wood platform with a knee-level wood chancel screen—essentially a balustrade—with turned spindles topped by a rail and set back several inches from the platform lip. These are all stained dark. The pulpit is furnished with three freestanding, high back wood chairs, one with a higher back than the other two. These have upholstered seats and back insets and are decorated with floral cutouts, carved gothic arches, and knobbed finials. A freestanding wood podium is embellished with a carved pointed arch, a carved four-lobed flower enclosed in a roundel and engaged turned posts. Pulpit furnishings are finished with a dark stain. A framed, calligraphic verse of scripture decorates the altar wall, reading, “That in all things...Christ might have the preeminence Col 1:18.”

Cemetery

The cemetery lies on approximately two acres of ground north of the church building. It is enclosed by a parged, uncoursed fieldstone wall. The sections of wall that line the acre closest to the church are differentiated from those surrounding the upper acre in three notable ways. First, the wall along the lower section of the cemetery is taller than that around the upper acre. Second, walling at the south acre is topped by concrete coping that slopes outward, where the other section of wall is rounded and smoothed at its top. Last, the parging on the southern section is less complete. The northern section is more completely parged. Iron gates near the east and west elevations of the church provide access to the burial grounds. Many trees stand along the exterior of the wall. Several shrubs grow inside the graveyard along the northern stretch of the wall. Trees also dot the southern acre of the burial ground.

The graveyard contains about 500 marked burials dating from the mid-18th century to the present, as well as unmarked burials associated with the initial period of Quaker settlement in the late 17th and early 18th centuries. In general, these are laid out in parallel rows running south to north. The earliest burials are concentrated closest to the church building and are slightly more irregular in their spacing. Throughout all but the earliest section of the cemetery, headstones face east or west in no discernible pattern. In the old section, the southernmost area closest to the church building, west-facing headstones cluster at the east of a central aisle and east-facing headstones cluster to the west. In this small area, tombstones facing different cardinal directions do not mingle. Grave markers range from plain, upright stone slabs, to stones set into the ground, to stone slabs carved in baroque style, to bedstead markers, to Egypto-classical revival styles. More recent burials are concentrated in the upper acre and are often topped with granite markers. The cemetery still accepts an average of four burials per year. It is maintained by the Trustees of the Newark Union Corporation.

Integrity

The nearly two-acre site containing the Newark Union Church and Cemetery retains integrity with respect to location, setting, design, workmanship, materials, feeling and association. While housing developments began to spring up around the church and cemetery in the 1960s, this development has not encroached on the parcels of land on which the church and cemetery sit. In addition, the appearance of the church building itself remains relatively unchanged from its 1906 form and materials. While the cemetery accepts new burials, this does not appreciably change the look or feel of the landscape.

Location: Newark Union Church and Cemetery have maintained their original locations, the former established in 1845, the latter in 1688. The Newark Union Corporation has increased its land holdings periodically with, for example, the addition of one acre at the north of the cemetery in 1897. Most recently, in 1923, the Newark Union Corporation purchased a quarter acre of contiguous land to the south of the church building to increase the non-burial portion of their

grounds.

Setting: While the area surrounding the church was developed with single family homes in the 1960s, these have not encroached on the church grounds. The location of the building and graveyard alongside a short, quiet, dead-end access road perpetuates a sense of remoteness.

Design: Newark Union Church and Cemetery retains a high level of integrity of design. The Gothic Revival design of the church as renovated in 1906 has not been altered, nor has its interior center-aisle plan. The number of graves on the site continues to increase each year, these added in regular rows in the northern portion of the burial ground and following the north-south layout established in the 18th century.

Materials: Both the church and cemetery retain a high level of integrity of materials. Since the church's construction in 1845 and the subsequent alteration in 1906, few material changes have been made. Those that have been made have replaced materials in kind or have not appreciably altered the appearance of the building. For example, stone has been used for repairs to the precinct wall, the building has been repainted white to preserve its 1906 appearance, and reroofing projects have been carried out with materials that are similar in appearance to, if not the same as, those used in 1906.

Workmanship: The church and cemetery both retain integrity of workmanship. The skill of the stone masons is evident in the construction of the stone church, as well as the stone cemetery walls. Additionally, the cemetery stones retain integrity of workmanship for the carving of funerary markers that demonstrate the commemorative fashions of their day. Examples include the numerous baroque-style markers of the 18th and earlier 19th centuries with their carved knob and finial details, typified by the 1757 marker of Dinah Cartmell, the 19th century Romantic-era monuments typified by the beadstead-style marker of Joseph Carr with its sculpted marble dog at the foot and floral garland at the head, as well as the later 19th and early 20th century Greco-Roman- and Egyptian-inspired monuments, exemplified by the pedimented obelisk monument of Jacob and Hannah Weldin.

Feeling: Newark Union Church and Cemetery retains a high level of integrity of feeling. It still evokes the feeling of a small rural Gothic Revival church and cemetery.

Association: The level of integrity for association at Newark Church and Cemetery is high. This site has been in continuous use since at least 1688 as a burial ground and in repeated use since that time for religious worship. With its origins in the 17th century, it is among the oldest surviving European cemetery and worship sites in New Castle County, Delaware.

8 . Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- A. Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B. Property is associated with the lives of persons significant in our past.
- C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.

- D. Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

- A. Owned by a religious institution or used for religious purposes
- B. Removed from its original location
- C. A birthplace or grave
- D. A cemetery
- E. A reconstructed building, object, or structure
- F. A commemorative property
- G. Less than 50 years old or achieving significance within the past 50 years

Areas of Significance

(Enter categories from instructions.)

ARCHITECTURE
RELIGION

Period of Significance

1757-1951

Significant Dates

1906

Significant Person

(Complete only if Criterion B is marked above.)

Cultural Affiliation

Architect/Builder

Lewis Zebley

John Sharpley

Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

The Newark Union Church and Cemetery is locally significant under Criteria A and C, as it represents the early history of European settlement in northern Delaware and religious practices in Delaware's Brandywine Hundred over the course of nearly three centuries. It also embodies architectural traditions in the region during the mid-nineteenth and early-twentieth centuries—especially stone construction and late Gothic Revival design. Its period of significance ranges from 1757, the date of the first legibly dated burial marker on site (a symbolic marker of the end of the Quaker era at Newark Union), and ends in 1951, when its Methodist congregation moved into a new church that was built closer to new suburban developments north of Wilmington, Delaware.

X

Narrative Statement of Significance (Provide at least one paragraph for each area of significance.)

Criterion A: X

Summary of Significance

The Newark Union Church and Cemetery is significant under Criterion A for having served a wide range of religious groups for a total of nearly 300 years—including Quakers, Methodists, Presbyterians, Anglicans, and non-denominational Christians. Both the cemetery (founded in the late-seventeenth century and still accepting burials) and the surviving Newark Union Church (built in 1845 and remodeled in 1906) thus represent the evolving religious demographics of residents north of Wilmington over several centuries.

Quaker Beginnings: Early Settlement and Religion at the Newark Union Site (1682-1754)

The Newark Union's cemetery and the land on which the church building sits represent some of the earliest Quaker activity in the state and, indeed, some of the earliest British settlement in all of Delaware. The cemetery was founded in 1688 by William Penn's friend and fellow Quaker, Valentine Hollingsworth, who was granted 986 acres of land in New Castle County in 1682. Hollingsworth built his family dwelling along the nearby Shellpot Creek, which formed the eastern boundary of his acreage, and named his settlement New Worke (alternately New Work, New Wark, New Warke, or Newark—with no clear relationship to the similarly-named Newark, Delaware, which was established well after the church). Hollingsworth and Quakers living in the immediate area initially held meetings in the town of New Castle, a worship site that had been officially allowed by the Philadelphia Meeting in 1684. Since, however, it was not feasible for Friends in this part of the Brandywine Hundred to travel regularly to the New Castle meetings, the Quakers at Newark established a regular monthly meeting at the homes of Hollingsworth and other nearby members. Every third month, this group continued to attend meetings at the New Castle Quarterly Meeting. The Newark Monthly Meeting was given official recognition by the Chester Quarterly Meeting in 1685, and by 1689, the Newark Meeting had become one of the first—if not the first—regular monthly meetings in what would eventually become the state of Delaware.



Meeting burial records demonstrate that Valentine Hollingsworth had already begun burying on his land by 1687. In 1688, Hollingsworth officially transferred half an acre of his property to the Newark Meeting to be used as a burial ground. The plot lay just to the west of his house and already contained the graves of at least four individuals—friends and family members of Hollingsworth.

In 1699, Hollingsworth asked permission to build a dedicated meeting house at Newark. When approval was finally granted in 1704, the Newark Friends erected a small log meeting house on the land containing the Hollingsworth's burial ground.

The Newark Monthly Meeting lasted until 1707, at which point the monthly meeting was transferred to Centerville. While the Friends continued a weekly meeting at the Newark site, the movement away from Newark for the regular monthly meeting reflects the shift of Delaware's Quaker population west over the Brandywine River.

It is clear that by 1707, after the first generation of Quakers in the Brandywine Hundred had passed away or moved on, Quaker activity at Newark became less concentrated. Around 1690, Thomas Hollingsworth, Valentine's son, had sold his 200 acres near Shellpot Creek and moved west across the Brandywine River to Centerville, joining the growing Quaker settlement there. Later, other members dispersed northwest to Chester County, Pennsylvania. Yet a handful of devoted Friends remained in the Brandywine Hundred, keeping the weekly meeting alive at Newark long after much of the Quaker population had dispersed. Still, several decades later, in 1754, the meeting was finally "laid down" (the Quaker term for discontinuing official meetings) and the log building in which it had been held was either moved to Centerville or otherwise removed from its original site. The Friends remaining at Newark transferred membership to Wilmington Meeting.

The Newark Union site continues to embody this early and important chapter in Delaware's history, when Quakers gained a foothold in the region by establishing the Newark Meeting on this property. Hollingsworth's decisions to bury on a half-acre of his land, to officially establish it as a dedicated burial ground for the Newark Friends, and to build a meeting house here established the use and character of this plot as one devoted to the proper burial of the dead and to worship. While the Newark Union site's Quaker history extends back to the late-seventeenth century, its earliest dated tombstone, that of Dinah Cartmell in 1757, is the earliest surviving landscape feature that clearly represents the Quaker settlement there, as well as the movement of Quakers away from the site in the mid-1700s. Thomas Cartmell, husband of Dinah and whose 1759 tombstone is the second oldest dated marker in the cemetery, was the son of Dorothy and Nathaniel Cartmell, who had immigrated from Ireland to the Brandywine Hundred in 1685 and were among the earliest members of the Newark Friends Meeting. The burial of Dinah and Thomas at the site represents the early Quaker settlement there, since Thomas had been born in its vicinity in 1689. Their inclusion in this burial ground also suggests that at least a handful of Quakers had remained in the community even after the meeting at Newark had been laid down in 1754.

A Multi-Denominational Era at Newark, 1754-1888

1754-1845: Serving the Burial Needs of a Rural, Multi-Denominational Community

The log meeting house and most of the Quakers who had used it were now gone, but this rural, religious community's need to respectfully dispose of its dead remained. While the Quakers did not consider their spaces of worship hallowed, other Protestants did, and later Christians who lived near the Newark site continued its original functions. Even after the Quaker meeting house was gone, community memory of the site's religious character remained—with the cemetery as a physical marker. Brandywine Hundred residents of all Christian denominations continued to bury their dead there, calling the site the "Newark free burying ground." At this time, the rural population of the Brandywine Hundred was composed of a mixture of Methodists, Anglicans, Presbyterians, and Quakers.

Burials thus continued intermittently at the site between the 1754 and 1845 (when the current Newark Union church was built), as the Quaker cemetery at Newark transitioned to a resting place for people of several different Christian sects. After 1845, when a new stone church building was erected at Newark Union, the number of interments significantly increased.

1845: A New Church Building for Any Christian

Lacking a convenient space for worship, in 1845 several local residents established a subscription fund to erect a non-denominational church building. That same year, fund subscribers acquired an Act of Incorporation from the Delaware legislature as Newark Union, granting the community group control of the cemetery and authorizing the construction of a non-denominational church for worship and funeral services for use by surrounding residents of any Christian denomination. In March, 1845, the Newark Union Corporation elected a board of trustees composed of members of the Beeson, Pierce, Forwood, and Weldin families to oversee maintenance of the cemetery and supervise the construction of the church building on the site.

When this rural, religious community banded together to build a new church for use by all Christian denominations, the selection of this site was likely an obvious one. It was already viewed as hallowed owing to its burial ground and the memory of its previous use for worship. In addition, before the twentieth century, the establishment of a church graveyard before the construction of an actual church on its site was not an unusual phenomenon in America (this had, after all, already been the case for the Newark site during the Quaker era). No matter the order, pairing church and cemetery was still common in the mid-nineteenth century, particularly in sparsely populated areas, despite the emergence of the rural cemetery movement. Rural or garden cemeteries, which were heavily planned and landscaped burial grounds often located on the edges of cities, were not practical for small, rural congregations like those supporting the construction of Newark Union.

Newark Union's new stone church building was completed at the end of 1845, and the building was dedicated on January 4, 1846. The church was used for worship and burial services by local Methodists, Episcopalians, and Presbyterians, who shared the use of the building for several decades after its construction.

Newark Union's Methodist Era (1888-1951)

The Methodist era of Newark Union Church is significant for its ability to demonstrate the rise of Methodism in rural areas of northern Delaware, as well as the broader arc of the denomination's historical development on the Delmarva Peninsula. While the church building technically remained community property, in 1888 the trustees of the Newark Union Corporation requested entrance into the Wilmington Methodist Episcopal Conference, inaugurating an era of exclusive use by the Methodist congregation that had been worshipping at the site since 1845. This occurrence reflects Methodism's broader dominance across the entire state of Delaware, where, by the early nineteenth century, it had emerged as the largest Christian denomination.

The state of Delaware claims a special bond with the Methodist faith in America, as a focal point for many of its early and influential leaders, and as the home to Barratt's Chapel, in which the plans for an independent Methodist church were laid and the first Methodist sacraments were given in America. Francis Asbury's hope that Delaware would "become a garden of the Lord filled with the plants of his own planting," seems to have been fulfilled, and Henry Boehm, a former circuit rider, once noted that, "The Peninsula that lies between the Delaware and Chesapeake bays . . . was the garden of Methodism in America."

Many early luminaries of Methodism spent much time in Delaware. It was the location of some of the earliest preaching by Anglican minister George Whitefield, the British forefather of Methodism and a dominant figure in the evangelical movement sweeping Britain in the mid-eighteenth century (known as the First Great Awakening). Over two years in America (1739-1741), as he traveled the colonies to proselytize, Whitefield spent extensive time preaching in Delaware, usually outdoors, drawing large crowds as he went. During the latter half of the 1700s, Delaware was also the setting for many visits and influential activities from Methodist leaders such as John Wesley and Francis Asbury, the latter of whom used Delaware as a safe haven during the American Revolution, when patriots suspected pacifists of being loyal to the British crown.

With its enthusiastic, stirring sermons that deemphasized theological rhetoric and its emphasis on personal redemption, Methodism appealed greatly in its early days to the rural communities of the state. From these rural beginnings, Methodism's popularity increased among the city dwellers in the peninsula over the course of the nineteenth century, especially in the second half of the century. During the nineteenth century, the reliance on itinerancy that had been fundamental to Methodism in its earlier days was slowly replaced by a system with preachers dedicated to specific locales. This shift in practice resulted in an increase in the building of dedicated Methodist chapels. When Newark Union Church was built in 1845, Methodism had already grown into the most popular Christian denomination in the state. The effective takeover of the

Newark Union building by Methodists in the later 19th century reflects the religion's century-long growth and dominance in Delaware.

In 1888, the Newark Union trustees requested entrance into the Wilmington Methodist Episcopal Conference, taking the building over for exclusive use by the denomination, functionally if not technically (since the building remained community property). The process by which this appropriation occurred, and whether it ruffled the feathers of nearby residents of other denominations still using the building for their services, is not immediately clear. Of note, historian Frank R. Zebley indicates that a congregation of Episcopalians worshipping at Newark Union had built and moved to their own church in the vicinity in 1863, calling it Calvary Protestant Episcopal Church. It is possible that, by 1888, many of the congregations of other denominations that had held services at Newark Union had built their own houses of worship, leaving area Methodists as the predominant sect using Newark Union for worship.

It was also during the time of Methodist domination that the unadorned church building was renovated to reflect a simplified Gothic Revival style. While the congregation had expressed hopes of erecting its own chapel when it united with Wilmington's United Episcopal Conference in 1888, by 1906 the congregation's desire for its own space was channeled into renovating its adopted space to reflect established Methodist architectural practice.

Methodist Migration: Post-WW II Suburbanization of Religion in Brandywine Hundred

The now empty, semi-abandoned state of Newark Union Church is a direct reflection of post-World War II suburbanization in the Brandywine Hundred, and the related movement of churches to the suburbs. Reflecting national trends, the post-war era saw suburban expansion and an increase in the church-going population in Delaware's Brandywine Hundred. Population centers shifted to the suburbs, where many sought to establish communities in their new neighborhoods. In order to accommodate its growing congregation and to promote further growth, the Newark Union Methodist congregation purchased land on Concord Pike, near several single-family housing developments that had sprung up in the 1940s and early 1950s. The congregation built a new church there in 1951, renaming the congregation Aldersgate Methodist Church (now Aldersgate United Methodist Church). They held their last service at Newark Union in 1951 and left the building vacant, still overseen by the Newark Union Corporation. In its new location, the old Newark Union congregation's membership grew rapidly: The Concord Pike building was renovated in 1956 and 1961 to accommodate Aldersgate's steadily expanding membership, which had swelled dramatically to a height of 1,800 congregants by 1962.

Non-Denominational Reuse & Abandonment (1951- present)

Since it reflects the end of a continuous era of community use, 1951 marks the end of the period of significance for Newark Union Church and Cemetery. It does not, however, mark the end of the site's religious history. In keeping with the church's charter from the state maintaining the 1845 building's availability for worship by any Christian denomination, an evangelical pastor established a congregation at Newark Union in 1957, renting the empty church from the Newark Union Corporation. Yet within thirteen years, by 1970, the congregation had moved a few hundred feet to the southwest, building a new brick church, and eventually changing its name from New Ark Union to Shellburne Bible Church. This church and its parking lot are visible from Newark Union's south yard. The 1845 building has stood mostly unoccupied since 1970. Its maintenance is still managed by the Newark Union Corporation's board of trustees.

Criterion C:

Summary of Significance

The Newark Union Church building is also significant under Criterion C for its stone construction in 1845, a common choice of material in the Delaware Piedmont region during the nineteenth century, as well as its 1906 renovation reflecting the late Gothic Revival style. With its adoption of this Gothic Revival aesthetic at the dawn of the twentieth century, the building represents local and statewide patterns of change for rural Methodist churches in the late-nineteenth and early-twentieth centuries. Newark Union Cemetery is also significant under Criterion C for its vernacular landscape design and for its unique assemblage of gravestones, featuring a wide variety of grave markers highlighting nearly three-and-a-half centuries of burial practices at the site.

The Meetinghouse

The stone construction of Newark Union Church, though built primarily for religious worship, is more similar to domestic architecture in Delaware's Piedmont region and, more broadly, the Delaware Valley, than it is to most church architecture of the time. The one-room, unadorned, house-like style of the building was no doubt at least partially chosen to reflect the building's non-denominational character. In rural Delaware churches, this "absence of religious ornamentation or extensive architectural finish were typical of rural churches," especially since these were often intended as generic meeting spaces for use by many groups and organizations, both religious and civic in nature.

The relatively plain, unembellished church building might also be reflective of the level of funding available among the neighbors who wished to construct the meeting house. In June of 1845, the Newark Union Corporation accepted an \$800 bid by the architects Lewes Zebley and John Sharpley to build a 28' x 40', one-and-a-half story church building. The foundation was to be laid in stone three-feet-thick, with the building's walls between 18 and 20 inches thick. Given the Corporation's limited funds, economy of material was important. Fieldstone construction, while a marker of wealth in other parts of the state, was plentiful and readily available in Delaware's Piedmont region. As such, it was an inexpensive and durable choice for this Brandywine Hundred community of worshippers.

The practicality of stone construction would have been clear to locals, many of whom probably built their own houses in stone. As demonstrated by a recent detailed study of stone construction in the region, residents of Brandywine Hundred, Christiana Hundred, and Mill Creek Hundred relied heavily on stone as a building material during the eighteenth, nineteenth, and even twentieth centuries—in numbers far greater than anywhere else in Delaware. This trend complicated social distinctions often signaled through the use of more durable building materials. Elsewhere in Delaware, for most people log construction—and later wood frame—endured as the primary building material in the eighteenth and nineteenth centuries, with brick construction (and only rarely stone) reserved for dwellings of the elite. However, in the northernmost portions of Delaware, like Brandywine Hundred, surviving buildings (and the data from tax assessments) indicate that builders across a wide range of economic conditions built and occupied stone dwellings, outbuildings, and religious buildings. Stone enjoyed popularity within Brandywine Hundred due in large part to the relative ease of access to abundant quantities of fieldstone and, later, quarried stone. The greater durability of stone, as compared to wood, in addition to its higher efficiency in retaining both heat and cool air within a building, made it a superior choice for a building material. This proliferation of stone construction in northern Delaware only began to recede in the late-nineteenth century, when the rise of balloon framing construction prompted a shift towards frame construction. Still, even in the face of these changes, stone persisted as a relatively common building material in the area.

The choice of a simple, non-denominational architecture at Newark Union was validated by the groups who soon used the building. After construction was completed at the end of 1845, and the building dedicated on January 4, 1846, "[s]ervices were held here by nearly every denomination worshipping in this part of the Hundred." These included local Methodists, Episcopalians, and Presbyterians, many of whom had been worshipping at members' homes.

Historic Stone Wall

The use of stone for construction did not end with the church building. The stone building campaign undertaken at the site in 1845 also included a stone wall that forms a boundary around the burial precinct. Since physical evidence suggests Newark Union's stone walls were constructed in successive phases, they also represent a series of landscape design efforts at the site over several centuries.

Most of the existing parged, uncoursed fieldstone wall enclosing three sides of the original cemetery was constructed in 1845, although the physical and documentary evidence make clear that the stone walls were built, reconfigured, and/or repaired in every century. The existence and configuration of the walling during the seventeenth and eighteenth centuries remains opaque. It is not known whether the burial ground was walled with stone before 1787, but meeting minutes recording Valentine Hollingsworth's donation of the burial ground refer to the planned construction of a fence around the plot, suggesting there was a fence or wall even during the late seventeenth century.

Material remains suggest that the cemetery featured a stone wall by 1787. An ashlar datestone

reading "CR 1787" is integrated into the wall adjacent to the iron entrance gate to the cemetery, near the southeast corner of the church building. A second, larger ashlar block below that has also been inscribed "C.R." The initials are undoubtedly those of Charles Robinson, who was Valentine Hollingsworth's great grandson and who was, at that time, the owner and occupant of the land surrounding the burial ground. Based on their incongruous placement, these two stones appear to have been reincorporated into a later rebuilding of the wall, but they survive as strong evidence of a previous stone enclosure built by Robinson in 1787.

Among the stated objectives of the 1845 building campaign was the erection of a wall around the cemetery. This suggests that whatever walling had stood around the precinct in 1787 was either in major disrepair or no longer extant. It is this 1845 wall that currently surrounds the oldest section of the cemetery on its east, west, and south sides, with the latter being interrupted by the north wall of the church. The 1845 wall has clearly been repaired and modified over the years, as is exemplified by the addition of early-twentieth century, concrete coping, tilted outward to shed water, and also by a thick coating of cement parging on the interior face of the wall.

After expanding the cemetery by an acre to the north in 1897, Newark Union Corporation contracted with Elwood Talley to design and build a wall around this new section of the cemetery. This newer section of wall is also built of fieldstone but is distinguishable from the older section by its lower height, its more complete parging, and its rounded, parged coping. Along its west expanse, this 1898 wall abuts the old section and proceeds unbroken; along the east, it abuts the old wall and then is broken, about one meter to the north, by the iron gate for a paved driveway that runs west three-quarters of the width of the cemetery, placed to facilitate the movement of bodies and equipment for burial. It is probable that this 1898 phase of the wall, too, has been repaired on several occasions.

Commemoration and Remembrance in Stone: The Cemetery at Newark Union

The stone grave markers at Newark Union's cemetery provide the earliest record of settlement at the site, but both the cemetery and its markers are also notable for their vernacular design. Because of its lengthy and varied history, the cemetery features a unique layout reflecting both Quaker and other Protestant burial practices, and the wide variety of grave markers—commemorating more than three hundred years of burial at the site—represent several centuries of evolution in gravestone design and iconography.

A Vernacular Burial Landscape

Located north of the church building and today measuring approximately two acres, the cemetery at Newark Union has been in continuous use since the 1680s, when Valentine Hollingsworth donated a burial ground to the Newark Friends Meeting. Running in parallel rows from south to north, the layout of Newark Union Cemetery is highly unusual since it includes east- and west-facing tombstones mingled throughout. The earliest burials are concentrated closest to the church building and are slightly more irregular in their spacing. Throughout all but the earliest section of the cemetery, headstones face east or west in no discernible pattern. In the old section, the southernmost area closest to the church building, west-facing Quaker headstones are grouped together at the east of a central aisle and the east-facing headstones of other Protestants are grouped together to the west. In this limited area, tombstones facing different cardinal directions do not mingle. As noted, the earliest dated tombstones are those of Dinah Cartmell (1757) and her husband Thomas Cartmell (1759), the latter the son of the founding members of the Friends Meeting at the site of Newark. These are west-facing stones located in the southeast quadrant of the burial ground.

In 1897, the trustees enlarged the cemetery with the purchase of an additional acre of contiguous land to the north. This northern acre of the burial ground was enclosed with a stone wall along three of its sides. The graves continue in the regular, parallel, south to north rows established in the cemetery's older section. West-facing Quaker and east-facing Protestant tombstones intermix here. The majority of burial markers in this newer section of the burial ground are of granite.

The cemetery now contains approximately 500 burials and remains in active use, accepting an average of four burials per year. Burial at the site is free but requires a perpetual care fee and is only open to descendants of cemetery occupants and to those who live in the Brandywine Hundred. In 1923, the trustees purchased a quarter acre of land south of the church building, expanding the churchyard and ensuring the adjacent area would remain clear of development.

Gravestone Design at Newark Union

The shapes, iconography, and materials used to memorialize the dead at Newark Union record

changing styles in commemorating the dead in America over three centuries. The cemetery is populated with headstones typical of their eras. As for its earliest graves, any permanent markers from the late seventeenth century or early eighteenth century remain unidentified. This is perhaps unsurprising, since these early burials were probably purposely left unmarked, as was common in Quaker burial tradition. In the eighteenth and early nineteenth centuries, Newark Union's gravestones range from plain headstones to more decorative, baroque shapes, while the markers from the mid-nineteenth to the early-twentieth centuries feature Victorian or classical design motifs. A more modern aesthetic is represented with the stones of the mid-twentieth century to today.

Quaker graves represent the earliest of the burials at Newark Union. While the earliest dated gravestones at Newark Union are from the mid-eighteenth century, the earliest extant stones likely date to the first half of the eighteenth century—though many of these stones (located at the south end of the cemetery) are plain, uninscribed, or illegible due to weathering. The earliest stones are generally unmarked (probably intentionally) and are often plain stone slabs set directly into the ground upright, while others are set flush into the ground—such as one stone in the southeast quadrant of the cemetery that is dated 1772. The lack of embellishment on so many of the early graves reflects Quaker beliefs that religious and other ornamentation expressed vanity and an over-fondness for the worldly rather than for the spiritual and eternal. They valued equality and sought not to differentiate themselves in death. The strictures against permanent commemoration were relaxed after the mid-eighteenth century, as is apparent with the Quaker burials at Newark Union.

Almost all of these burials in the southeast quadrant of the cemetery, representing the early burials on the site, are situated with headstones facing west. Although concentrated in this section, there are also many instances of west-facing tombstones scattered throughout the burial ground. This westward orientation of burials in the 17th and 18th centuries represents a departure from the long-lived tradition of east-facing burials in English Christian practice, a rite symbolizing belief in the resurrection of the dead on judgment day and a desire to sit up facing Jerusalem on that day. The Quakers rejected the displays of religious symbolism and eschewed the burial practices of other Protestants. One of the most notable manifestations of this, and one intended to demonstrate their separateness from other Christians, is the disposition of burials facing cardinal points other than east. The west-facing tombstones at Newark Union should be understood, then, as those of Quakers. While these Quaker practices lost much of their meaning by the 19th century, we see the practice persisting in at least some burials at the site well into the 20th century. In 1936, when Valentine Hollingsworth's descendants erected a memorial to him at Newark Union, where he had been buried in an unmarked grave about 1711, they oriented it west.

Stone slabs inserted directly into the ground, whether vertically or horizontally, were the norm at Newark Union, as elsewhere, well into the nineteenth century. As stone-working technology evolved and commercial transportation routes improved during the 1800s, it became easier and cheaper to carve and transport markers. More elaborately supported stones became available more broadly, supplanting their simpler forerunners. Evidence of this pattern exists at Newark Union cemetery where, over the course of the century, slabs set upon one or more bases are seen with increasing frequency among later stones.

Reflecting the fashion of burial markers from the colonial period into the first half of the eighteenth century, many of Newark Union's early extant tombstones are baroque in shape, with curved tympanums (tops) and knob-like finials and caps, with a central lobed tympanum and subsidiary lobes, or with variations on these shapes. Baroque markers are found in the greatest concentration in the southeast quadrant of the cemetery, its oldest section, but are also encountered in its southwest. Among these is the 1757 west-facing stone marker of Dinah Cartmell. The thin stone is inserted directly into the ground and is distinguished as the earliest dated tombstone on the site. Nearly a century later and demonstrating the enduring popularity of the baroque headstone, Jacob Weldin's 1841 gravestone sports a curve and knob shape and is surrounded by similar stones from the mid-nineteenth century.

Victorian-era Romanticism, including its naturalism and sentimentality, is reflected in some 19th century burials at Newark Union Cemetery. This is most vividly displayed in the 1855 bedstead-style, marble marker of Joseph Carr, with its floral and animal imagery. A lily garland drapes over the top of the headstone and the deceased's name is contained in a naturalistic floral wreath composed of roses, lilies, and other flowers. At the foot of the east-facing marker lies an alert, vigilant but relaxed dog, sentimental and sympathetic. The dog may represent a favored pet of Joseph Carr or simply the concepts of loyalty, companionship, and eternal watchfulness. The naturalistic imagery taps into Romantic-era cultural movements, at their height in the middle of

the nineteenth century in America, that placed high value on the emotional as contrasted with the rational, and the natural as a reaction to the industrial. The Carr family plot in which this marker is located is surrounded by a low, raised, stone curb, setting it apart from other burials at the cemetery, perhaps an assertion of the family's wealth or status in the Brandywine Hundred.

Other Victorian-era gravestones at Newark Union feature a variety of meaningful Romantic symbols. For example, several feature a hand pointing upwards, typically a symbolic indicator (or hope) that the soul has risen to the heavens. A couple of gravestones, including that of William Todd (d. 1863), feature an open book, thought to represent the Bible or, alternatively, perhaps the Book of Life—either in a general sense or literally referencing the biblical passage in Revelation that states only those whose names are contained in the book will receive everlasting life. An interlocked cross and crown sits carved atop at least one stone, that of Henry L. Jones (d. 1885), and is “a Christian symbol of the sovereignty of the Lord.”

Egyptian and Greco-Roman inspired markers were also prevalent in the mid-nineteenth century and can be found at Newark Union's cemetery. This fashion, which lasted into the 20th century, is seen in cemeteries across the country, most plentifully in the designed and heavily landscaped rural cemeteries of American cities. Such ancient-themed markers dot the Newark Union cemetery landscape. That of Jacob R. Weldin and Hannah T. Weldin, who died in 1891 and 1892, respectively, combines the Egyptian with the Greco-Roman: A granite obelisk rises from a two-part base and is topped with a four-sided, overhanging pediment, which is then topped by a Roman-style urn. A Greek key pattern is carved in low, recessed relief below the pediment.

Whereas marble and other limestone markers replaced slate in popularity in 19th century American gravestones, granite emerged as the preferred material for grave markers in the later 19th to the 20th centuries. It was, and remains, favored for its durability and resistance to weathering. It also better withstood the acid rain that arrived along with 19th century industrialization. Granite markers tenoned into low bases are abundant in the northern acre of the cemetery, the location of most of its 20th and 21st century burials. The granite memorial to Valentine Hollingsworth, erected in 1936 by a group of his descendants, provides a key example of the popularity of granite for burial markers in the 20th century. The stone was erected near the concentration of early Quaker graves in the cemetery's southeast quadrant to commemorate the early settler's unmarked ca. 1711 burial there. The rough-hewn granite marker contains the Hollingsworth family crest and, below this, a commemorative epitaph on a smooth, recessed plane. In its heft and permanence, the memorial illustrates the extent to which Quaker views on the acceptability of commemoration had changed between their earliest days and the 20th century. Its bulk, if not its height, stands out in the burial ground, representing a display of opulence and family status in an otherwise economically depressed era of the nation's history. The monument also demonstrates continuity in Quaker burial practice in its west-facing orientation.

The 1906 Gothic Revival Renovation

The Newark Union Church, as it currently appears, is a direct reflection of its renovation in 1906, at which time the plain stone meetinghouse was converted into a Gothic Revival-style church building. At the time of the congregation's incorporation into the Methodist Episcopal conference in 1888, membership numbered approximately one hundred, and the group had hopes of erecting a new church building that was chartered for their exclusive use. In the interim, in 1906 congregant and area farmer Nelson L. Talley spearheaded an effort to repair and renovate Newark Union, raising nearly \$1,700 for the purpose. Talley had been active in the Methodist society at Newark Union since at least the middle of the 1880s. After raising the funds, in 1906, the building was re-roofed, the floor replaced, a vestibule built, windows added, and the exterior was stuccoed. No catalyzing event has been discovered that led to the renovation in 1906; perhaps the need to replace the roof and flooring presented an opportunity for more extensive work.

When remodeled in 1906, the façade was reoriented—shifting the entrance door from the building's longer, south elevation to its gabled east side. The south side kept its three-bay fenestration, but replaced the doorway with another window, now in the Gothic lancet style. The north side, which faces the cemetery, was also altered—shifting from a window-door configuration to that of two lancet windows, identical in style to those found on the south elevation. The west elevation kept its two windows, which were also converted to Gothic style. The east elevation, originally equipped with a single window, became the primary entrance and was outfitted with a frame entrance vestibule, pierced on the north and south flanks by smaller Gothic lancet windows. The result was a church building in modest Gothic Revival style. The interior was renovated, as well, with the new east-facing orientation of the building resulting in a center aisle floor plan, with the altar at the building's west wall. The interior was also equipped

with Gothic style pews, a raised chancel with decorative rail, a Gothic style pulpit, and elaborately decorated high-backed chairs for clergy use.

The Methodists and the Gothic Revival Style

The renovation of Newark Union Church to the Gothic Revival style in the early 20th century represents a statewide trend, beginning in the later nineteenth century and heavily associated with Methodists, to retrofit plain, rural churches to reflect the Gothic Revival, an architectural style popular at the time for both churches and institutions of higher learning. It also was part of broader trends in the mid-nineteenth century, both international and domestic, within the Methodist church. Since Newark Union had emerged as a Methodist congregation by the late 19th century, the renovation of the church to the Gothic Revival style was a natural, likely uncontroversial choice for its congregation. The newly superimposed style of the building and its ornamentation definitively marked it as a place of Christian worship and, more specifically, a place of Methodist worship.

The Gothic Revival style in church architecture originated primarily in nineteenth-century Anglican Britain. Inspired by the Gothic architecture throughout Europe during the medieval period, the style is characterized by an emphasis on verticality and elaborate decoration. The style grew out of the Romantic movement and was a reaction to the austerity of the Anglican church and a call to return to the perceived richness of Medieval religious practice. Typical features of the Gothic Revival included vertically-oriented architectural elements, such as steeply-pitched roofs, finials, pointed arches, and pointed-arch (lancet) windows with tracery.

In his 1850 architectural treatise for the Methodist church, Frederick J. Jobson espoused the Gothic Revival as the preferred style for church buildings for Methodist congregations. His work presented findings from the Wesleyan Model Plan Committee, whose goals included guidance on the construction of Methodist chapels that would be both economical and attractive. Jobson lamented the hodge-podge of styles in use for Methodist places of worship, many of which he did not believe suitable to the task of glorifying god. Jobson argued that the Gothic order was the best choice for Methodist chapels because it was, in origin, a Christian architectural order that was decorative and could be affordably constructed. The treatise and its plans provided a ready choice of style for congregations wishing to build a church and aided in the consolidation of a recognizable Methodist architectural style.

Small Methodist Churches Adopting the Gothic Revival in Delaware

In Delaware, many simple, rural Methodist churches were renovated to include Gothic Revival elements in the later 19th and into the 20th century. The renovation of Newark Union to the Gothic Revival style follows a typical pattern for the style in Delaware's Piedmont region, where, in the second half of the 19th century, buildings in a variety of styles were retrofitted with Gothic elements, rather than initially designed and built in the style (although there are certainly several instances of new builds in the Gothic Revival style during the same era). Most of these rural churches exhibit a highly simplified version of the style, the most common and distinctive feature being the addition of pointed arch, lancet-style windows. These were a cost-effective way for Methodist congregations to participate in the building traditions of their creed. In the case of Newark Union, a church building previously featuring a simple, vernacular, domestic architecture, the addition of lancet windows, the reorientation of the buildings' entryway and interior axis, and the Gothic-style interior furnishings reflected the building's use by Methodists—and that denomination's preference for one architectural style.

Still, the congregation at Newark Union chose to design the updated building in a way that worked for them, without being entirely beholden to recommendations from church authorities. In his work on Methodist architecture, Frederick Jobson had offered guidance on the interior use of chapel space. For this, he discouraged the application of a center aisle plan because that configuration did not sufficiently differentiate non-conformist (i.e. non-Anglican) chapels from the church buildings of the Anglicans, the denomination from which the Methodists had broken away. The center aisle also prevented the preacher a direct, frontal view of his congregation. Jobson's interior plans were better suited to large churches: In many of these small, rural Delaware churches, it seems that the center aisle plan made the best use of limited space, suited the needs of their congregations, and were the most feasible choice. This center aisle plan is illustrated in the interior design of Newark Union Church. The arrangement of interior space shows this congregation picking and choosing Methodist design elements to suit its needs.

The Newark Union Methodist Episcopal congregation no doubt found inspiration for its own 1906 renovation in much more elaborate, urban churches in the area. This rural Brandywine Hundred community perhaps sought to demonstrate its general good taste and assert its status by emulating the architecture of wealthier, urban congregations nearby. For example, Grace

Methodist Church in the city of Wilmington, constructed in 1867 of local serpentine stone, was located five miles south of Newark Union, and a member of the same Methodist conference as Newark Union. Grace Methodist was an elaborate and costly example of the Gothic Revival. It was, indeed, flashy enough that it was criticized by some as contradictory to the Methodists' call for economy and simplicity in architectural expression. In her exploration of the Gothic Revival style at Grace Methodist, historian Carol Hoffecker notes that "the building committee chose the Gothic style not for any specific symbolism reminiscent of medieval Christianity, but because it associated the style with grandeur, piety, and respectability," and the wealthy members of the congregation felt it was the best way to "symbolize the high social status of the congregation."

It appears to have taken some time for the Gothic Revival style to percolate to Delaware's rural areas, but during the last decades of the nineteenth century, many plain Methodist churches were renovated—and others newly built—in the style. The 1906 renovation offered Newark Union's congregation the opportunity to showcase its own, more modest success and to do so in a way that was both cost effective and, therefore, reverent.

Several nineteenth-century churches in Brandywine Hundred, in New Castle County, and even further afield in Delaware were similarly renovated during the same era. The churches often shared characteristics in common with Newark Union, in their stone construction method, their early non-denominational purpose, or their late Gothic Revival style either by later renovation or as a fresh build. These parallels help to establish Newark Union's historical importance by situating it within the larger local and state architectural patterns that demonstrate how it is typical of its era. For example, located less than two miles southeast of Newark Union in Brandywine Hundred, and now incorporated into Bellevue State Park, Mount Pleasant Methodist Episcopal Church (NR# 98001097) was built of fieldstone by a Methodist congregation in 1838. While constructed by a Methodist congregation, the stone building was additionally intended for use by the community as a meeting house. Christian-themed ornamentation was minimal for this reason. In 1893, the congregation updated its building, stuccoing the stone exterior, adding a stuccoed entry vestibule, and replacing already tall windows with Queen Anne style, leaded windows. With their lancet pattern, the design of these windows is also suggestive of the Gothic Revival style. The decorative scheme achieved by this renovation more definitively marked the building as a house of worship.

A few other church buildings in the region also reveal similar design trends. Marshallton Methodist Episcopal Church (NR# 86002945), approximately 10 miles southwest of Newark Union Church in Mill Creek Hundred, New Castle County, is a frame structure with a center aisle plan that parallels the life cycle of Newark Union in several ways. First, it was built by community subscription in 1887 as a non-denominational meeting house for religious and social meetings. It was then purchased by a Methodist congregation just a year later, in 1888. By 1922, the industrial community surrounding the church had grown significantly, necessitating an addition to the building—and providing the congregation an opportunity to update the building in the Gothic Revival style to suit its Methodist tastes. The Marshallton church demonstrates a pattern similar to that at Newark Union in its conception as a non-denominational space and its later exclusive use by Methodists, who implemented the Gothic Revival style.

Mount Lebanon Methodist Episcopal Church (NR# 84000845), approximately 4 miles northwest of Newark Union Church, is a one-story church building with a center aisle plan and was built in 1834 of Brandywine granite. A Methodist church from the beginning, it was situated between the textile and paper milling community of Rockland and the agrarian community of Talleyville and drew its congregation from both populations. In 1873 the church was restyled by increasing the height of its roof pitch, stuccoing the exterior walls, and adding a frame Carpenter Gothic style entry vestibule. With the 1934 addition of commemorative stained-glass windows, its transformation from a vernacular-style stone building to a Gothic Revival church was complete.

In Sussex County, St. John's Methodist Church (NR# 90001071) was constructed in wood in the Gothic Revival style in 1907, replacing an earlier church building on the site that its congregation had outgrown. The earliest burial in St. John's cemetery, which lies to the west of the building, dates to 1853; the earlier church building on the site was erected towards the end of the previous year. The construction of St. John's Methodist church in 1907 demonstrates the enduring popularity of the Gothic Revival style among Methodist congregations in rural parts of Delaware into the 20th century. In this instance, rather than renovating a pre-existing building, the congregation began from scratch.

As these buildings all demonstrate, Newark Union's conversion from a plain stone meeting house into a Gothic Revival chapel for a Methodist congregation reflected several historical and

architectural trends in the area, adding another significant layer to over three centuries of history at the site.

9 . Major Bibliographical References

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Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67) has been requested
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # _____
- recorded by Historic American Engineering Record # _____
- recorded by Historic American Landscape Survey # _____

Primary location of additional data:

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other

Name of repository: Center for Historic Architecture and Design, University of Delaware

Historic Resources Survey Number (if assigned): DE CRS# N01201

10 . Geographical Data

Acree of Property 2.31 acres

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates (decimal degrees)

Datum if other than WGS84: _____
(enter coordinates to 6 decimal places)

- 1 . Latitude: 39.786615 Longitude: -75.513823
- 2 . Latitude: Longitude:
- 3 . Latitude: Longitude:
- 4 . Latitude: Longitude:

Or

UTM References

Datum (indicated on USGS map):

NAD 1927 or NAD 1983

- | | | | |
|-----|-------|-----------|-----------|
| 1 . | Zone: | Easting: | Northing: |
| 2 . | Zone: | Easting: | Northing: |
| 3 . | Zone: | Easting: | Northing: |
| 4 . | Zone: | Easting : | Northing: |

Verbal Boundary Description (Describe the boundaries of the property.)

The proposed National Register boundary contains 2.31 acres and coincides with the two legal parcels on which the church and cemetery are located. They are identified as Tax Parcel Number 06103.00-101 (church, 0.37 acre) and 06-103.00-100 (cemetery, 1.94 acres) as depicted on the official parcel maps of New Castle County, Delaware.

Boundary Justification (Explain why the boundaries were selected.)

The boundary includes the land that is historically associated with the church, the original Quaker burial ground, and the 1897 cemetery expansion.

11 . Form Prepared By

name/title: Andrey Mihalow (primary author) and Valerie Cesna (author of 2013 draft);
Michael J. Emmons, Jr. & Catherine Morrissey (contributors)
organization: Center for Historic Architecture and Design, University of Delaware
street & number: 331 Alison Hall, University of Delaware
city or town: Newark state: Delaware zip code: 19716
e-mail: cmorris@udel.edu
telephone: (302) 831-8097
date: May 2019

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A USGS map or equivalent (7.5 or 15 minute series) indicating the property's location.

- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

Delaware Cultural Resource Survey Information

Time Period: 1630-1730+/- Exploration and Frontier Settlement, 1730-1770+/- Intensified and Durable Occupation, 1770-1830 +/- Early Industrialization, 1830-1880 +/- Industrialization and Early Urbanization, 1880-1940 +/- Urbanization and Early Suburbanization

Geographic Zone: Piedmont

Historic Period Themes(s): Architecture, Engineering and Decorative Arts; Settlement Patterns and Demographic Changes; Religion; and Major Families, Individuals, and Events

Correlation with State Historic Preservation Plan 2018-2022

Goal 1: Strengthen/Expand Delaware's Core Federal/State Historic Preservation Program

Strategy 7: Address gaps and biases in the state's inventory of historic properties

Actions 7a: Prioritize cultural resource survey and National Register nominations to address under-represent communities or property types

Newark Union Church and Cemetery, New Castle County Tax Parcel Map showing Baynard Blvd., surrounding neighborhoods, and Shellburne Bible Church (Parcel nos. 06-103.00-100 and 06-103.00-101).



**USGS Quad Map, 7.5 Minute, Wilmington North, 2008 ed.
 (Coordinates Lat: 39° 46'30"N (between 04 and 05; Long: 75° 31'30"W (at 56)).**

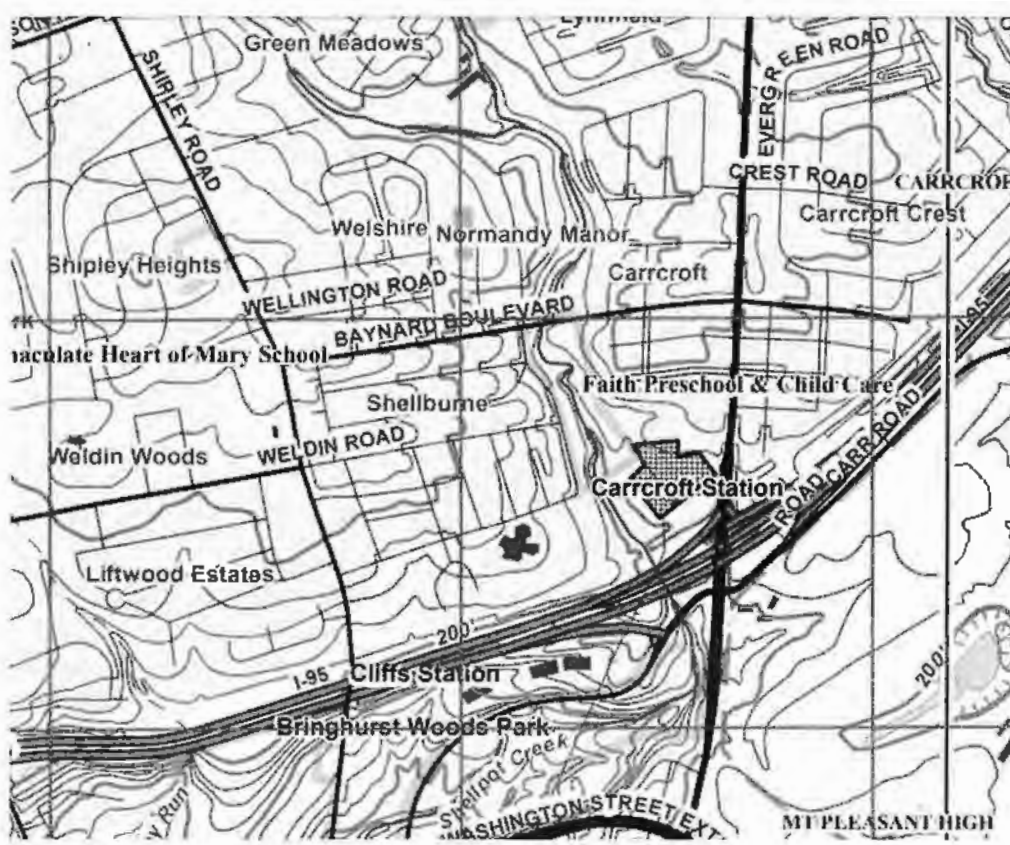
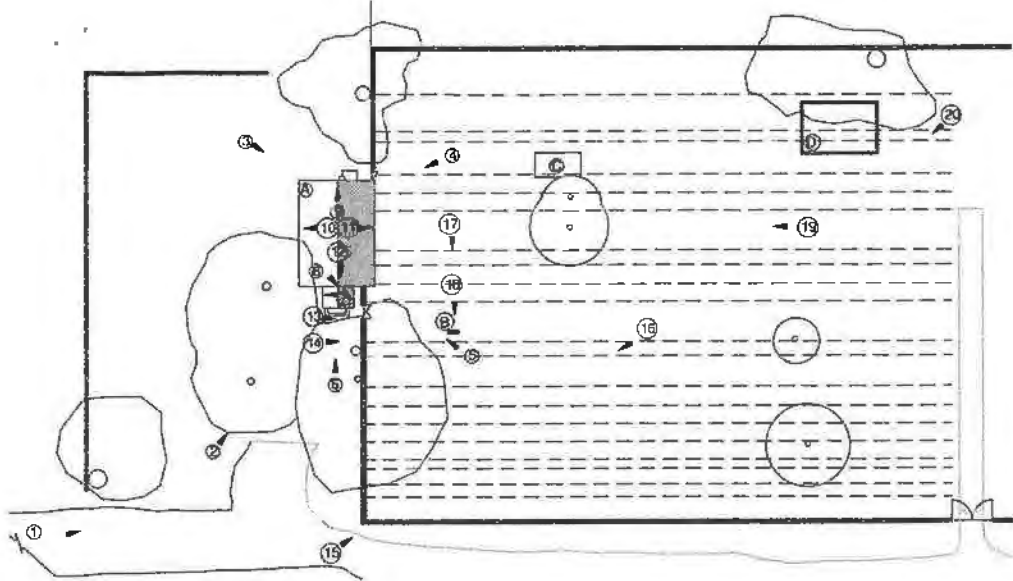


Photo key for Newark Union Church.



Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo Log

Name of Property: Newark Union Church

City or Vicinity: Wilmington Vicinity

County: New Castle County State: Delaware

Photographer: Andrey Mihalow and Michael Emmons

Date Photographed: January 25, 2019

Description of Photograph(s) and number, include description of view indicating direction of camera:

1 of 20 (DE_New Castle County_Newark Union Church_001)
Environmental view of southeast, looking northwest.

2 of 20 (DE_New Castle County_Newark Union Church_002)
Perspective view of east and south elevations, looking northwest.

3 of 20 (DE_New Castle County_Newark Union Church_003)
Perspective view of south and west elevations, looking northeast.

4 of 20 (DE_New Castle County_Newark Union Church_004)
Perspective view of west and north elevations, looking southeast.

5 of 20 (DE_New Castle County_Newark Union Church_005)

Perspective view of north and east elevations, looking southwest.

6 of 20 (DE_New Castle County_Newark Union Church_006)
Detail view of east elevation showing marble datestone at gable, looking west.

7 of 20 (DE_New Castle County_Newark Union Church_007)
Detail view of interior of vestibule showing lancet window with three-part tracery and wide moulding, looking south.

8 of 20 (DE_New Castle County_Newark Union Church_008)
Detail view of interior, showing leather swinging door and wood trim on doorway between vestibule and nave, looking northeast.

9 of 20 (DE_New Castle County_Newark Union Church_009)
View of interior of nave showing raised dais and center aisle plan, looking west.

10 of 20 (DE_New Castle County_Newark Union Church_010)
View of interior showing lancet windows, looking south.

11 of 20 (DE_New Castle County_Newark Union Church_011)
View of interior showing lancet windows, looking north.

12 of 20 (DE_New Castle County_Newark Union Church_012)
View of interior, looking east.

13 of 20 (DE_New Castle County_Newark Union Church_013)
View of cemetery gate and wall abutting façade (east elevation) showing the placement of 1787 date stone of Charles Robinson, looking north.

14 of 20 (DE_New Castle County_Newark Union Church_014)
Detail view of cemetery wall showing the 1787 date stone of Charles Robinson, looking north.

15 of 20 (DE_New Castle County_Newark Union Church_015)
Environmental view of cemetery from southeast corner, looking northwest.

16 of 20 (DE_New Castle County_Newark Union Church_016)
Environmental view of cemetery, looking southeast.

17 of 20 (DE_New Castle County_Newark Union Church_017)
Environmental view of cemetery showing west-facing headstones, looking east.

18 of 20 (DE_New Castle County_Newark Union Church_018)
Detail view of cemetery, showing the 1936 west-facing memorial stone dedicated to Valentine Hollingsworth by his descendants, looking east.

19 of 20 (DE_New Castle County_Newark Union Church_019)
Environmental view of cemetery from north, looking south.

20 of 20 (DE_New Castle County_Newark Union Church_020)
Environmental view of cemetery showing 20th century burials, looking southeast.

Figures

Figure 1: Detail view of the 1849 Rea and Price Map showing the location Newark Union Church.

Figure 2: Detail view of the 1868 Beers Atlas Map showing the location Newark Union Church.

Figure 3: Aerial imagery of Newark Union Church, 1937.

Figure 4: Aerial image of Newark Union Church, 1961.

Figure 5: Newark Union Church, view of south and east elevations, 1890s. Delaware Historical Society.

Figure 6: Note accompanying 1890s photographs of Newark Union Church. Delaware Historical Society.

Figure 7: Newark Union Church, view of north and west elevations, 1890s. Delaware Historical Society.

Figure 8: Newark Union Church, site plan. Drawn by M. Hutchins, Center for Historic Architecture and Design, University of Delaware, 2014.

Figure 9: Newark Union Church, east elevation. Drawn by H. Blad, Center for Historic Architecture and Design, University of Delaware, 2014.

Figure 10: Newark Union Church, south elevation with interior window details. Drawn by H. Blad and T. Olson, Center for Historic Architecture and Design, University of Delaware, 2014.

Figure 11: Newark Union Church, west elevation with interior window detail. Drawn by H. Blad and T. Olson, Center for Historic Architecture and Design, University of Delaware, 2014.

Figure 12: Newark Union Church, north elevation with interior window details. Drawn by H. Blad and T. Olson, Center for Historic Architecture and Design, University of Delaware, 2014.

Figure 13: Newark Union Church, first floor plan. Drawn by H. Blad, Center for Historic Architecture and Design, University of Delaware, 2014.

Figure 14: Newark Union Church, pew detail. Left: Drawn by H. Blad, Center for Historic Architecture and Design, University of Delaware, 2014. Right: Photographed by Andrey Mihalow, Center for Historic Architecture and Design, University of Delaware, 2019.

Figure 15: Newark Union Cemetery, detail of headstones from left to right: Baroque-style marker of Dinah Cartmell, 1757; Romantic-era marker of Joseph Carr, 1855; Egypto-Classical marker of Jacob R. and Hannah T. Weldin, 1891-92.

Figure 16: *The Morning News*, Wilmington, Delaware, March 3, 1888.

Figure 17: *The News Journal*, Wilmington, Delaware, Oct. 1, 1906.

Figure 18: *The News Journal*, Wilmington, Delaware, May 22, 1936.

Figure 19: *The News Journal*, Wilmington, Delaware, May 22, 1936.

Figure 20: *The Morning News*, Wilmington, Delaware, April 18, 1950.



Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

Sections 9-end page 45

1845 ch 22

§ 1
An Act to incorporate The Subscribers of the Newark
Union in Brandywine Hundred.

Be it enacted by ~~the~~ the Senate and House of Representatives
of the State of Delaware, in General Assembly, met, two thirds of the
members of each branch concurring, That John P. Bacon, Edward Pea-
son, Thomas Amstrong, Thomas Lamb, Thomas Godley, Joseph Cook,
~~Christie~~ Perkins, Amos Perkins, Joseph Jackson, William Bentley,
John R. Baylis, George Meldin, James W. Price, George Miller, John
Farrord Junr, James Farrow, Amos Harlow, Thomas Bacon, Levi
Fisher, James R. Talley, Dr John M. Cardozo, John Nelson, George
McCorkle and all such persons as now are or hereafter shall
become subscribers to a fund (now being raised) for the purpose of erecting
a free public meeting house in Brandywine Hundred in the State of
the Newark free burying ground, and their successors, be and they
are hereby made and declared to be a Corporation and body public
by the name, title and designation of the Newark Union, and
by that name may have succession, make and have a common
seal, and shall be able to sue and be sued, implead and be
impleaded in all Courts of record and elsewhere, in any and all
manner of actions at law or in equity and shall by said name have
full right, power and authority, to take, receive and hold such estate
real and personal by devise, bequest, conveyance or gift, as may be
strictly necessary, for the purpose following, to wit: First to erect, main-
tain, and keep in repair, a free public meeting house for the worship
of Almighty God, at Newark Union, Brandywine Hundred as here-
after authorized: Second, To maintain, and keep in repair said
Newark Union Burial grounds, and the enclosure around the same.

Section 2. Be it further enacted, by the authority aforesaid, That
said Corporation shall be governed and managed in its business
and affairs by a board of Five Managers, a Treasurer, and Clerk
whose respective duties shall be to make and execute such rules
and regulations, as may be deemed necessary for said purpose,

to keep safely, and manage the funds of said Corporation, and to keep a fair record of the proceedings of said Board.

Said Managers, Treasurer, and Clerk, shall be elected annually by ballot from among said subscribers, each subscriber having one vote. The first election for said purpose to be held at the Village of Brandywine on the second Saturday in March next after the passage of this act, and subsequent ones, on the same day in March in each and every subsequent year, at said New Ark^{ville} Burial Ground or Meeting House.

Section 3. Be it enacted &c, That said Corporation shall have the right and power to control, manage and support said New Ark^{ville} Union Burial Ground, or the free public Burial Ground situated in Brandywine Hundred near the Meldin road, known and called by that name: provided that nothing in this act shall be construed to authorize said Corporation or the Board of Managers thereof, to prohibit or prevent any or all persons residing within said vicinity from having free and uninterrupted ingress, egress and regress, to and from said Ground for the purpose of entering their dead, as they now are, and for many years past have been in the practice and habit of doing, free of all charge thereof.

Section 4. Be it further enacted &c, That said Corporation shall have authority, right and permission, to enter upon use and occupy, so much, and such portion, of the public road leading from the Meldin road to, and passing in front of said Burial Ground, as shall be necessary for the purpose of constructing a free public Meeting House, for the use of the people of said vicinity and especially for the use of all persons attending upon funerals at said Burial Ground, according to the dimensions, and to be located as follows to-wit: to be erected upon a lot bounded as follows, Commencing at the South western side of the gate way of the said Burial Ground, and running along

the centre of the wall thereof, in a westerly direction forty feet; thence at a right angle to said line in a southerly direction into ^{the} said road to a point ^{twenty five} ~~twenty~~ feet distant from the centre of said wall; thence along the course of said road and parallel to the line first mentioned in an easterly direction forty feet; thence in a northerly direction by a straight line to the place of beginning. And it is hereby provided and enacted, that said Meeting House when constructed shall be free and open for the use of all persons attending upon Funerals or Interments at said Burial Ground, for the purpose of Funeral Service and Divine worship, and also for the use of all persons of said vicinity who may have a right to bury in said Ground, of whatever Christian form of worship or denomination they may be, for the worship of Almighty God and his adorable Son our Lord and ~~Saviour~~ ^{Saviour}, without any cost or charge, under such regulation as said Corporation shall adopt for the good order of said Meetings.

Section 5. Be it enacted by the authority aforesaid, That this Act shall go into effect forthwith, and shall be of force and legal validity, for the space and period of Twenty years from the date the passage hereof, but the power to revoke and repeal this Act, is hereby reserved to the Legislature.

An Act to incorporate the
Subscribers of the New Ark
union in Brandywine Hundred
House of Representatives

1845 Jan. 22. Reported Read -

Jan 24. Read 2nd time

Jan 25. Read 3rd time

by penographic and
Passed in House

In Senate.

1845:

28th Jan: Presented for
Concurrence and
read.

29th " had 3rd time
& referred to Com
of 2 members

Mr. Bette
de Calhoun

31st " Reported with an
amendment
Read the third time

and passed the
Senate as amend
ed -

Mr. Hayes,
Clerk of Senate

For Com. and Amendment
House of Reps

1845 Feb. 4. Presented
for Concurrence in
Amendment -

Feb. 6. 5. Amend-
ment read and

Comm. on
Mr. D. Smith
C. H. R

To The Honourable, the Members of the Senate
and House of Representatives of the State of
Delaware, in General Assembly Met.

The petition of the undersigned
citizens and residents of Brandywine
Hundred and Newcastle County in said
State,

Respectfully represents:—

That for the space of many years—
almost from the earliest settlements of the
County—there has existed in said Hun-
dred, near a Road called the Wildair's
Road about three miles from the City of
Wilmington—and still exists, a public
burying ground, occupying about an
acre of ground, surrounded by a stone
wall, which has been free to the use
for the purpose of interment, of all persons
residing in that vicinity, known by the
name of the "New Ark Burial".

That said burying ground was
dedicated either by Will, deed, or public
act of Governour Penn, or some of his Successors
or some one of the early Proprietors of said
Land, the Records of which Will, Deed or
Act, has been lost, or withheld from the
reach of Your Petitioners—to the use of the
public for said purpose, so that nothing
more than a Traditionary rule or con-
trol, of said burying ground has existed
for many years past (more than thirty) in
or been exercised on the part of any person or
persons to govern, maintain, or support it in
its management and direction—

That this uncertain State of management

or indeed ~~or want~~ of all management is
- exceedingly inconvenient to the public
who are entitled to the use of said Ground.

That there formerly existed a public
Meeting House attached to said Ground
for the use of the persons who buried at
it.

That this House having been con-
- structed of logs has long since entirely
perished, and now leaves no vestige be-
hind.

That a free public Meeting House for
religious worship of Almighty God - Open
to the use of all the good people of said
vicinity, who are entitled to the ^{said} burying
Ground, whatever Christian name, de-
- nomination or Character they may be
but especially for the use of funerals and
persons interring their dead at said
ground is much needed.

That, about a year since a
public Road, was laid out, and runs
in the direction of the Superior Court
of said ~~State~~ and for said County
and the City Court of said County - from
said Weldin's Road, to the corner of said
burial Ground, and thence along the
southerly side ^{said} ground forty feet wide
per Draught annexed marked A.

That the sole and entire use of said
Road after it passes the House of William
C. Weldin as per said Draught is for
the accommodation of said Burying
Ground, and of the persons burying there,
and is not and cannot be given

to any other person or persons or for any
other object.

That under these circumstances
a large number of persons, residents of said
vicinity named in the Schedule annexed
marked B, have given by Voluntary sub-
- scription, a sufficient sum of money to
construct a house suitable for said purpose.

That the only portion of ground
upon which said House can be advantage-
- ously built upon, is a portion of that
occupied by said public Road - Laying
at the corner of said Road marked
upon the Draught C, to be located as
follows - to commence at a point ~~of~~
four feet distant from the said corner, along
the line of said Grave Yard, and to proceed
along said line forty feet towards the
gate of said Yard, and from that point
directly across said Road thirty-two feet
at right angles to said line - thence forty
feet parallel and opposite to the line
first named; thence thirty-two feet to
the place of beginning.

Your petitioners propose to allow
to ~~the public~~ ~~and~~ all other persons as
will be seen, sufficient room to pass &
repass, and ~~repass~~ in front of said
proposed House, and along the end thereof
so as not to interrupt in any way
their use of said Road.

Your petitioners therefore pray that
the subscribers mentioned in said
Schedule marked B, - and such
other persons as may be named

Schedule
 subscribers and their successors for said
 purpose - may be incorporated into a
 Corporation, to be called the New Ark Union
 - which shall be governed by a board
 of managers to be chosen by said
 Corporation for the purpose and with the
 power and right to construct and
 build said proposed Meeting House
 on said site for said purpose and to
 hold and control the same; and to
 control and manage said burial
 ground, consistent with the principles and
 facts stated in this memorial.

George Miller
 George W. Crow
 Andrew Morris

Joseph M. ^{of} ~~the~~
 covers Gibley
 John ~~thornton~~
 Abner Cloud

Isaac Anderson
 Arnold Anderson
 Ferris de ~~the~~
 James M. Elliott
 Parick Hana
 Brinton S. Smith
 Isaac Dooton
 Wm. Highster
 Jacob Dooton
 William Hayes
 John Rosell
 Richard Linnam
 James Starkey
 William Todd
 Jos. Men ~~the~~
 Benjamin ~~the~~
 John S. ~~the~~
 Evans Brighter

Samuel Taylor
 Henry Branch
 George Lacey
 William ~~the~~
 Josias Miller
 Jacob Martin
 John Todd
 William Bright
 Peter Capedy
 Wm. ~~the~~
 William Bird
 John Downing
 John Baylis
 Isaac S. Elliott
 Wm. ~~the~~

Jacob Shurley
William Miller
Thomas Talley
William Bird
George Melvin
Nelson Talley
John Talley
John West
William Baker
George T. Loftman
John T. Talley
Robinson Benson
John Day
John Pierce
Gull T. Pierce
Andrew M. Chee
Anna H. Harvey
David Stevenson
John Melvin
John Harkness

Jacob R. Melvin
Richard J. J.

George L. Miller
John Palmore
William Bird
Abner D. Talley
Nathan Bird
Wm. Chapman
Thomas Parullo
James M. Talley
Isaac A. Pierce
Lea Melvin
Walter Pierce
William Murphy
Jacob Stephenson
Martin Miller
William Kellam
Frederick Pierce

To the Honourable the Members of the
Senate and House of Representatives of the
State of Delaware in General Assembly Con-
vened. —

The petition of the undersigned cit-
izens and residents of Braiden Hundred
and Newcastle County in said State,

Respectfully represents

That for the space of many years — indeed
almost from the earliest settlement of the Coun-
ty — there has existed in said Hundred
near a Road called the Weldin's Road
about three miles from the City of Wilmington
— and still exists, a Public Burying Ground
occupying one acre of ground, surrounded
by a Stone Wall, which has been free to the
use for the purpose of interment of all persons
residing in that vicinity known by the
name of the "New Ark Union".

That said Burying Ground was
dedicated either by Will, Deed, or public
Act, of Government Penn. or some of his Successors
or some One of the early Proprietors of said
Lands; — the Records of which Will, Deed or
Act has been lost or withheld from the reach
of your petitioners — to the use of the public
for said purpose so that nothing more
than a Traditionary rule or control of said
Burying Ground has existed for many
years past (more than thirty) in or been
exercised on the part of any person or persons
to Govern maintain or support it in its
management and direction.

That this uncertain State of management
or indeed a want of all management is

exceedingly inconvenient to the public who
are entitled to the use of said ground -

That there formerly existed a public
Meeting House attached to said ground for
the use of the persons who buried at it -

That this House having been con-
structed of logs has long since entirely per-
ished and now leaves no vestige behind

That a free public Meeting House for
the religious worship of Almighty God - Open
to the use of all good people of said vicinity
who are entitled to the use of said burying
ground, not above Christian name, denomina-
tion or character they may be - but especially
for the use of funerals and persons inter-
ring their dead at said ground is much
needed -

That about a year since a public Road
was laid out and opened under the
direction of the Superior Court of said State
in and for said County - from said Millville
Road to the corner of said burial ground
and thence along the southerly side of said
ground forty feet wide, per Draught annexed
marked it.

That the sole and entire use of said
Road after it passes the House of William
C. Wildain as per said Draught is for the
accommodation of said Burying ground
and of the persons burying there, and is
not and cannot be of use to any other
person or persons or for any other object -

That under these circumstances
a large number of persons residents of
said vicinity, named in the schedule an-

nexed, marked B. have given to
lay subscription a sufficient sum of
money to construct a house suitable for
said purpose -

That the only portion of ground
upon which said House can be advan-
tiously built upon is a portion of that
occupied by said ^{parish} Road - Laying at the corner
of said Road marked upon the Draught
marked C, to be located as follows: To Commence
at a point Eight feet distant from the
said corner, along the line of said
Road, and to proceed along said line
Forty feet towards the gate of said
and from that point directly across
Road, thirty-two feet at right angles
said line - thence Forty feet parallel
opposite to the line first named, thence
Two feet to the place of Beginning

Your petitioners suppose to allow
to Mr. Wildain and all other persons
as will be seen sufficient room to pass
and repass in front of said proposed
House and along the end thereof, so
not to interrupt in any way the
use of said Road

Your petitioners therefore pray that
the subscribers mentioned in said schedule
marked B. and such other persons
as may become subscribers and their
successors for said purpose may be incor-
porated into a Corporation to be called the
"Newark Union", which shall be governed
by a board of Managers to be chosen
by said Corporation for the purposes

and manage the same: and is correct
and manage said Burial Ground con-
sistent with the principles and facts
stated in this Memorial.

Thomas Beeson
B. F. G. West,
J. W. Kinnaman
John Elliott
John P. Rosell
John M. Moore
Isaac R. Love
Henry Walters
James Downing
S. Miller
William Gebhardt
John C. Wilson
John C. Peim
Jonathan Zebley Sen.
John Sharpley
Evan Sharpley
Joseph Munsby
William H. Reynolds
Scott C. Fort
Daniel Andrews
James Turner
Jonathan Zebley Jr.
Elias Pierce
John Day
George Tally
Samuel Higley
Edward T. Ballak
" "

George N. Haylett
William Hyatt
Amos S. Wickersham
John Tully Jr.
Samuel Smith
Miller Tally
George Johnson
William S. Dawson
Robert R. Burk
John Rowson
Washington W. James
John Jones
Thomas Fress
Andrew Peim
John S. Burk
James Gebhardt
Eli B. Tally
George Forwood
William H. Hanley
John Elliott
Ray S. Grazier
John B. Murphy
William Boyzelle
Laurance M. Wick
W. W. W. W.
William Smith
John Beeson
Robert Forwood

Edward Beeson.
John Forwood

To the Senate and House of Representatives
of the State of Delaware
in General Assembly met.

The Remonstrance of the Subscriber
William R. Weldin, of Brandywine Hundred
in the County of New Castle, respectfully
represents. —

That Whereas there is a Grave
Yard in said Hundred, adjoining my land
and surrounded by it, containing One Acre
more or less, called "Newark," but which
is more generally known by the name of
"Irish Town" — through my lands adjoining
said Grave Yard there had been a private
Road intersecting the Public Road called
the Weldin Road, — to and from the said
grave Yard to the Weldin Road there
was laid a public Road within a year
past over my private road.

That the subscriber is informed that
~~certain persons~~ have petitioned the Legislature
praying permission to erect a Church or Meeting
house adjoining said Grave Yard on the end
of said public road so as to obstruct my
private road and right of way along said
public Road — that the subscriber is informed
that in the original grant of said Grave Yard
one corner of said land was expressly reserved or
designated as a place for a Church or Meeting house,
and for a long time no grave was dug there —
that only one or two graves have been made
there, which might easily be removed, and
leave a beautiful site for said Church or Meeting
house without interfering with the rights
and convenience of others — that in case said
Church should be erected in said road as
contemplated by some, it will obstruct my
passage to ~~the~~ part of my farm so as to
occasion me great inconvenience and loss.
I am by no means opposed to a Church, and
do not mention the fact by way of vain
boasting or to induce people to think I
am better, or even as good as I should be,
that I am a member of the Methodist Church.

The subscribers therefore remonstrates
against the passage of any act
authorising a church to be built on
said Road or otherwise obstructing
it. and as in duty bound will
pray be

Wm R. Weldin

We the subscribers residents of Brady
being acquainted with the
above named William R. Weldin
and the circumstances mentioned for
him, believe his statement to be
correct. and that the Legislature
ought to sustain him, as no
public advantage would result
from a contrary course

January 15th 1845

Rich. Kellam

Milton B. Eastman

Jose Kendall

Samuel Brown

David H. Howe

John R. Denny

Joseph Grubb

George W. Gumbel

George Eastmell

Thos Eastmell

Amos Perkins

Joseph Perkins

Samuel Lodge

Hiram B. Lodge

Henry Loay

John Lodge

Martin S. Jones

John N. Loay

Barthol B. Perkins

Joseph Carr

Law Weldin

Amos Bida Jr

Levis Weldin

John Gustison

Jacob S. Weldin

Remonstrance of
William R. Weldin
against the passage
of an act
incorporating the
New Ark Union
Burying Ground
House Reps.

1845 Jan 26 Presented

read & referred to
the Committee also

exists
M. Perkins
Chubb

THE CHURCHES OF DELAWARE

by

FRANK R. ZEBLEY

Author of "Along the Brandywine"



*A history, in brief, of the nearly 900 churches
and former churches in Delaware as
located by the Author.*

1947

here by nearly every denomination worshipping in this part of the Hundred. The church and grounds are owned and supervised by a self-perpetuating board of trustees.

On Feb. 26, 1888, the trustees asked to be taken into the Methodist Episcopal Conference. The committee reported, on Mar. 2, 1888, that the trustees would comply with the conditions set by the Conference and they were subsequently admitted. The name "Newark-Union M. E. Church" was adopted. During the year 1906, the building was entirely remodeled, with the location of the doorway and windows changed to their present position. A portion of the old horse-sheds was removed in 1940.

On Nov. 1, 1945, the trustees purchased land fronting on Carr Road from Anna G. Seymour. The celebration of the 100th Anniversary of the church was arranged for Nov. 25, 1945. Those taking part included the Revs. E. H. Ehart, E. Leon Dage, the pastor and Dr. Oliver J. Collins, Dist. Supt.

In 1935, the descendants of Valentine Hollingsworth erected, in the graveyard, a six-ton stone memorial inscribed as follows: "To the memory of Valentine Hollingsworth, with his family he came to America with William Penn in 1682 obtained a patent for 986 acres of land which he called New Wark. A member of the Society of Friends, their meetings were held at his house, adjoining this half-acre which he gave for a burying-ground. A member of the Assembly from New Castle County, 1683, 1687, 1695. Died about 1711 and with his second wife—Ann Calvert, is buried here. Erected by descendants 1935."

The oldest tombstone is dated 1759. The rest of the inscription is worn away.

Calvary P. E. Church at Carrcroft and at Hillcrest. In 1855, a congregation was formed by Episcopalians living near Carrcroft and meetings were held in Newark-Union Church. A parish was organized in November, 1855. Mrs. Rebecca Carr donated a piece of land, a short distance from the Newark-Union Church on the opposite side of the road, upon which to build a church. The corner-stone was laid on Sat., Sept. 25, 1862, by Bishop Alfred Lee. The church was designed by Emlen T. Littell. It was built of Brandywine granite and was in the Gothic style. The church was dedicated on Jan. 29, 1863, by Bishop Lee and the name "Calvary" was adopted. A pulpit Bible was presented by the Church of the Atonement of Phila. The Rev. S. F. Hotchkin, assistant rector of the Church of the Ascension at Claymont, assumed charge of the parish.

In 1863, a stone wall was built in front of the church. Horse-sheds were added in 1874. After renovations, a reopening service was held by Bishop Lee, on Oct. 17, 1885. After a closed period, the church was reopened on Oct. 11, 1891. Improvements were made in 1892-03. Repairs were made in 1900-01. The last service was held in 1902. By 1909, the church was in a state of ruin.

The building was decaying rapidly when a thief entered the church and stole a roll of carpet which he sold in Wilmington. The police traced the theft through a prayer-book which had been rolled up in the carpet. This incident brought home to the Episcopalians living in that section, the fact that the Diocese owned this unused building. Under the leadership of the Rev. J. Harry Chesley, rector of the Church of the Ascension, it was decided to move the church to the fast growing section known as Hillcrest.

A lot at Lore and Woodside Aves. was donated by Ernest B. McNair as a church site. Proving too small, additional land was purchased by the congregation. The Rev. S. F. Hotchkin, of Phila., the first rector, became interested in building the Carrcroft church

was Thomas Clyde of Claymont. He was the head of the company which operated the Delaware River excursion steamer Thomas Clyde, a side-wheeler, well known to Wilmingtonians of that day. It was Mr. Hotchkin's idea to make the new church a memorial to the elder Clydes. He interested Wm. C. Clyde, a descendant of Thomas Clyde and Mr. Clyde contributed generously to the work and provided the beautiful memorial window in the chancel. The old church was torn down and the stone was used in building the new church. The corner-stone was laid on Sept. 26, 1909, by Bishop Frederick J. Kinsman. After the corner-stone was laid a ceremony was performed under unique circumstances when Clara, the infant daughter of Charles B. Palmer was baptized by the Rev. Dr. Hubert W. Wells of St. Andrew's Church, Wilmington.

The following morning the stonemasons arrived slightly "potted" and they decided to lay a corner-stone of their own before the boss arrived. They built a pocket in the n. w. corner of the wall into which they placed a copy of the Wilmington Morning News, fifteen pennies, a paper listing their names and a half-pint bottle of whiskey. They then sealed the pocket and proceeded to build the wall.

The church was dedicated on Sun. afternoon, Sept. 23, 1910, as "Calvary P. E. Church, Clyde Memorial," by the Rt. Rev. Frederick J. Kinsman, Bishop of Delaware. The Rev. S. F. Hotchkin delivered an address. Also taking part were Wm. H. Graef, former lay-leader at the Carrcroft church and the Rev. J. Leighton McKim of Milford. The pews from the old church were used for a few years. The cross in the chancel was from the old church.

The formal opening of the new Sunday School building took place on Feb. 6, 1927, with the Rev. Charles A. Rantz in charge of the exercises. The building was equipped to serve as a social-center.

Calvary Church has been the recipient of numerous gifts including the misal desk from the Rev. P. B. Lightner, a book of memory from Mrs. Henry R. Higgins, a grand-daughter of Bishop Lee, an altar cross as a memorial to Mr. Frederick W. Queripel and the rebinding, in red leather, of the pulpit Bible from Christopher S. Glover. An organ was presented by the Rev. Edward H. Ford and friends on Dec. 31, 1931. On July 1, 1942, a rectory, on Lore Ave., was purchased.

Ground was broken for a new church, to be known as the "Bishop Philip Cook Memorial" on Tues., Jan. 15, 1946. The ceremonies were in charge of the Rt. Rev. Arthur R. McKinstry, Bishop of Delaware. The first spadeful of earth was turned by the Rev. Chas. A. Rantz, former rector of Calvary Church. Also taking part were the Rev. Jos. C. Wood, former rector, John M. Stewart, W. Albert Haddock, Wm. Heyl Thompson, the architect and the Rev. Francis D. Daley, the rector. Charles Petit Weldin, the contractor who built the first church on this site, was present as were nearly all of the clergy of the Diocese of Delaware.

The corner-stone of the new church was laid on Mon., Oct. 14, 1946, by the Rt. Rev. Arthur R. McKinstry, Bishop of Delaware. Assisting in the ceremonies were the Rev. Charles W. Clash, D.D., the Rev. John Ellis Large, the Rev. Francis D. Daley, the rector, John M. Stewart, Senior Warden, Wm. Heyl Thompson, the architect and Oscar S. Tally, the contractor. A large delegation of clergymen was present. The ceremony marked the 26th anniversary of the consecration of Bishop Cook as Bishop of Delaware.

The new church was used for the first time on Easter Sunday, Apr. 6, 1947 at which time services were conducted in the basement.

The Protestant Episcopal Church of the Ascension, at Claymont. As early as 1843, Bishop Alfred Lee held Episcopal services in a schoolhouse at Naa-

FRIENDS IN WILMINGTON
1738 - 1938

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DOVER, DEL~~

"about the year 1682 several families of Friends arrived and settled on the east side of the Brandywine in New Castle County." One Valentine Hollingsworth, who came to America in 1682, obtained a patent for land which he called New-Wark. He was a member of the Society of Friends and meetings were held at his home. The following account quotes freely from Edward W. Cooch's paper on Valentine Hollingsworth and his family. Valentine Hollingsworth came to America the same year as William Penn, who sailed from Deal, a seaport of England, not far from Dover, August 30, 1682, on Board the ship "Welcome," landing at New Castle on October 27th. Penn granted to Valentine Hollingsworth and members of his family tracts of land in his "Manor of Rocklands." In 1688 several inhabitants of the Manor of Rocklands petitioned Penn for grants of marsh land (for pasturage) in the proportion of ten acres of marsh for each one hundred acres of upland. Hollingsworth was a member of the first assembly of the Province of Pennsylvania 1682-3; also of the Grand Inquest empaneled October 25th, 1683, to consider the famous case of Charles Pickering and others charged with counterfeiting. He was a Justice of the Peace from New Castle County, a signer of Penn's Great Charter and a member of the Pro-Provincial Council. William Stockdale in his 'Great Cry of Oppression' tells that year after year in England, Valentine Hollingsworth like other Quakers, refused to pay tithes for the support of the State Church, and how just as regularly the tithing men confiscated great quantities of his barley, oats, hay, wheat and corn. In America the sincerity of his faith is shown by the organization of the New-Wark meeting as well as his gift of land for a burial place. A brief account of some of those who cooperated with Valentine Hollingsworth in the founding of New-Wark meeting follows. Morgan Druet (Drewett) a mariner, was the first of the founders to come to America, having arrived from London, with his wife Cassandra, at Burlington, New Jersey, in 1677, in the ship "Kent." Early the next year he purchased land in Marcus Hook where he resided until 1681 at which time he removed to a large tract of land on the river just above "Boute Creek." By the establishment of the circular boundary of Delaware his property was located in New Castle County, and it was at his house meetings for worship were held. He served as juror at the first court held under the Proprietary Government.

Thomas Conway was a son-in-law of Valentine Hollingsworth, having married his eldest daughter Mary.

Cornelius Empson, who established the ferry mentioned previously was a Justice of the Peace. In that capacity he was one of those having supervision of the survey. He served five times in the Provincial Assembly.

William Stockdale was a minister in the Society of Friends and traveled throughout the country carrying his message of truth. He migrated with his wife to America about 1687, and was instrumental in securing a grant of land for a meeting house in New Castle County. His wife having died soon after their arrival, he married in 1689 Hannah Druet, daughter of Morgan and Cassandra Druet. Stockdale was a member of the Provincial Council 1689-1690 from New Castle County.

From early accounts and from the records in the Minutes of the ^{See p. 21} Newark Monthly Meeting 1686-1739, the history of the Friends Meetings from the first meeting held by George Fox at New Castle in 1672 to the founding of the meeting in Wilmington in 1738 can be traced with considerable accuracy.

The first entry in the minute book of the ^{Barcroft P. 21} Newark (New-Wark) Monthly Meeting is of no particular interest except that it is the first entry and shows that another English Quaker had wandered north from Maryland.

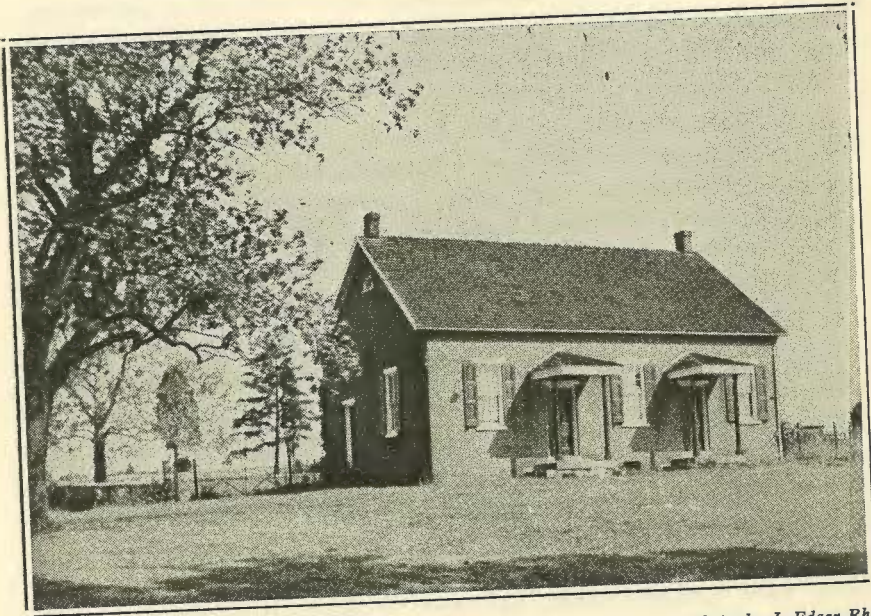
3rd mo. 7th, 1686—"At the monthly meeting held at Widow Welsh's, Edward Gibbs and Judith Crawford proposed their intention of marriage with each other, ye man producing a certificate from ye monthly meeting in Maryland and signifying his clearness." "Widow Welsh" probably was the widow of William Welsh who represented New Castle County in the Provincial Assembly until his death in 1684.

11th mo., 1686—"At our monthly meeting at ye Widow Welsh's at New Castle, Robert Turner and Susanna Welsh proposed their intentions of marriage with each other, ye man producing a certificate from the monthly meeting at Philadelphia signifying his clearness, ye woman's mother being present, gave her consent, a certificate from London being produced signifying her clearness during her residence there."

Can this Robert Turner be the Robert Turner who was one of Penn's most trusted friends, and who is described in the Colonial



HOCKESSIN MEETING HOUSE



STANTON MEETING HOUSE

Photos by J. Edgar Rhoads

Records as one of the wealthiest and most prominent merchants of the Philadelphia of that day? He it was who built the first brick house in that city as well as a wharf called "Mount Wharf" on his lot facing the river. From Albert Cook Myers' book "Quaker Arrivals at Philadelphia, 1682-1750" the following is noted: "Robert Turner and family from Men's meeting in the City of Dublin dated 5/3/1683. He being an 'antient' Friend of this Meeting—a 'widow man'." In the minute quoted below, his substantial subscription rather lends color to the supposition.

Even at this early date the group of Friends meeting together at Widow Welsh's saw the need for care of the indigent and the following minute is recorded: "The meeting consented to subscribe, as it shall be in ye freedom of each friend, towards a public stock for ye relief of ye friends in necessity. Cornelius Empson, 5 (shilling), Edward Blake 4, William Gregg 5, Valentine Hollingsworth 5, John McCombs 5, John Richardson 5, Robert Turner 15, Thomas Snelling 2."

In 1938 the distance in miles between New Castle and New-Wark (Carrcroft) in Brandywine Hundred is quickly and easily covered but two and one-half centuries ago the rocky Brandywine, the miry Christina, the trails over which slow travel was necessary made many problems for the early Friends. Consequently the following minutes seem entirely justifiable.

11th mo. 7th, 1687—"The Monthly meeting being held at Morgan Druetts, it is ordered by friends at this meeting that the monthly meeting is to be held at Valentine Hollingsworth's for ye convenience of friends living on ye other side of Brandywine, and ye first day following the meeting to be there likewise, till farther consideration—Valentine Hollingsworth hath freely given unto friends for a burying place half acre of land for ye purpose, there being some already buried in ye spot. Friends have deferred fencing of it till ye next meeting." At the monthly meeting held at Valentine Hollingsworth's 10th mo. 7th, 1689, "George Harlan desiring ye concurrence of friends on behalf of ye families on ye other side of Brandywine for ye holding of a meeting this winter season amongst themselves by reason of the dangerousness of ye ford, to which meeting agrees and consents."

In less than a score of years growth of the meeting necessitated more permanent or larger quarters, or perhaps a more central location. The monthly meeting ordered, 3rd month 1704, "that the next monthly

meeting be held at Center, which is supposed to be George Harlan's 'Ould House'." George Harlan, with his brother Michael, came from the north of Ireland about 1687, and in settling in the vicinity seemed to assume a position of importance in the deliberations of the meeting. In the latter part of 1706 the monthly meeting at Center appointed Cornelius Empson, George Robinson, George Harlan and Thomas Hollingsworth, son of Valentine, who was full of years, to meet and consult together about building a meeting house. Subscription lists, items of purchase and hauling of timber and payment of the "sawyers" are all noted in the minutes.

In 1708 the meeting appointed George Harlan, Alphonsus Kirk, Samuel Greaves, and Thomas Hollingsworth, to agree with workmen in order to build a meeting house, the dimensions forty feet long by twenty feet wide. In 1710 the minute records that "Alphonsus Kirk is to be allowed 7s. 6d. per acre for the land the meeting needs not to exceed 6 acres." The meeting house was built at Center which is about one-half mile east of the present Centreville.

There seems to be no record of the exact date of the first meeting in New Castle, although Friends met together as early as 1683. The Philadelphia Quarterly meeting first month, 1684, records the following minute: "This meeting being acquainted that some friends and friendly people in and about New Castle does desire that a meeting for the worship of God every first day may be held among them. The which the meeting considering, are well satisfied that of some be appointed, having Unity with them in the same. The meeting also ordered that friends of New Castle be acquainted with the same." Widow Welsh, Edward Blake, John Richardson and others were hospitable and opened their homes, but the need for a building in which to worship was appreciated by the Friends and the Newark monthly records show these early efforts to obtain such a house; dated 2nd mo. 7th, 1688—"Friends having taken into consideration ye necessity of building a Meeting House and to have some land for ye same to stand on; therefore by ye agreement of Friends of ye meeting, William Stockdale is desired to endeavor to get a grant for some land for ye same when he goeth next to Philadelphia, in some convenient Place in ye Governors Mannor." The following month, 3rd mo. 6th, at the quarterly meeting held at Edward Blake's at New Castle, the meeting "appointed a First-day meeting weekly at the said Edward Blake's, and four persons to view a place for a meeting house and

graveyard." Edward Blake and John Richardson were members of the Provincial Council and the former was Justice of the Peace of New Castle.

Apparently the removal of the monthly meeting to the "other side of the Brandywine" did not meet with the approval of the Friends in New Castle. This may have been due partly to the condition of the road, but more possibly to their interest and time being centered in erecting a meeting house for themselves. That they were several times requested to attend the monthly meeting at Newark or Center is noted in the extract of 1689 from the meeting records. "The meeting being held at Morgan Drewitt's, debated concerning the deficiency of Edward Blake and others, belonging to the meeting at New Castle, in not answering the desire of this meeting by coming hither on this side of the Brandywine Creek, but have notwithstanding absented themselves. The meeting therefor appointed that the next Quarterly meeting be held this side of the Brandywine where it will fall in course. Adam Sharpley and Thomas Connaway were appointed to acquaint Friends at New Castle with the reasons for removing Quarterly meeting from thence at this time."

It was in seventh month, third, 1720, that a board of Trustees was appointed consisting of John Richardson, Nicholas Meers, George Hogg, Jr., and Edward Gibbs, "to take conveyance of the meeting house and grounds in New Castle from the Heirs and Executors of Benjamin Swett and John Hussey, Senior, for the Service of the people called Quakers, to them their heirs and assigns."

"Nicholas Meers," according to an unpublished Manuscript of Benjamin Ferris, "was one of the early settlers in Wilmington. He lived on the hill long known by the name of Quaker Hill in a house which formerly stood on a lot next above Smith's boarding school on West Street and when he died between the 16th of 9 mo. and 11th of 11th mo. in the year 1761, age 111 years, his body was interred in Friends burying ground near his residence. The ground now occupied by Pasture Street (the present Washington Street) was then partly included within the grave yard. About that time the Society of Friends had concluded to bury promiscuously in rows all who should thereafter die, excepting only such who had previously adopted family plots. Meers was the first without a family plot who died after that word and his body was buried in the north corner of the yard which since the widening of Pasture Street is in a spot outside the wall."

INVENTORY OF THE CHURCH
ARCHIVES OF DELAWARE

by the

HISTORICAL RECORDS SURVEY

PRELIMINARY DRAFT NOW BEING
CHECKED FOR FINAL ACCURACY

MARCH 1940

Binder #1

WORK PROJECTS ADMINISTRATION

DIVISION OF PROFESSIONAL AND SERVICE PROJECTS

OLD POST OFFICE BLDG.

WILMINGTON, DELAWARE

Record; vol. M5, pp. 292 and 414; vol. A7, p. 236; vol. D10, p. 296; vol. I12, p. 9; vol. C13, p. 341; vol. D23, pp. 98, 283 and 286; Private Lots Record; vol. B1, p. 475.

258. NEWARK UNION METHODIST EPISCOPAL CHURCH, 1845-- (Carr Rd., Brandywine Hundred), R. F. D. 3, Wilmington.

Organized and building dedicated 1845. Building, in charge of a Board of Trustees who may permit its use by any denomination. Name is derived from Newark Meeting House (Friends) which was located on present site (see entry 148). The building is cement covered, one story stone. The windows, of Gothic design, are stained glass. Site of the old Friends Meeting House is shown by a marker erected by the Historic Markers Commission of Delaware. First settled clergyman, unknown. Minutes, 1845--, 1 vol.; Register, 1845--, 1 vol.; in possession of Harry Todd, Marsh Road, R. F. D. 3. Financial, 1845--, 1 vol.; in possession of Elizabeth Evans, Concord Pike, R. F. D. 2. Records of incorporation and deed: New Castle Co. Recorder's office, Deeds Record; vol. W17, p. 96; Del. Laws, vol. 23, chap. 85, sects. 1 and 2.

259. MT. SALEM METHODIST EPISCOPAL CHURCH, 1847-- (19th St. and Mt. Salem Lane, Wilmington).

Organized 1847 by a group from St. Paul's Methodist Church. Worshipped in a one story brick building on present site 1847-78, when a new church was built. The following year it was destroyed by fire. Present church opened and dedicated 1879. Remodeled 1893. Sunday School building added 1917. Two story stone structure. Gothic style. Has square tower and bell, presented by trustees of Riddle Memorial Chapel (entry 297). First settled clergyman, Rev W. L. Boswell, 1850-51; article in Wilmington Anniversary Booklet (Wilmington, George E. King Press, 1922). Story of the Sinking Fund Society, manuscript in church safe, 1851; Articles in Wilmington newspapers: Evening Journal, May 12, 1928; Journal- Every Evening, May 1, 1937. Minutes, 1847--, 8 vols.; register, 1847--, 20 vols.; Financial, 1847--, 8 vols.; Sunday School, 1847--, 10 vols.; in church safe. Records are very complete and well preserved. Register and minutes include Riddle Memorial Sunday School records (see entry 288). Records of incorporation and deeds: New Castle Co. Recorder's office, Deeds Record; vol. Z5, p.43; vol. L6, p. 361; vol. O11, p. 196; vol. G16, p. 449; vol. T17, p. 540; vol. N27, p. 17; vol. V37, pp. 317 and 318; Private Acts Record; vol. A1, p. 202.

260. UNION METHODIST EPISCOPAL CHURCH, 1847-- (5th and Washington Sts., Wilmington).

Organized 1847. Services held in private residences at 3rd and Orange Sts. Moved in 1849 to 2nd and Washington Sts. Moved to present building in 1866. Two story brick structure. Standard American style. Inscriptions on bronze tablets and illuminated cross are memorials to deceased members. First settled clergyman, Rev. Edward Kennard, 1847-49. See: Rev. Adam Stengle, historical sketch (Wilmington, Delaware Printing Co.); Rev. John D. C. Banne, Evening Journal, Oct. 10, 1925, Oct. 12, 1925.

THE CHURCHES OF DELAWARE

by

FRANK R. ZEBLEY

Author of "Along the Brandywine"



*A history, in brief, of the nearly 900 churches
and former churches in Delaware as
located by the Author.*

1947

tails up, some with their tails down, decorated with black flags and trying to crawl through the fence. It's all the work of the devil."

In 1873, the members decided to build a new church at the opposite end of the graveyard. In preparation for this, on July 30, 1873, they entered into an agreement with John B. McCay, who owned the adjoining farm. The trustees agreed to transfer to Mr. McCay the lower end of the property, consisting of 69 perches upon which the stone church stood and Mr. McCay agreed to transfer to the trustees two acres on the upper end of the lot and to pay one-tenth of the cost of the new church, the payment not to exceed \$1200.00.

The church was built of serpentine stone and brick. It was dedicated on Dec. 13, 1874. The old church did yeoman service as a farm building until 1940, when it was torn down. On Mar. 1, 1914, a storm unroofed the church, caved in the rear wall and damaged the interior. Repairs were made immediately. The old horse-sheds were removed in 1938. There is a large and well-kept cemetery beside the church. There are a number of graves with field stones for markers. The oldest tombstone that the writer could find is that of Thomas Webster who died on Oct. 25, 1800. On the tombstone of Mary Galbreath who died on Apr. 17, 1861 is the following inscription:

"Remember me as you pass by
As you are now so once was I
As I am now so you must be
Prepare yourself to follow me."

This inscription, slightly varied, appears on several tombstones in Delaware. During the last century it was popular to have a four-line verse inscribed on tombstones. According to Mr. Wm. V. Sipple of Milford, the monument dealers had booklets containing a large number of verses appropriate for tombstones from which many customers would make selections. The above-mentioned verse appeared in these booklets, which resulted in its selection, very often.

Additional land was purchased from W. P. Missimer on Sept. 25, 1907 and Apr. 8, 1913.

New Wark Friend's Meeting and Newark-Union Methodist Church (M.E.). In December, 1685, a group of Friends living in Brandywine Hundred were given permission, by the Chester Quarterly Meeting, to hold meetings and to build a meeting-house. In 1687-88 meetings were held at Valentine Hollingsworth's home and at the home of Morgan Drewett. In 1688, Valentine Hollingsworth donated land, on the Carr Road near Carrcroft, to be used as a site for a Friends Meeting-House. New Wark was the name Mr. Hollingsworth had adopted for his extensive property. The meeting-house was built, presumably of logs, and was known as New Wark Friend's Meeting. Monthly meetings were held here until 1704 after which they alternated with Center Meeting, near Centerville. In 1707, the Monthly Meetings at New Wark were abandoned. Weekly meetings were continued until 1754 when they were also "raised," the membership having become so small.

With the passing years, the graveyard beside the meeting-house became very dilapidated. In 1845, a group of nearby residents, of whom George W. Weldin was one, raised money to build a stone wall around the graveyard. At the same time a church building was erected to be used as an undenominational church. It was given the name "Newark-Union Church." The church was built by Lewes Zebley and John Sharpley at their bid of \$800.00. The senior partner of this firm was the writer's grandfather. Services were held



CHESTER-BETHEL METHODIST CHURCH, ZEBLEY'S COR.
(Page 111)



NEWARK-UNION METHODIST CHURCH, NR. CARRCROFT
(Page 112)

here by nearly every denomination worshipping in this part of the Hundred. The church and grounds are owned and supervised by a self-perpetuating board of trustees.

On Feb. 26, 1888, the trustees asked to be taken into the Methodist Episcopal Conference. The committee reported, on Mar. 2, 1888, that the trustees would comply with the conditions set by the Conference and they were subsequently admitted. The name "Newark-Union M. E. Church" was adopted. During the year 1906, the building was entirely remodeled, with the location of the doorway and windows changed to their present position. A portion of the old horse-sheds was removed in 1940.

On Nov. 1, 1945, the trustees purchased land fronting on Carr Road from Anna G. Seymour. The celebration of the 100th Anniversary of the church was arranged for Nov. 25, 1945. Those taking part included the Revs. E. H. Ehart, E. Leon Dage, the pastor and Dr. Oliver J. Collins, Dist. Supt.

In 1935, the descendants of Valentine Hollingsworth erected, in the graveyard, a six-ton stone memorial inscribed as follows: "To the memory of Valentine Hollingsworth, with his family he came to America with William Penn in 1682 obtained a patent for 986 acres of land which he called New Wark. A member of the Society of Friends, their meetings were held at his house, adjoining this half-acre which he gave for a burying-ground. A member of the Assembly from New Castle County, 1683, 1687, 1695. Died about 1711 and with his second wife—Ann Calvert, is buried here. Erected by descendants 1935."

The oldest tombstone is dated 1759. The rest of the inscription is worn away.

Calvary P. E. Church at Carrcroft and at Hillcrest. In 1855, a congregation was formed by Episcopalians living near Carrcroft and meetings were held in Newark-Union Church. A parish was organized in November, 1855. Mrs. Rebecca Carr donated a piece of land, a short distance from the Newark-Union Church on the opposite side of the road, upon which to build a church. The corner-stone was laid on Sat., Sept. 25, 1862, by Bishop Alfred Lee. The church was designed by Emlen T. Littell. It was built of Brandywine granite and was in the Gothic style. The church was dedicated on Jan. 29, 1863, by Bishop Lee and the name "Calvary" was adopted. A pulpit Bible was presented by the Church of the Atonement of Phila. The Rev. S. F. Hotchkin, assistant rector of the Church of the Ascension at Claymont, assumed charge of the parish.

In 1863, a stone wall was built in front of the church. Horse-sheds were added in 1874. After renovations, a reopening service was held by Bishop Lee, on Oct. 17, 1885. After a closed period, the church was reopened on Oct. 11, 1891. Improvements were made in 1892-03. Repairs were made in 1900-01. The last service was held in 1902. By 1909, the church was in a state of ruin.

The building was decaying rapidly when a thief entered the church and stole a roll of carpet which he sold in Wilmington. The police traced the theft through a prayer-book which had been rolled up in the carpet. This incident brought home to the Episcopalians living in that section, the fact that the Diocese owned this unused building. Under the leadership of the Rev. J. Harry Chesley, rector of the Church of the Ascension, it was decided to move the church to the fast growing section known as Hillcrest.

A lot at Lore and Woodside Aves. was donated by Ernest B. McNair as a church site. Proving too small, additional land was purchased by the congregation. The Rev. S. F. Hotchkin, of Phila., the first rector, became interested in the work. One of the contributors toward building the Carrcroft church



121 Martin Luther King Jr. Blvd. N | Dover, DE 19901 | (302) 744-5000

Historical Marker Application

Proposed Marker Information (required info is in red)

Suggested Marker Topic:

Newark Union Church and Cemetery

Date of Application: February 10, 2020

Preferred Location (*Please provide the exact address or GPS Coordinates*):

8 Newark Union Public Road, Wilmington, DE 19803

Town: Brandywine Hundred

County:

The reason this location was chosen:

It was listed on the National Register of Historic Places on Feb. 6, 2020. The Church was built from local fieldstone in 1845 as a modest, 1-room, 2-story building. In 1906, the Church was transformed into a late Gothic Revival church with a stuccoed exterior. The cemetery, which is still active, contains over 500 marked burials spanning more than 300 years. **+**

Property Information

Public or Private Property:

Owner's Permission (*if private*):

Your Contact Information

Full Name:

Anne Daly

Phone Number:

302-377-0960

Email Address:

NewarkUnion8@gmail.com

Organization (*if applicable*):

Newark Union Corporation

Street Address:

8 Newark Union Public Road

City: Wilmington

State:

Zipcode: 19803

Please complete both sections found on [Page 2](#) of this application before submitting. Incomplete applications will not be reviewed or considered.

Funding Statement

Historical markers are funded on an individual basis by local legislators. Financial support must be obtained from a local Senator or Representative *after* the marker application has been approved by the Delaware Public Archives. Once support is gained, the legislator will notify the Archives and we will move forward with the production of a marker.

DPA Office Use Only

Date Received:

Approved by:

Date Approved:



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Historical Marker Application Supplemental Information

Please include or attach the following information

1. Statement of Significance

On an attached sheet or document or in the text box below, please explain in a thorough but concise typed statement why the proposed subject is important and why it should be commemorated with a marker. Please refer to the [guidelines and criteria](#) when writing your statement.

The Newark Union Church and Cemetery represents the early history of Quaker settlement and the wide range of religious worship for over 300 years in Delaware's Brandywine Hundred. The Cemetery was founded in 1687 by Valentine Hollingsworth and has been in continuous use, being the resting place for families of Brandywine Hundred including over 45 veterans from the Revolutionary War and every war since. On the land near where the original Quaker Meetinghouse once stood, the Newark Union Church was built in 1845 of local fieldstone as a modest 1-room, 2-story Meetinghouse. In 1906, the Church was transformed into a late Gothic Revival style church with a stuccoed exterior and gabled-end vestibule. In 1905, a Board of Trustees was established to maintain and preserve the church and burial grounds. The Newark Union Church and Cemetery was listed on the National Register of Historic Places in February of 2020.

2. Background Information

On an attached sheet or document or in the text box below, please provide a typed list of relevant facts, notes, and/or information pertaining to the proposed marker subject. Please include citations to the resources you used to research this topic. This information will be helpful in researching and writing the marker text. Please note: DPA staff will edit proposed marker text to conform to research and format standards, including space limitations.

Included with this application, please find:

1. The National Register of Historic Places Registration form that was submitted to the National Park Service by the Center for Historic Architecture and Design from the University of Delaware. In this one document is a complete description of the Newark Union Church and Cemetery, its history, details of the architecture of the church and cemetery grave markers, its function over the centuries and its feeling of integrity of history and community. A complete list of over 30 references is included in the document.
2. Articles of Incorporation of the Newark Union Corporation - 1905 and the 1975 Amendment
3. A list of American Veterans interred at the Newark Union Cemetery.

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