



Reflections

from

Southeastern Sussex

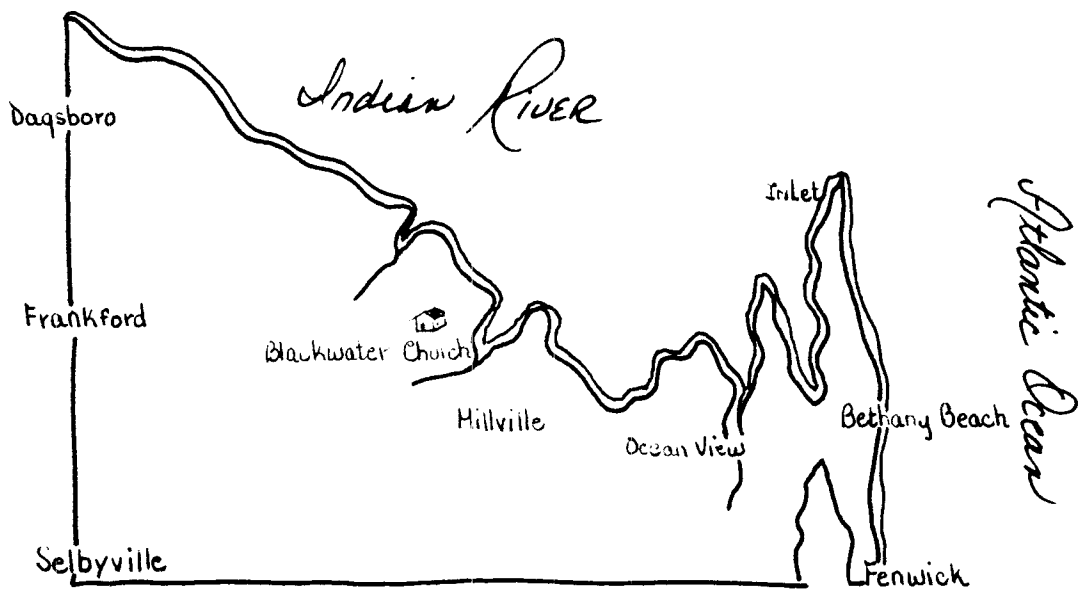


Old Blackwater Presbyterian Church
Built 1767 ~ Rebuilt 1893

Containing
the History, Folklore, Legends, Home Remedies
and Old Fashioned Recipes from
Southeastern Sussex County

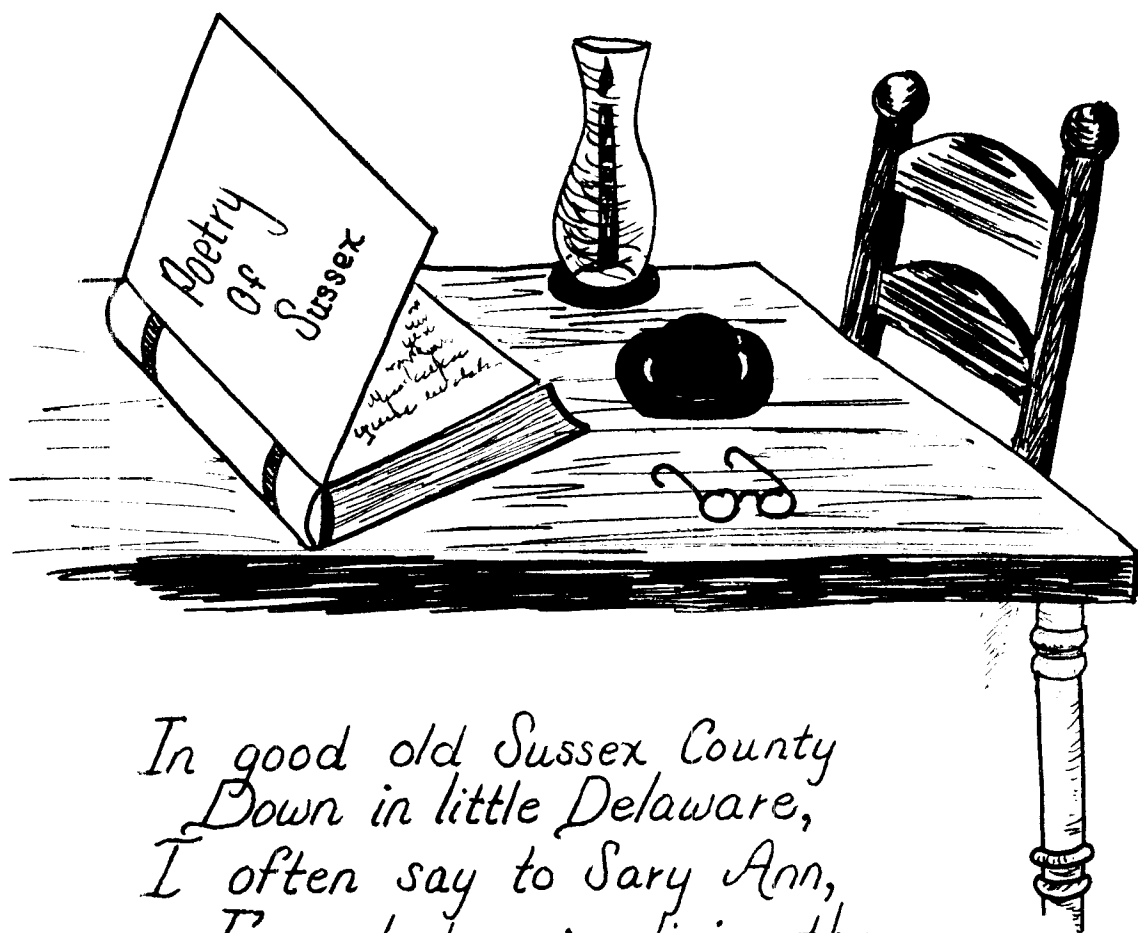


Reflections
from
Southeastern Sussex



Compiled by
The Col. Armwell Long Chapter
N.S.D.A.R.

Illustrated by Margaret Betts Roltsch



In good old Sussex County
Down in little Delaware,
I often say to Sary Ann,
I'm glad we're living there
The country's kind o' humble,
Stretchin' onward to the sea;
It ain't a stylish looking place
And don't pretend to be.
There ain't a mountain anywhere.
A-holdin' up its head;
There ain't no rocks, but only sand
A-shinin' there instead;
But there's allus welcome for you,
You can feel it in the air
In good old Sussex County,
Down in little Delaware.

Geo. B. Hynson



Dear old Sussex visions linger,
Of the holly and the pine,
Of Henlopen's Jeweled finger,
Flashing out across the brine;
Of the gardens and the hedges,
And the welcome waiting there,
For the loyal son that pledges
Faith to good old Delaware.

Oh, our Delaware! Our beloved Delaware!
For the sun is shining over
Our beloved Delaware.
Oh, our Delaware! Our beloved Delaware!
Here's the loyal son that pledges,
Faith to good old Delaware.

Geo. B. Hynson





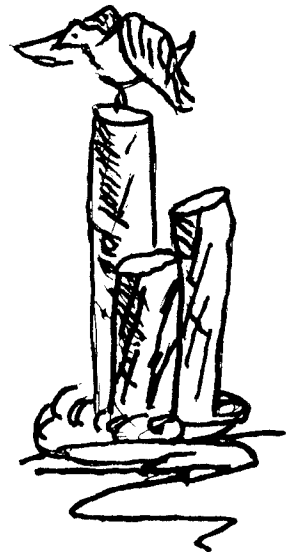
FORWARD



Southeastern Sussex has seen many changes down through the years, one particular change being the great influx of persons from other states who are now residents, or plan at some future date to become residents. These people are unaware of the past history of this small area, but have shown a great interest; and, many of our older born and bred Southeastern Sussex Countians, having been called from Old Sussex to the Promised Better Land, it was felt that by compiling and publishing a brief history covering this vicinity, a mental picture could be painted of the past for these people of today.

The subject of the speaker at the 1913 graduation in the Ocean View Public School was "Young Sim Simons Will Be Sim Simons When Old Sim Simons Are Gone." Perhaps a few of these booklets will be shelved or tucked away in attics and in some future years be discovered by some of the present "Young Sim Simons" after the "Old Sim Simons" are gone, thereby passing on to a future generation or two, the background of Southeastern Sussex.

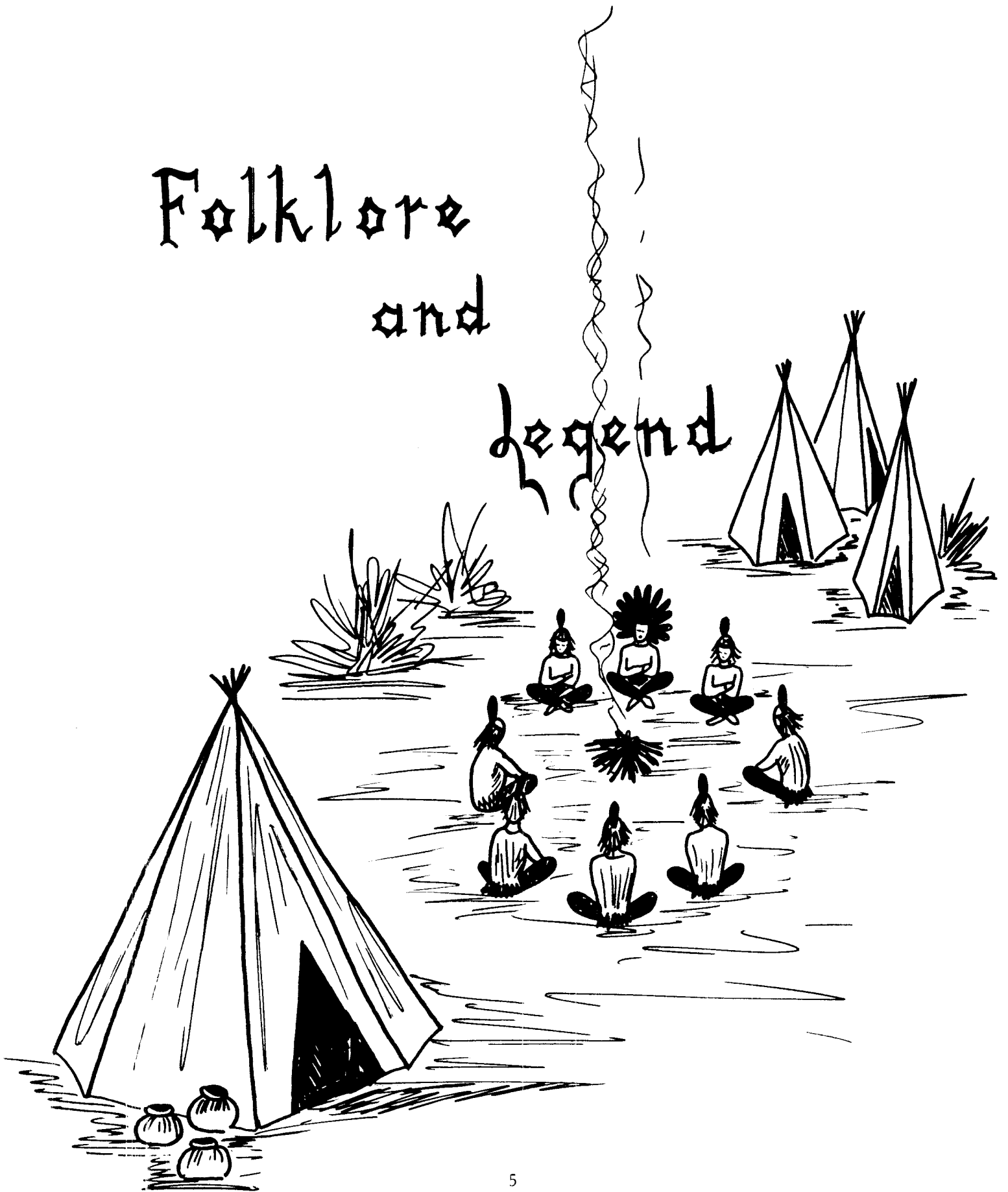
This booklet in no way resembles the contents of our old and well-known Delaware histories, although dates and some facts can be verified through these sources. In "Reflections of Southeastern Sussex," an attempt is made to portray a brief insight behind the scenes of yesteryear as related by our forefathers and which has been handed down from generation to generation.

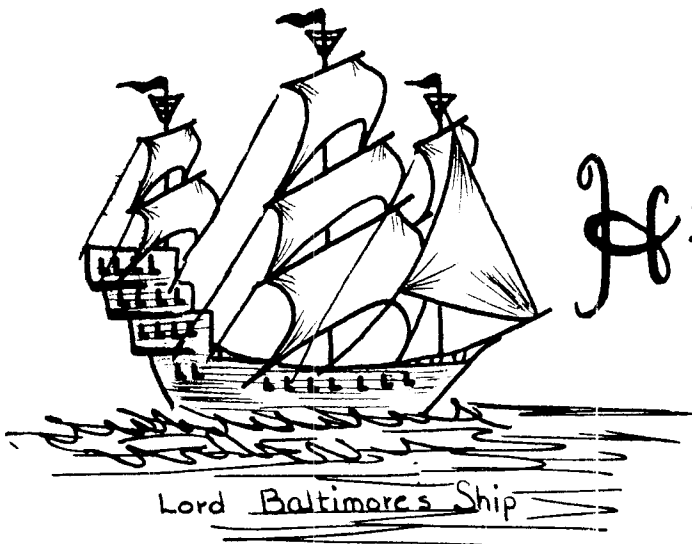


Folklore

and

Legend





History

Nanticoke History

The first known contact by the settlers with the Nanticoke Indians was made by Captain John Smith, as he sailed up the Chesapeake Bay in 1608. At that time, they were known as the "Nautaque" tribe -- "people of the tidewater" -- which later became Americanized to "Nanticoke."

With the advancing of the settlers, the Nanticokes were forced further and further northward. They settled in the Indian River area around 1700. During this time, what is now Sussex County belonged to Maryland as claimed by Lord Baltimore. A treaty was signed by Lord Baltimore and the Indian River Indians in 1742 in an attempt to straighten out some misunderstandings which occurred between the Indians and the settlers.

Later, some of the Indians travelled westward, a few went up into Pennsylvania, while others settled in Canada. Remaining Nanticokes settled around the Indian River region.

The last person to speak the Nanticoke Language was Lydia E. Clark, (Nau-Gwa-Ok-Wa) who died in 1859. A monument in her honor was erected in 1927 in Riverdale Park by the National Society of Colonial Dames.

The remaining Nanticokes incorporated under Delaware State Laws in 1922 and became known as the Nanticoke Indian Association. By this association, William Russel Clark (Wynikako) was elected chief until he was succeeded by his son Ferdinand Clark (Chief Seagull). After his death in 1932, Charles C. Clark (Chief Little Owl) became chief until his death in 1971. Chief Little Owl's son, Kenneth S. Clark, is the present chief.

The Nanticoke Indian Association is a member of the Coalition of Eastern Native Americans, Incorporated, which is an organization of fifty-three tribes east of the Mississippi River. Their office is in Washington, D.C.

Origin and History of Baltimore Hundred

In 1609 Henry Hudson saw only a strip of sandy beach and the forest as he sailed by our shores to enter what is now the Delaware Bay. The 1634 tradition has it that Lord Baltimore sailed into the Indian River but found it too shallow and too infested by mosquitoes to make it inviting.

In 1670, a number of patents (these were land deeds) were issued by the Duke of York to people who wished to settle here.

During 1682, William Penn arrived within the Capes of Delaware Bay. The lower line of Penn's purchase was Fenwick Island, then called Cape Henlopen. A dispute arose between Lord Baltimore and William Penn. Penn ordered a surveyor to lay out a tract of 10,000 acres of land for a manor for the Duke of York. The manor was located on what is now Fenwick Island.

Matthew Scarborough was granted a tract of 500 acres called "Middlesex" (now Ocean View). This grant was given in the name of Lord Baltimore.

During 1700, the vicinity was settled by a tribe of Indians, Assatiagues. This tribe moved to a place on Derickson Creek called Assawoman. Later, they moved and settled on the southern banks of the Indian River. The first settlers of this area were English, a few Dutch, and great numbers of Scotch - Irish. These people were very industrious, the land was poor and sandy, the principal crop was corn.

In 1718, a tract of land called "David's Lot" containing 66 acres adjoining Middlesex was taken by Lord Baltimore. This was surveyed, later for David Hazzard; it then passed to Adam Hall, then to Selby Evans and now has erected thereon The Church of Christ and homes in that immediate vicinity.

William Hazzard, brother of David, took up a tract of 50 acres which was called "Haphazard". "Stockley's Adventure," Rogers Haven, containing 360 acres, was taken up in 1738 by Avery Morgan. "Pearson's Choice" and "Summerfield" were tracts taken up by Pearson and Wildgoose at the head of Assawoman Bay.

"Addition", "Plantation" and "Crooked Lot" were different places owned by the Dasey Family. The area known as South Bethany belonged to Thomas Dasey and Thomas Aydelotte.

The early industries of Baltimore Hundred were confined mostly to agriculture. Another industry was the production of great quantities of salt found along the coast, the founder of this industry being Col. John Jones. There was salt vats from Cape Henlopen to Fenwick Island. During the War of 1812, the salt went to our army and was shipped by ox carts to Philadelphia for \$3.00 a bushel. In 1869, Salt Pond, then containing more salt than the ocean, and Cotton Patch Hills were the largest salt works.

Saw, grist, and molasses mills at various points provided work for quite a number of families.

Baltimore Hundred prospered, grew in population, built churches and schools, and became less remote. The railroad came in the 1800's, highways were improved, and electricity came in 1928.

By the process of metamorphosis, this is now a prosperous area with the advantages equal to the rest of the state, or any other state.

Early Schools



Education

Lord Baltimore School came into existence in 1920 when the residents of two school districts, Ocean View and Millville, voted, against much opposition, to consolidate and accept the generosity of Pierre S. duPont in the erection of a new school building. Because the site purchased was land once claimed by Lord Baltimore and was near the spot where he once landed, his name was chosen for the newly formed district.

Previous to 1920, this area had ten districts. The first, Blackwater No. 26, had a school built in 1824 on land donated by Capt. James Tunnell. Water was not convenient for this school, and a second was built near a canal so that children could drink the canal water. Around 1900, a third Blackwater School with two rooms was built.

White's Neck No. 27 was built between 1824 - 1850 on land which was probably a part of the Peter Dale Farm. Hall's store and post office was located near the next school built, District No. 28, this being in what is now the Ocean View area. Older residents think this log building was built as early as the Blackwater School and records do prove that, in 1850, it was used as a meeting place for the first Sunday School, and here the plans were made for building the Presbyterian Church. A little later a new shingle school was built, known as "Cedar Neck School", or District No. 28. When the name Ocean View came into use, it became known as the Ocean View School.

In 1891, a new two room school was built to be used by Mr. George Tunnell and his pupils. During 1906, two more rooms were added making this the only high school east of Frankford. In 1908, John I. Wentz was hired as the first principal and in 1910, commencement exercises were held for a class of three graduates. The land on which this building was located was within the past few years conveyed to the Ocean View Presbyterian Church for cemetery use. Just prior to their obtaining title thereto, a hole was dug, a bulldozer pushed the school building in, covered it, thus making the school building the first burial in the new part of the cemetery.

Before 1868, schools existed in Muddy Neck No. 121, Lizard Hill No. 134, Halls No. 131, and No. 123 Piney Grove or Upper Millville.

Originally, No. 123 was within what is now the town of Millville. About 1868, this building was sold and District No. 181 was started on the land where the Millville Methodist Church now stands. In 1905 - 1906, a new two - room building was erected on a side road and the old school was sold and moved away to make room for the church. Around 1910, a small house belonging to Mr. Thomas Dukes was rented as a primary building and an addition was made to accommodate four teachers. This school was rated as a high school offering 9th and 10th grades. David S. Pruitt was the first principal, and the first commencement exercises were held in the Millville Church in 1911.

Before 1900, a school had been built near Bethany Beach called Little Italy No. 28½; also a school had been started on the road leading to Quillen's Point which was called Cedar Grove School No. 180½.

Teachers in these schools were paid \$25., \$28. or \$30. per month, according to the agreement made with the local school board. The length of the term depended upon the taxes collected within the district, supplemented by an equal amount from the State -- provided it didn't exceed \$300.00. The first principal was paid \$80.00 and a well liked teacher \$35.00, or in a few cases \$40.00. Room and board could be found for \$2.00 per week.

Pupils from adjoining districts came to the town high schools. The State paid \$.20 per day for each pupil enrolled from outside the district. Teacher's requirements were to pass the examinations given by the County Superintendent in Georgetown.

When the duPont School was built in 1920, a road was cut past the new school to connect the two towns. A four year high school course was now offered; agriculture and home economics classes were begun. The first class was graduated in 1922.

Within the next few years, the adjoining districts all voted to consolidate with Lord Baltimore. Money was appropriated by the General Assembly and a brick high school building was erected. The elementary school remained in the old wooden structure. In 1950, a new elementary building was started.

During 1965, Lord Baltimore residents voted to consolidate with four other high school districts and this is now known as the Indian River School District.

During the 1800's, the hamlet of Dagsboro began to grow and the people felt the need for schools. In 1802, a four room school was built by the people of the town -- 2 rooms up and 2 rooms down. The teacher's desk was on a platform, the pupils sat on benches, and the school was not graded.

In the first book, the A, B, C's were taught and when that book was finished, another book was read. The children went up to the teacher's desk and read aloud which method was helpful to the child as well as the teacher. If words were missed, the teacher taught the child the word.

During this era, the teacher had the authority to punish children as he or she saw fit. Children were divided into age groups and groups were assigned to each of the 4 teachers.

A bucket of water with a tin dipper was kept in the back of the room for drinking; lunches were brought by those children who did not live in town; children either walked or were brought by their parents to school.

Some of the teachers in the early school were: Miss Belle McKaig, Mr. Joe Ellis, Miss Birda Murray, Miss Lizzie Robinson, Miss Lena Johnson and Mr. W.R. Tubbs.

One Election Night, two boys who had been punished by their teacher burned the school house to the ground and school classes were held in an old church until another school could be built. These boys were severely punished by their parents.

Where Coastal Construction is now located, was the site of the new and larger school house. This school was still ungraded, graduation being accomplished by the completion of all the books designated by the teachers.

Mr. Oscar Campbell, Reese Betts, Edward F. Reynolds, Alfred Hudson, Otis Jefferson, Sr., Clarence Beatty, H.B. Mitchell, and Clarence Wilkins were the principals. Mr. Edward F. Reynolds graded the school during his term as principal.

Later, there were two rooms added to the building and an old kitchen was moved to this site. In the 1900's, the duPonts gave a small building to be used for the influx of pupils. Seats plus desks now replaced the benches.

Dagsboro was now eligible for a high school which would have been donated by the duPonts. But at a Public Meeting, an old man made a few disparaging remarks which caused the high school to be given to another district.

During the 1920's, when a pupil was graduated from Gr. VIII, they went to Millsboro or Frankford High School for four years, transportation being provided by parents.

In 1932, the people of Dagsboro and Frankford consolidated and the new school building was erected between the two towns and was large enough to accommodate all twelve grades. This building was named for John M. Clayton.

During the 1970's, this district consolidated with the Lord Baltimore, Selbyville, Millsboro and Georgetown Districts and is now known as the Indian River School District.



Bethany Beach



Of all the towns in Southeastern Sussex that has been the scene of many changes, yet remains in a sense unchanged, is Bethany Beach, the changes having resulted from "nor' easters" that have swept the coast from time to time washing away the boardwalk and existing cottages. Most of the older cottages can be distinguished from the new by their cedar or cypress weathered shingles which have withstood many a "hard blow." After each disastrous storm, boardwalk and cottages have always been rebuilt. House styles have changed, land ownership changes hands, new names and faces appear -- but Bethany Beach remains much the same.

From its beginning Bethany Beach has been considered a "Family Resort" and to this day remains as such. No alcoholic beverages have ever been sold within the town limits and no games of chance, or amusement centers clutter its boardwalk or surrounding area.

In 1898, several members of the Christian Church Disciples of Scranton, Pennsylvania, who were appointed to select a spot for the summer activities of the Christian Missionary Society of Maryland, Delaware and the District of Columbia picked out from others up and down the Atlantic Coast the site of Bethany Beach. Later, forming the Bethany Beach Improvement Company, this group agreed to purchase the land, develop it and provide transportation from the railroad at Rehoboth to this isolated place, provided the Society would purchase not less than one hundred lots and give moral support.

On July 12, 1901, Bethany Beach was formally opened and a Tabernacle dedicated. The Tabernacle, which was located on Old State Route No. 14, was completed late in the summer of 1901. Its octagonal form, nearly 100 feet in diameter, made this one of the most distinctive buildings in Delaware. The annual meetings of the Christian Missionary Society were held here in June. In later years, a large two story building was erected on land adjacent to the Tabernacle and used for the same purposes. A feeling that a part of Old Bethany was forever gone and would not be replaced still hovers over all of us who well remember the Tabernacle.

Transportation was provided to the Tabernacle from the railroad in Rehoboth by the little steam boat "Atlantic" across Rehoboth Bay, Indian River and up White's Creek to Ocean View, where horse-drawn carryalls covered the last two miles to the beach. Later, a ditch was dredged a mile long between the Assawoman Canal and the resort so that boats could land at the spot.

Before automobiles came into being, during summer months groups of families from surrounding areas arrived in covered wagons to spend a few days at this resort, as well as on the adjoining beaches.

Before the addition of boardwalk and benches, hot nights found the beach covered with family groups sitting on blankets and quilts on the sand catching up on the happenings in other areas around.

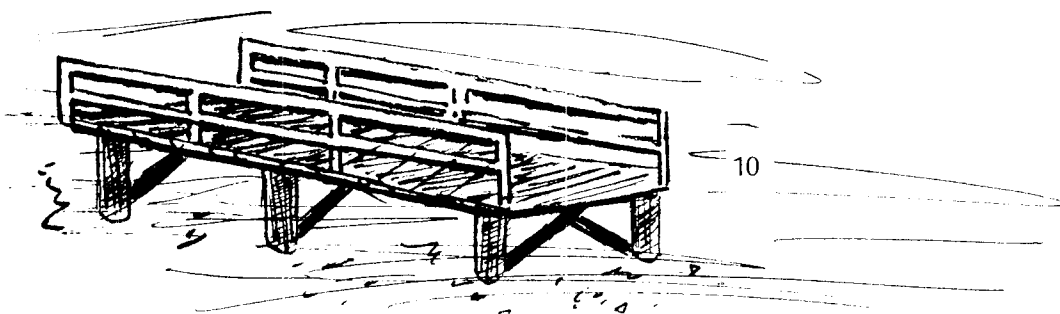
Then came the boardwalk and benches and it was here that on hot evenings that people gathered to "cool off". Here Mr. Warren Wharton did a thriving business selling hot roasted peanuts -- a good sized bag for \$.05 - and steamed hot dogs, complete with roll for \$.05. Mr. Frazier sold hot popcorn by the bag at a like price.

Mrs. Almira Henderson, who was one of the first postmistresses of Bethany, ran the Bethany Inn. This building was later used for a private home and just this spring of 1976 burned by the fire company - another old Bethany landmark gone.

The Addys and Erretts were among the earliest families in the development of the beach area and still play an active part in its development. The "Addy Sea" still remains on the ocean front taking in tourists for vacations.

With the addition of a boardwalk and pavillions, many bakes were sponsored by various church groups and on Sunday evenings religious services of varied denominations were conducted.

The Walston family provided a bowling alley for many years. Many a young boy earned his first "spending" money as a pin-boy.



At one time, Walter and Harry Ringler operated a movie house and dance hall. How many remember dancing "The Charleston" to the piano playing of Mrs. Nell Ringler Barr? Also remembered are the silent movies with background music being provided by Nell -- "The William Tell Overture" for galloping horses and "Hearts and Flowers" for love scenes.

The Army camp added, and still adds, members of the National Guard for summer training. One remembers the Army Band concerts and also watching the search lights following small air crafts at night. During World War II, this was used as a regular army training base.

The Life Saving Station added members of the Coast Guard. For many years, Capt. John J. Gibbs was in charge of this station. During the storm of 1933, when the Ocean City Inlet was cut through, Capt. Gibbs delivered his family consisting of a wife and six children to the Samuel Betts home in Ocean View for safety as the ocean was washing in the boat-room of the station and he, as captain, was required to remain in the station no matter what the outcome of the storm might be.

The last devastating storm in this area was in March of 1962.

During the last few years, Bethany Beach has added an attractive city Hall, a very active fire company with very modern fire fighting equipment and full time police protection.

But as before stated, with all the changes, Bethany Beach still remains a quiet, family-style resort enjoyed during the summer months by families from all over these United States.



St. Martha's Episcopal Church

Bethany Beach

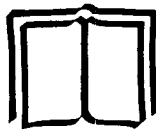
St. Martha's Episcopal Chapel is one of three churches operating within the boundaries of Bethany Beach. The Chapel has been basically a summer church providing a place of worship for the many year-round residents of the town and the summer visitors. However, the recent addition of a heating and air-conditioning system has enabled the church to provide a comfortable place of worship for a much longer period of time during the year.

In the year 1976, services commenced the first Sunday in April and will continue through the month of October.

The Chapel was dedicated August 4, 1940, by the Right Reverend Arthur R. McKinstry, Bishop of Delaware, as St. Martin's Chapel. The name was changed in 1963 to St. Martha's Chapel. The church is located on Maplewood Street, one block west of Atlantic Avenue.

The Chapel at Bethany is considered the Bishop's Chapel, and clergy is supplied each year by the Diocese of Delaware. Clergy is in residence during the summer months in the Vicarage adjoining the Chapel.

Information may be obtained at any time during the year by contacting Mr. Robert C. Maxwell, Warden, at 539-7387.



St. Ann's Church

Bethany Beach

St. Ann's Roman Catholic Church was established in 1955 to minister to the growing members of Catholic vacationers in the area. It was begun as a mission to St. Edmond's parish in Rehoboth Beach. It was later transferred in its mission status to the charge of St. Michael's Church in Georgetown. It became a parish in its own right in 1972 with the appointment of Reverend Richard F. Gardiner as the first full-time resident priest. During his tenure, Father Gardiner directed the construction of the new church which seats one thousand worshippers at each of the seven masses conducted during the summer months.

The original church building has been converted into a religious educational building for the hundred students in Sunday School classes.

The present Pastor is the Reverend Philip P. Sheekey, who was appointed to St. Ann's in May, 1975.



Prince George's Chapel

Dagsboro

There are some people who have told me that Dagsboro was settled in 1630, but I was unable to find that this date was authentic.

A tribe of Blackfoot Indians had come from South Jersey and settled in this area, the larger settlements being located along the large river, known as the Indian River. These Indians lived in oblong houses made of bark and sod. The name "Blackfoot" was given to this area. These Indians lived very simple lives and their customs were the same as the Lenni-Lenapes who lived in what is now Long Neck near the Indian River.

As the English settlers began their settlements, the Indian tribes began moving over near the Nanticoke River. The colonists lived in lean-to sheds until they could build log cabins.

This little hamlet grew as the years sped by. General John Dagworthy, a native of Trenton, New Jersey, was given a large tract of land consisting of 20,393 acres under William Penn. Upon surveying his tract of land, he decided to build a spacious home for him and his wife in the woods along Pepper's Creek - this house being located at the rear of where Mrs. Milton Eshum now resides.

Here, surrounded by his family and a large staff of slaves, he was very hospitable to his friends and admirers. The name "Blackfoot" was changed to "Dagsboro." Penn had divided the three counties into Hundreds - one hundred men were supposed to carry arms if needed - and the Hundred was given the name "Dagsboro," too.

Dagworthy was honored and respected as a bold patriot and developed varied industries throughout the large tract of land. He erected and established grist mills and tanneries; had timber and bark cut in the large Cypress Swamp and exported cypress lumber and shingles to Philadelphia and Trenton in his own vessels. He trained his soldiers very well, thus the reason for the wide main street in Dagsboro as down this street - or road at that time - his men marched 8 or 10 abreast.

There was a large driveway - between the Lingo and Pennewell properties - leading to a road up to the Dagworthy mansion. "One Mile Road" connected with this road, the name having arisen from the fact that Dagworthy used this road for riding horseback a distance of one mile.

Some writers have stated that Dagworthy could have been Commander-in-Chief during the Revolutionary War, but he could not take orders from his superior. Rumors spread during the War concerning a large supply of ammunition stored on the Dagworthy land. Could he be a Tory? No one ever found the answer, although this ammunition was not supposed to be under his control.

The first wife of Dagworthy was Martha Cadwalader, daughter of Dr. Thomas Cadwalader, who soon died. Thereafter, he married Martha Mitchell, widow of James Mitchell. Upon his death, Dagworthy left no lawful issue. His ward, Elizabeth Dagworth Aydelott, married William Hill Wells and they later lived in the Dagworthy Mansion.

As time began to pass, Dagsboro began to grow. Around 1800, the railroad was built. Prior to the building of the railroad, produce and other materials were shipped by boat from Sandy Landing. Often times, a farmer would send corn on these boats, let the captain sell the produce and buy furniture for the farmer. In those days, "A man's word was his bond." Very little business was done on paper - just "word of mouth."

General stores - groceries, dress goods, shoes, farm supplies, etc. - began to grow. Mr. John and Nat Davidson built a store on the site where, at present, Evans and Melson display tomb stones. The Davidsons did a great deal of business. Gone-With-The-Wind lamps sold for \$4.00! No canned goods appeared on their shelves as women did their own canning.

Mr. Philip Short built a store, presently owned by Mrs. Clifford Timmons and previously owned by Mr. and Mrs. Larry Truitt. This was a very successful business. Arbucle's coffee sold for \$.12 a pound and on the outside of each package could be found either a stick of candy or a ring!



Born in Dagsboro, Del.

Where the Brick Store now stands, Mr. Rigging built a store, which upon his death, was sold by his heirs to Bill Parkhurst. In later years, Mr. Parkhurst replaced the wooden structure with the present brick one. This store is partly in the road because at the time that it was built no one thought wide roads would ever be needed and space could be saved by building further out toward the road.

Mr. R.D. Lingo came to Dagsboro and built a sawmill which employed several men. Mr. Lingo had houses built which could be purchased by the men working in his mill and some were given to the workmen for the faithful services.

Two blacksmith shops were in existence, one of which was owned by Mr. Art Betts. Mr. Betts was also an exhorter, very eager to officiate at Revival meetings and funerals. He was rather long-winded, his sermons lasting at time up to three hours. It has been said that "he preached the Body through Hell and into Heaven."

During the 1850's, some relatives of Mr. William John Parkhurst had a large house erected. This has recently been refurbished by A&B Contractors. The boxwood which was planted by the Parkhursts add a graciousness to this house.

Mr. Parkhurst kept a livery stable, the building for which had previously been a church which he had moved. Fifteen to eighteen horses were kept for the purpose of transporting drummers (salesmen) to the stores in the Dagsboro Hundred area. Mr. Parkhurst was also Post Master, the post office being located in his home, but which was later moved to a store. The post office was open daily from 6:30 A.M. until 9:00 P.M. and the postmaster's salary was \$30.00 per month. Someone was on duty at all times in the post office; otherwise, the Postmaster bore the risk of being reported to Washington. Mail was delivered to country residents.

On the same side of the street where John M. Clayton's parents lived, Mr. Oliver Hazzard had erected a hotel which was of New England architecture -- waiting room, parlor, 2 bedrooms, dining room and large kitchen on the first floor and the second floor consisting of bedrooms. There being no plumbing, outside toilets were used and each bedroom contained a wash bowl, pitcher and slop jar. Each bedroom had its own oil lamp. The waiting room was large, as this was the gathering place for the boarders and men of the town. A large bucket of whiskey was placed on the counter along with a cup or large dipper which was used by the customers. As most men chewed tobacco or rubbed snuff, large brass cuspidors were used. Seating consisted of captain chairs, stools and a settee. Mr. Hazzard died and his brother, Derrick, married the widow and continued with the hotel business for many years. Later, Mr. George Layfield's son bought the hotel and his father worked as hotel keeper for fifteen years. This landmark has been demolished and a modern home built on the site.

The residents of the town began to feel a need for a bank and in the early 1900's the First National Bank was built - this building now being used by the Town Council - with Mr. Rufus D. Lingo as president. Mr. William B. Chandler, Sr. was hired to work in the bank at a salary of \$35.00 per month. The bank grew and in later years the present bank building was constructed. Within the last few years, this bank has merged with the Farmers Bank of the State of Delaware.

Little D. Lingo built a house beside Rufus D. Lingo; and although related, they were always at odds with each other. Little D. went to the Alms House (located where the Sussex County Correctional Institution now stands) and brought home an orphan boy who, although unable to speak, was always loyal to Mr. and Mrs. Lingo.

Dagsboro is a very unique town in its own way. This town is filled with fantastic folk tales. News was received among groups who frequented the barber shops, blacksmith shops, and general stores.

Entertainment consisted of corn huskings, house raisings, ice cream festivals, quilting parties, basket meetings, and going to the station to see the train come in.

The people of the town were friendly, full of compassion, and very religious, and the town still retains these qualities. Progress has been very slow. As one reminisces, the images of these people of the past constantly haunt you.



John M. Clayton

The Town of Dagsboro can rightfully boast of being the birthplace of John M. Clayton on July 24, 1796. He came of an old Quaker family, long prominent in political history of Delaware.

He attended school in Dagsboro and, at a later age, went to Berlin, Maryland, to attend an academy. Being very unhappy, he ran away and walked all the way to Milford where his parents had moved. He was sent to Lewes and again returned to Milford. At the age of 15 years, he entered Yale College and was graduated four years later with the highest honors in his class. After having been admitted to the Bar in Georgetown, he practiced law in Dover.

His wife and two small sons died and while living at Buena Vista, the large house he had built near New Castle, his health began to fail. He finally came back to Dover where he lived until his death.

During his lifetime, he was a judge, a United State Senator, and was appointed to the office of Secretary of State of the United States under President Zachary Taylor.

His boyhood home stood for many years marked by a plaque. In later years, the marker was stolen and the house moved to Omar.

Old Prince George's Chapel

Dagsboro

In 1632, the government of the Province of Maryland laid claims to territory north of the Maryland and Delaware boundary line. At the same time, a charter was granted to Lord Baltimore and the above territory was mentioned in the charter. A large area of the south-eastern part of Sussex County, Delaware, was at that time considered Worcester County, Maryland.

The Church of England was established in Maryland by an Act passed by the Assembly on June 12, 1662. There were provisions for the method of organization, for the support of the establishment and for the erection of churches as well as Chapels in respective Parishes included in this Act.

Many natives living in and around Blackfoot Town had been having religious meetings in their homes. The members became so numerous they decided they would build a chapel of logs. Later, the members were able to replace the log chapel with a small frame structure which, in 1750, was destroyed by fire and the members went back to meeting in their homes.

During the period of 1755, many inhabitants petitioned the Maryland Assembly for the purchase of two acres of land, this land being located on the east side of Pepper's Creek which flows into the south side of the Indian River, Sussex County. In answer to this petition, the Maryland Assembly on July 8, 1755 passed an Act authorizing the Vestry of Worcester Parish to purchase the two acres of land above mentioned. With the passage of this Act, the Vestry on July 19th purchased two acres of land at Blackfoot Town from Walter Evans.

James Johnson agreed to build the Chapel for 39,200 pounds of tobacco and he signed an agreement to this effect by making his mark on August 12, 1755.

In December, 1755, Captain Derrickson was directed to buy plank to finish the Chapel. A year later an agreement was made with Daniel Hull to lay the gallery floors in the Chapel; floors were to be 45 feet long and 7 feet wide; wainscotting was to be placed all around the walls. Daniel Hull was to build two pairs of stairs, a pew for strangers and a table for the amount of 20 pounds.

In 1757, pews were assigned by the Vestry and on June 30, 1757, the Chapel was completed and received by the Vestry.

This land where the chapel was built came from "a lot" out of a tract of land called "Daniel's First Choice."

This Chapel of ease in Worcester Parish was given the name of "Prince George's Chapel," being named in honor of the infant Prince George of England who later became King George the Third. Queen Anne presented a silver chalice and communion service to the Prince George's Chapel in honor of her son.

During 1780, the Chapel was enlarged when a transept and a small sanctuary were built on the west end. John Dagworthy was instrumental in having this work done. The Bible used was published in London by Thomas Baskett in 1750. It was covered with tapestry resembling needlepoint.

General and Mrs. Dagworthy were buried near the transept. At a later date, some people say their bodies were re-interred in the cemetery.

June 26, 1790, the church was incorporated as a Chapel of ease for St. Martin's Church below Selbyville and the two churches shared the same rector. The rector received 7 shillings, 6 pence a year as his salary.

By 1804, Prince George's was on a circuit with St. Paul's of Georgetown. Two years later the church was repaired. In 1850, the shrine was so dilapidated, the transept rotted away, services were discontinued. Around 1865, services were held in the Dagsboro School.

On November 12, 1893, Bishop Coleman conducted a re-opening service as the Chapel had been renovated. Around 1902, the property had a wooden fence.

During 1912 - 1913, annual services were held by the Bishop. These were Harvest Services, canned vegetables being carried to the church to be used in a Pennsylvania Orphan's Home.

Repairs were again made in 1928 and on June 30, 1929, the building was consecrated by Bishop Cook.

The most striking feature of the interior is the barrel vault that spans the nave. It is made of heart pine planks and pine columns support the galleries above the aisles. There are some old box pews used. The panelling details and moldings are simple. Not a drop of paint has touched the old wood work.

In 1940, a low brick wall was built. A monument in memory of John Dagworthy was erected May 30, 1908.

In 1967, the Episcopal Diocese of Delaware sold the Chapel to the State of Delaware for one dollar. It has been restored and is a National Landmark. In observance of Separation Day in 1974, the restored Chapel was dedicated to serve as a museum.

Bethel United Methodist Church

Dagsboro

The late 17th and early 18th century settlers of Dagsboro held their religious services in their homes. These people were very strict in their religious activities. Preparations for the Sabbath began the day before, when all food had to be cooked and the clothes made ready to wear. As in the ancient Hebrew law, the Sabbath began at sun-down the night before and the evening was spent in prayer and Bible reading. Occasionally, the Circuit Rider would visit the religious services held in the homes. They stressed the love of God and the value of every individual in His sight. Furthermore, they practiced what they preached, striking out wherever they went against injustice, poverty, and disease. People came from far and near to attend the services.

Several years passed and the need for a church was realized. A group of interested people met and decided to build a church. The crude building was built on the Vine's Neck Road. During early summer, meetings were held in this church. The floors weren't finished, and straw covered the earthen floor. People from and around Dagsboro attended the services. Circuit preachers and exhorters were enlisted to participate in the services. They were paid with vegetables, poultry, and pigs.

In 1890, the crude structure was replaced by a larger one. People attended services on foot, by boat, and by horse drawn wagons or carriages.

After a year or two, confusion permeated the atmosphere in this religious building. A group of these discontented people met and decided to build a church on Main Street in Dagsboro. William Bright of Wilmington owned large tracts of land in Dagsboro and he donated the tract of land for the building of the church. All labor was free as these men were filled with compassion. The interior of the church had plastered walls and beautiful glass windows. Galleries were built to increase the seating capacity. The pews, lectern, two chairs and communion table were all of simple design. An aisle divided the men from the women. Children sat in complete silence with their mothers. Two oil chandeliers were suspended from the ceiling; a wood stove was on one side of the church to heat the building. The sermon began with a prayer by the minister -- a good prayer lasted for at least one hour. An organ was placed in the choir loft, this being played by an accomplished organist. The women enjoyed singing in the choir. Sometimes, the service would last from three to four hours.

In 1894, this church was incorporated and named the Methodist Episcopal Church.

The church down on Vine's Neck Road was progressing even though some members had withdrawn. William Bright donated a tract of land on Main Street to the members of this Vine's Neck Road church and the members decided to move the church beside the Methodist Episcopal Church on Main Street. After the building was moved, they named this church the Methodist Protestant. There was considerable friction among the parishoners in both churches.

On July 17, 1906, the congregation decided to purchase land from John Lingo and erect a church on that site. The old church was sold to Mr. William John Parkhurst who had the church moved to his property and converted into a livery stable. Later, his son used the building as an ice manufacturing plant.

The Methodist Protestant Church building was renovated and later this church merged with the Bethel Church. During the late 1960's, the Junior Doric Lodge purchased the church and buildings.

Many improvements have been added to the Bethel Church and the attendance continues to increase.



Fenwick Island

Indians appeared in this area only a short time before the white man. The "Algonkians," as they were called, included the Lenni Lenapi, Nanticokes and Assateague tribes. Finding evidence of their existence has become an absorbing hobby for many individuals.

There are legends which tell of a Thomas Fenwick who escaped from a pirate ship and swam to shore during the late 17th century. He became quite wealthy and renowned as a farmer.

Later, to wean his calves from the cattle, he cut a ditch across the narrow isthmus and connected the Peninsula with the mainland. Gradually this ditch widened and deepened, becoming the Narrows -- the waterway now crossed by a bridge just west of the lighthouse. At one time, a small ferry called a lighter, carried horses, carriages, and their owners from one side to the other. If you were on one side and the lighter on the other, you had no choice but to dive in and swim across.

At the north end, Mr. Fenwick also cut another ditch, first called "Little Assawoman Inlet." Later, it was renamed "Indian River Inlet."

Another legend claims that Fenwick obtained a grant of land between what is now "Little Assawoman Bay" and the ocean, and at his death, passed the island to his daughter, Mary.

According to this story, William Fassef, a bold, seafaring man, who had been captured by pirates, was thrown overboard. Being a good swimmer, he reached Fenwick Island, married Mary, and accordingly, obtained possession of the Island.

Fenwick Island Lighthouse, 0.3 miles from the ocean, stands in Delaware against the Maryland line, and was originally erected to reduce the danger of foreign and domestic shipping along the treacherous Fenwick Shoal.

The 87 foot tower, painted white, has a prism lamp visible for 15 miles at sea. It was erected in 1857 at the cost of \$23,748.96 and was first lighted in August of 1859. Laborers, swung out in a "barrel and tackle," were paid \$5.00 to white-wash the structure.

From 1870 to 1899, the salary for lighthouse attendants was \$400.00 to \$600.00 a year and thereafter was increased to \$825.00 and up.

The name of "Gray" automatically brings to mind the Fenwick Light and its Keeper. In Mariner's Bethel Cemetery, a granite tomb marks the place of interment of Mr. Charles L. Gray, who for many years was Keeper of Fenwick Light, and most appropriately cut in this marker is a light house sending forth its beams.

From the top of the Lighthouse, there is a fine view. North of the road in Delaware is "Little Assawoman Bay" (originally spelled Assawomet from the Indian name), while south of the road is the "Big Assawoman Bay".

Fenwick, although once an island, is now a sandy peninsula - part of the Coastal Barrier joined to the mainland below Bethany Beach and extending south to Ocean City Inlet.

In 1682, this area belonged to the Duke of York, who granted it to the Penn family, specifying that its southern border would be Fenwick Island, which was then called "Cape Henlopen." At the same time, a manor for the Duke was laid out by a surveyor at the request of the Penns. This manor was located at Fenwick. It was not until the name "Cape Henlopen" moved to Rehoboth that the controversy over boundaries arose between Penn's heirs and Lord Baltimore.

A monument bearing the "arms" of these two families still remains at the base of the Fenwick Island Lighthouse. When this boundary was first surveyed in 1750 - 51 by a crew of Pennsylvania and Maryland surveyors, Five Mile Stones were placed at 5 mile intervals with the exception of the 15 mile point which lay in the Pocomoke River. Contrary to popular belief, this east - west line was not established by Charles Mason and Jeremiah Dixon, but by this earlier party who started from Fenwick Island. It is known as the Trans-Peninsular Line.

At the time of the first survey, posts were set up at one-mile intervals from the "verge of the main ocean" to the Middle Point, which lay half way between the Atlantic Ocean and the Chesapeake Bay. This point now marks the southwest corner of Delaware. The stone monuments followed immediately.

Mason and Dixon, who did not arrive from England until 1764, originally surveyed and marked the north-south line between Maryland and Delaware and verified the Trans-Peninsular Line of 1750 - 51, thus ending the famous Penn versus Lord Baltimore controversy just before the Revolutionary War.



St. Matthews By The Sea

Fenwick Island

As the Fenwick Island area began to attract more and more tourists during the summer months, a need was felt by the community for a church building where worship services could be conducted.

In 1962, construction of a church building was begun and on Sunday, September 9, 1962, although unfinished, a dedication service was held for memorials received. Thereafter, the sanctuary was completed and was given the name of "St. Matthews By The Sea." This is a Methodist Church and is under the auspices of the Peninsula Methodist Conference.

This being a resort church, services are conducted only during the summer months, but the congregation has grown so that two services are now held each Sunday morning.

Later, ground was donated on Farmington Street by Reverend Dr. Warren on which a parsonage was erected. The parsonage is occupied, usually for a two week period, by vacationing ministers and their families, the pulpit of the church being filled by the minister who is presently occupying the parsonage.

Although a Methodist Church, persons from varied denominations gather here on Sunday mornings during the summer to worship the same God.

This very attractive brick sanctuary, with a lovely stained glass window, certainly has had added much to Fenwick Island in the way of beauty and by filling a great need.



Sound M.E. Church

Fenwick Island

This great religious work was planned and had its beginning under those great men, John and Charles Wesley, the latter born at Epworth, England, June 17, 1703, and died in London, March 2, 1791, at the age of 88 years.

They preached in America for two years, 1736 and 1737. Charles Wesley preached in Boston and John Wesley in Charleston, where they formed societies. They returned to England and 47 years passed by. Francis Asbury and Thomas Cooke established Methodism at Barratt's Chapel on a solid foundation. During the 47 years of seeming inactivity, meetings were held in private homes and the Word of God was being preached throughout the Colonies.

George Whitefield came in 1738, and preached from Georgia to New England in 1758. He was followed by Robert Strawbridge and Phillip Emberg in 1760, and lastly came Freeborn Garrettson.

Freeborn Garrettson was born in the State of Maryland in 1752 and commenced preaching in 1775 at the age of 23. At this time there were less than twenty preachers of Methodism in America. He was known as the travelling preacher, riding five and six thousand miles on one trip and taking three months to complete the circuit. He suffered untold hardships riding through what was then wilderness up the Hudson River right through to the Canadian line and then east to the Atlantic Ocean and continuing down the coast. He was the preacher at the first Christian Conference in Baltimore.

On one of his trips east while riding along the border of Cypress Swamp, he found it was late and night was coming on and as houses were long distances apart he decided to enter the first one he came to. The man took him in to his humble cottage and he spent the night there. In the morning before leaving he asked the man if he were acquainted with Jesus Christ. The man dropped his head down for a few seconds and then said that the man didn't live around there, he was acquainted with all around.

Garrettson rode on to a place called Indiantown and preached under the oak trees. This place is now called the Sound where the first Church was built in 1784.

It has been said that Garrettson cut the first tree for the first Sound Church building.

The place then called Indiantown is near what is now known as Johnson's Corner and the first Sound Church was built on the site where the old graveyard now stands under the oaks and the stream of water or Sound as it was called, from the Church derives its name, is what is now known as Derrickson's Creek.

The first church was built in 1784. The deed for one acre of land is dated April 29, 1784 between John Robinson, party of the first part, and nine trustees. The Sound Church is the second M.E. Church which was built in Sussex County and the trustees paid twenty shillings, or \$5.00, for the acre of ground in the place called Indiantown.

It was a frame building 24 by 34 feet with two doors in the end of the building toward the road. Two small windows were in each side wall, which walls were shingle. It also had a gallery at one end of the church.

This building was used for worship from 1784 until 1868, a period of 84 years and then this church was torn down to make way for the larger building, and the lumber moved from the location to the site of the present Church near Williamsville, and used in the building of the second Church.

The Sound Church was rebuilt in 1868. The pioneers are as follows: James Breasure, Jacob Breasure, Ruben Bishop, Alfred Lynch, Ezekiel Williams, Lemuel Williams, Thomas Adkins, John Williams and Edward Williams.

The Church was end to the road, a door in the center, two windows on each side with three joists across the building to keep it from spreading apart. Two aisles, ladies to the right side, men to the left, as was the custom. The old shingles were used to back the sides up to the windows, and the outside was never painted.

The Sound M.E. Church (the third building) was built in the fall of 1891 and dedicated February, 1892.

The dimensions of this building are 30 by 50 feet. In the end of the building toward the road is a door in the center leading to aisles in the Church at the left and right hand sided. There are three windows in each side wall and small windows in back of the pulpit.

The altar rail is a piece of one beam or joist from the first church. This same beam was used in the second church to keep it from spreading apart. D.J. Long cut it out from the second church and hewed it down ready for the carpenter to finish.

The building was plain and finished inside with wainscotting in the place of plaster, then oiled and varnished. The church was built and completed at a cost of \$1500.00 and the old church building was sold to A.D. Derrickson and Joseph McCabe and then was torn down.

The third Sound Church burned December 11, 1937.

In the year 1919, the second church was remodeled and painted. A steeple and bell were added to the building. The inside walls and ceiling were covered with pressed metal and then painted. The total cost of these alterations amounted to \$1400.00. In 1931, a new roof was put on the church at a cost of \$687.00. The land on which the church stands is one quarter of an acre and was given by Charles Collins and wife.

Trustees of the First Sound Church built in 1784 were: Solomon Evans, Arthur William, Andrew William, William Powell, Ezekiel William of Sussex County, Delaware; and James Law, John Eydlet, John Dare and John Coe, of Worcester County, Maryland.

The preachers who filled the pulpit of the Second Sound Church from 1869 to 1892 were: William R. Tibbs, Joseph Lewis, Joseph A. Arters, James Conner, John Shilling, Joseph Dare, T.R. Hunter, E.H. Hynson, McFarland, A.F. Me Davis and C.T. Wyatt.

Preachers who filled the pulpit from 1892 to the present are as follows: G.L. Hardesty, J.W. Gray, D.F. McFaul, F.J. Cochran, J.E. Graham, W.N. Kenny, W.B. Guthrie, W.B. Chairs, O.E. James, G.W. Stallings, J.H. Wilson, T.N. Given, J.A. Brewington, J.M. Lindale, O.H. Connelly, J.T. Graham, W.H. Cummings, G.F. Newton, W.R. Woodell, O.T. Baynard, F.K. McCorkle, W.J. McKee, W.M. Parker, C.W. Robb, and J.E. Jones, who came in April, 1938 and was the builder of the new Sound Church, No. 4, which was dedicated Sunday, September 4, 1938.

Pastors since that time: Jones, Parks, Langrall, Hamilton, McWilliams, Hufual, Burwell, Kohl, Ivan Downing, Werner, Owens and Clendaniel II.



Frankford ...



Frankford is a placid old village situated at the border of Baltimore Hundred on a portion of land known as Dagsworthy's Conquest.

There is still some controversy regarding the name of Frankford and how it came to be. Some are of the opinion that there was a family by the name of "Frank" who moved here from Pennsylvania about the time Frankford had its beginning and the name was taken from that family "Frank - Ford". Another version is that the name was in reference to a "ford" (stream crossing) from what is now Main Street to the old state road to Selbyville, thus "Franks - Ford."

The first indication of business was the opening of a store in 1808 by Isiah Long on Vines Creek on Indian River tributary. Mr. Long was later succeeded by Manaen Gum who carried on a mercantile business in the same store building for thirty-three years. Mr. Gum was followed by George Long. This building was torn down in 1848 and replaced the same year.

The Post Office was established in 1848. At this time, the name of the village was changed to Frankford. The first Post Master was Manaen Gum, succeeded by John Long, Edward Kirpatrick, John Layton, and Edward Collins.

The most extensive business ever conducted in Frankford was established by Charles Treat who, in 1877, leased the Old Gum Mill and began the manufacture of patent barrels. This business was carried on for eighteen months. After numerous experiments with native woods being used for veneering purposes, he decided to embark largely in that direction with James M. and Norman B. Huxford under the name of "Huxford and Company." Extensive works were built, well fitted with steam and machinery, for making veneer plaques and boxes. The works were carried on until 1883, when the business moved to Georgetown, Delaware. An interesting note is that this Mr. Charles Treat failed in his Georgetown, Delaware, business venture and entered into bankruptcy proceedings. Some years later he became United States Treasurer.

In or about 1866, a hotel was established by William Holloway and was in existence for some time.

In 1883, Frankford had five stores kept by John T. Long, Everett Hickman, John Steele, Edward Collins, and Layton and Bros.

For many years, Dr. Francis M. Gum faithfully treated the ills of the people of Frankford and its surrounding territories.

"FRANKFORD BUSINESS DIRECTORY IN 1868"

DEALER IN GENERAL MERCHANDISE AND POST MASTER

J.T. Long

DEALER IN GENERAL MERCHANDISE

Wm. A. Gum

Reed S. Short

L.D. Murray

LUMBER AND GRAIN MERCHANT

M. Gum

LUMBER MERCHANT

W.H. Jacobs

"PHYSICIANS"

J.H. Parris

Drs. Sudler & Burton

"MISCELLANEOUS"

R.S. Long - "Coach Maker"

E.H. Tubbs - "Painter"

J.M. Rickards - "Carpenter"

N. Robinson - "Mechanic"

Capt. J.E. Harmon - "Sailing Master"

Jno. Hickman - "Farmer"

J. Carey - "Farmer"

Charles F. Gum - "Resident"

Today there are three modern grocery stores, a very active fire company, modern hardware store, funeral parlor, and several small businesses.

Dr. Francis M. Gum

Dr. Francis M. Gum was the son of Manean Gum, farmer, who lived on a large farm near Frankford. He was graduated in 1871 from the University of Pennsylvania. At the time of Dr. Gum's death, he was the oldest physician still practicing in Delaware. His white hair and beard, handsome person and very masculine features all added to his dignity and grace of a saint. In later years, he walked with a limp, thus necessitating a cane. He made his visits in an old black buggy pulled by a roan colored horse. Just think how much Faith and Confidence the patient had in this servant of the public. Dr. Gum was a friend to every person, regardless of color or creed. His liquid medicine would cure any disease. This man delivered a large number of babies with the help of a mid-wife.



Col. Armwell Long Cemetery

This cemetery seems to have been started about 1812. The cemetery is located one mile and a half from Frankford, Delaware and it is on a sandy knoll and about a thousand feet from the old twisting Gumboro - Frankford road. Several large stately trees are reigning over this cemetery surrounded by an iron fence. The cleared part of this cemetery looks like a park with the grass and the old headstones.

For whom was this cemetery named? Col. Armwell Long who served in the War of 1812. When the town of Lewes was being bombarded by the British, a call was sent out for militia men and volunteers. Armwell Long formed a company of twelve men and walked to Lewes. He was given the title of Colonel as he was helpful in repulsing the British sailors who retreated to their boats and left Lewes.

Col. Armwell Long was a very wealthy person and lived with his wife, Elizabeth, on a tract of land called Forest Flower. This land had been granted to David Long, Armwell Long's father, by Lord Baltimore in 1682. Some people have said that one could walk from Selbyville to Frankford on Colonel Armwell Long's property.

It isn't authentic that the Colonel was injured in the War of 1812, but he was known to have spent days between the War's end and his death in a wheel chair or using a cane.

Col. Armwell Long died in 1834, a great man. He is interred in the cemetery bearing his name.



A Historical Sketch Of Frankford United Methodist Church

Frankford Methodist Church was originally located in a woods about ¼ mile north east of Indian River School, midway between Frankford and Dagsboro. The site was purchased on April 10, 1819, from Joshua Robinson at a cost of \$14.37½. The Church was then known as "Antioch."

The present site was purchased and the Frankford M.E. Church was organized on November 20, 1852. The congregation moved into the new church in the fall of 1853.

The church was renovated in 1874. In 1880, a new spire was added to the church and in 1889, the roof was elevated six feet and a new roof put on.

The present church parsonage was built in 1882.

In 1916, a need arose for more room and the "Ell" was constructed for a Sunday School room. In 1947, a second floor was made in this Ell. In 1952, a central hot water heating system was installed and an electric organ was purchased.

In 1955, the parsonage was completely renovated with central hot water heating system installed.

By 1967, we desperately needed more Sunday School room and a new building was constructed adjacent to the Sanctuary. This was named the "Bennett Building" in honor of the Rev. Elmer E. Bennett, who was Pastor at the time and also instrumental in getting the building erected.

By 1973, the Sanctuary was showing its "wear and tear." Complete renovations were begun in the summer and completed in 1974 under the leadership of Rev. Curtis W. Smith. Electric heat replaced the old hot water system and a new Conn Organ was purchased. Worship services resumed in the New Sanctuary in November, 1974.

It is interesting to note the changes of pastors from 1852 to 1976 - a total of fifty eight.

Frankford was not always a Station or a Circuit. It was organized as an "official circuit" in 1858 - with either six or eight churches. Records were not clear - but at that time it consisted of Frankford, Selbyville, Bishopville, Roxana, Millsboro, and Dagsboro.

In 1870, Roxana Circuit was formed leaving Frankford Circuit with only four preaching places. In 1873, one of the preaching places was dropped and Houston School House was added. In 1876, a Church was built to be used instead of the Houston School House.

Selbyville left the Circuit in 1886 and became a Station. It was not until 1951 that Frankford became a Station, and remained as such until 1961, when Millville was added to the Charge and remained until 1966. It was then dropped and Hickory Hill and Ebenezer were added. In 1974, Ebenezer faded out leaving Hickory Hill and Frankford together serving under the pastorate of Rev. Curtis W. Smith.



Frankford Presbyterian Church

September 22, 1921

The Frankford Presbyterian Church was built in 1880 and officially organized in 1894. Before its official organization, a congregation existed for some years which enjoyed the services of The Blackwater pastorate.

Dear Father and Brethren:

With a mixed feeling of just pride and sadness, the session of Blackwater Presbyterian Church addresses herself to you in name and behalf of its few remaining members.

After having seen each member separately and individually, it was unanimously decided that for the good of the old Mother Church at Blackwater, it would be better that the responsibility for the upkeep of the building and arrangements for a regular annual Memorial Service and such services as from time to time may be deemed wise to be arranged for, not be left in the hands of individual families who like life itself go and come - but - in the care of a regular constituted organized church.

Until July 14, 1894, the remaining members together with those at that date transferred by order of Presbytery and Session to Frankford and Ocean View; the whole was one church with three preaching points; now, that the Blackwater Church gave like the Publican its blood her lips in the birth and fostering of her Twin daughters - Frankford and Ocean View, she in her weakened condition justly claims the protection of the oldest of the twins in her old age.

The memory of her youth; the association of the past - both of the Sanitly dead and living members, has been very sweet to her, a reason why she now is ready to join in with the remaining members with the Frankford Church, under

this expressed condition.

1st. That her only remaining Elder shall be succeeded as such and Installed in the Frankford Church.

2nd. That a committee consisting of Attorney Elder Tunnell of Georgetown, Elder Ebe Walter, and Rev. P.K. Vanderkam, D.D. Pastor, arrange for ways and means of upkeep and safe continuation of the annual Memorial Service and the house of worship.

Done at the request of the remaining members by Session of Blackwater Church.

P.K. Vanderkam - Chairman
Ebe Walter - Clerk

The meeting of Session was held at the home of Elder Ebe Walter; he and the pastor present - September 22 - 1927, 6:00 p.m. in Frankford. The members are as follows: Ebe Walter - Ebe Walter, Jr. - Mrs. Harper - Mrs. C. Crist and Mrs. Lillian W. Crist.

January 3rd, 1889

In compliance with previous announcement, the Ladies connected with the Presbyterian congregation in Frankford, Delaware, met at the house of Mrs. Mary Hall and after due deliberation determined to organize themselves into a Society for the purpose of aiding and strengthening the Presbyterian congregation and bettering ourselves individually, morally, intellectually and spiritually, and in every way conducive of good results.

And - so - they formulated the first Ladies Auxiliary Society of the Frankford Presbyterian Church.



Antioch A.M.E. Camp

One half mile north of Frankford is Antioch A.M.E. Camp. The grounds are exceedingly large, and annual meetings are held every August. Relatives and friends from different States visit the Camp Meeting either by cars or chartered buses.

During the early days, the Camp was lighted by huge firestands. Later, electric lights replaced the firestands. Tents were built and the owners moved into the tents for the duration of the meetings.

A Tabernacle was built in the center where the worship services were held. Visiting preachers preach certain times. Some afternoon services are held, but evening services are continuous for the week or two. A boarding tent is quite large where good country dishes are served for a nominal fee. Good cooks generally run the boarding tent where everyone enjoys the fare.

Millville

About four miles west of Bethany Beach is a village now called Millville. During the nineteenth century this Hamlet -- nameless - was a group of a few houses, several mills, and a store or two. In the early 1900's, the residents felt that a Post Office was needed. So after several years of dissatisfaction, the word came that a new Post Office was to be opened. A name had to be chosen. Many approved of Dukestown or Dukesville because there were a number of Dukes' homes -- Thomas Dukes, Sr., Thomas Dukes, Jr., Elisha C. Dukes, Harvey Dukes, James P. Dukes and Fred Dukes. Others suggested a name to more descriptive of the community. Since the leading industry was the lumber mill of Capt. Peter Townsend, also there were sorghum or molasses mills and a grist mill which had dammed a stream, making the rear of several lots low and marshy, the name Millville was finally chosen though for a short time mail had been brought addressed to Dukesville. Elisha Dukes, who ran a general country store, was the first Postmaster.

A school building stood off the main road to the northwest, but a new one room building took its place on the lot where the Methodist Church now stands. This building, however, was sold and moved to become a part of the barn now owned by Elisha Quillen when the Methodist group caused a church to be erected on that lot. The school, a new four room building, now was located on a side road leading to White's Creek.

Previous to this, another group had erected and was conducting services in a church building on land given by the E. C. Dukes family. This was the M.P. Church.

James Steele operated a blacksmith shop beside his dwelling and on the corner road leading to the sawmill and railway.

A building known as the Grange Hall was used for many years, but finally it was sold and moved to another location and it is now a part of the Robert Willey store.

The Masonic Order which had met in the Grange Hall, built a large meeting place known as the Masonic Hall. The second floor was to house the Mason's secret meeting rooms, while the first floor was equipped and furnished to rent for dinners, public meetings or plays.

A Mechanic's Hall also was built since the Grange Hall was no longer to be available. In this building, the second floor was to be the meeting place of Brotherhood Lodge and American Mechanics. The first floor, equipped with a stage, was used for dinners and plays. The Methodist group also used this as a meeting place for several months before their new church building was completed. This hall was finally sold, turned into apartments, then torn down in 1974.

The people were accustomed to having family burial plots. The Messick cemetery is one of the oldest and the Wesley Morris also remains.

The community was shocked in 1955 when grave-robbers stole one of their earliest residents.

Mrs. Viola Betts, retired Lord Baltimore teacher, recalls the Thanksgiving Day when the remains of her grandfather, Capt. James Derickson, were spirited from the grave. Capt. Derickson was entombed in the family plot at the rear of the Betts farm in 1860. He was discovered missing by Raymond Betts while on a hunting trip in the woods surrounding the small cemetery. A motive for the still unsolved theft remains a mystery. Nothing of value was buried with the mariner as far as Mrs. Betts can learn. The time-weathered stone marker remains propped against a giant pine next to the empty crypt.

With new homes being built along the main road and building lots quite small, another need arose, so the Brotherhood Lodge opened the Brotherhood Cemetery in 1900.

The E. Dukes store, later known as Dukes and Holloway, besides being the first Post Office, did a flourishing business in groceries, dry goods, and shoes, hardware, and even furniture. Another grocery store in the western end of town was known as Herbert Evan's Store and the Charles Townsend store was later built. A store was built by Mrs. James Dukes. This building was moved to a lot near the center of town to become the milliner shop of Ollie Dukes. Later, a grocery store was erected where the first milliner shop had been.

Two doctors have been residents of the town. Dr. Ulysses Hocker and Dr. Kendall Hocker. Dr. Ulysses moved to Lewes and his brother, Dr. Kendall, took over the business and home. A building for the doctor's office and drug store was built and the drug store enlarged to include an ice cream parlor.

Also, another building called the Air Drome was built beside the drug store. Movies here, however, were not a paying business so the building was used for sports (basketball) and finally two grades of the Millville public school were taught here until the new Lord Baltimore School was opened.

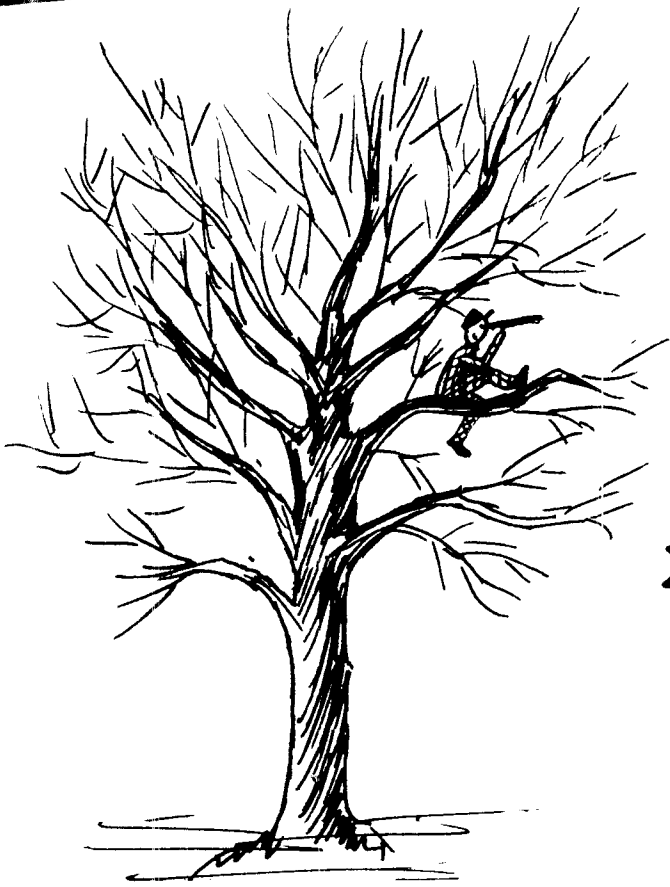


Millville United Methodist Church 1907 - 1976

Under the able leadership of Mr. George H. Townsend, around the turn of the century, a group of residents of the Town of Millville undertook to establish a Methodist Church at what is now known as the corner of Club House Road and Atlantic Avenue. The deed states "for the sum of Two Hundred (\$200.00) an indenture was made on the 3rd day of August, 1907 between the Commissioners of District 181 of Millville, Sussex County, State of Delaware and The Trustees of the Methodist M.E. Society.

From 1907 to 1914 this was a self-supporting charge. In 1914, Millville joined with Mariner's Bethel Methodist Church in Ocean View to make a two point charge with services at each church every other Sunday. Mariner's Bethel and Millville again became separate charges in 1949, during which time Millville Church was served by retired ministers, W.S. Grant and Melvin E. Wheatley, Sr. In the late '60's, Millville was a part of the Roxana charge for four years and since then has once again become a part of the Ocean View charge with Earl L. Magill as their pastor.

In September 1975, a rededication service was held to honor past and present members and their contributions toward the work of the church. At this time recognition was given for the much needed renovations to the sanctuary.



Ocean View

The limits of the Town of Ocean View originally included what is now known as Cedar Neck. For years, this town was known as "Hall's Store" and mail came addressed to the recipient at "Hall's Store", Sussex County, Delaware" - a few of these letters are still in existence today. Legend has it that one day a boy, while climbing a tree awaiting the mail to be sorted, pointed eastward and announced he could see The Ocean - hence, Ocean View.

Farming and seafaring were the main occupations of this area. Some young men joined the Coast Guard after the Stations were built along the coast, while others left the area for the ports of Philadelphia or New York seeking employment on tug boats. Some became cooks, some became engineers and others became the proud holder of a Master Mariner's License. What a great achievement to be issued a license as Master Mariner or Engineer - especially when the license provided for "Unlimited Tonnage" and "Unlimited Waters."

Ocean View has always been quite proud of its seamen. It was the duty of the men of the early Coast Guard to go to the aid of any sighted ship that was in distress, using the man-powered life boats and to walk their beat along the shore no matter what the weather conditions were, leaving the key in the Key Post for the next man. Anyone who has ever been near the ocean in a bad nor'easter (now known as "hurricane") can fully understand that these duties could be strenuous and treacherous.

One should pause a moment and consider that these early men of the sea depended solely upon God, the sun, moon, and stars for guidance. What a day of rejoicing it was when the seaman returned safely to his home; or, at times when a seaman's ship was due to return to the Philadelphia or New York harbors, his wife, having received a letter mailed from some foreign port giving an approximate time of the voyage's end, would be present awaiting the great moment of the ship's docking. While in "The City," she would shop for her family at home. A photograph of an Ocean View boy pictures a lad of twelve or thirteen dressed in what was then a suit of the latest fashion in Philadelphia which had been brought to him by his mother. As a grown man, he always said the suit was about worn out before he got to wear it as all the women of town who had a son of about the same age or size borrowed it to cut a pattern, thus, boys from all over town appeared in homemade reasonable facsimiles made up in everything from tickn' to calico to cut-down blue serge!

Some years ago, and before noise pollution entered our world, a blast heard from the whistle of a ship off-shore was a comforting sound letting all know that one of our seamen was safe and passing near by.

Of course, water took its toll. An example of this was that just prior to the famed Blizzard of '88, the loaded ship of Samuel E. Betts sailed from Norfolk, Virginia, never to be seen or heard from again. Also, interred in the Presbyterian Cemetery are seven unidentified sailors whose bodies washed ashore from the wreck of the ship Red Wing after a severe storm.

As no industry was available for the hiring of young ladies, many went to the big cities and usually became employed in households of wealthy persons.

It may be surprising to some to note that most of those who sought employment elsewhere eventually returned here to make their permanent home.

Industries and businesses have been quite varied in this area. Abisha McCabe kept store with a garment factory above on the corner of Atlantic and Central Avenues; a sawmill owned by George H. Townsend of Millville was located on Woodland Avenue, the mill road later becoming the existing street; Charles Taylor's brick kiln was near the Assawoman Canal; a tomato factory near the canal on West Avenue burned and was never replaced; Samuel Pennewell operated a store and chandler's shop on White's Creek near the mouth of the Assawoman Canal, with two railways for

the purpose of dry-docking boats; Mrs. Emma McCabe provided a hotel, or rooming house, for "drummers"; there was Wilmer Burton's blacksmith shop on Central Avenue and Elisha Collins' blacksmith shop on Atlantic Avenue. Grocery stores have seen many owners - "Hod" Derickson, Francis Derrickson, Ethel Davidson, Will Hickman, Minos Parsons, John R. Hill and many others.

Barber shops were in existence many, many years before the "beauty shops" entered the picture. Children, both boys and girls, were taken to the barber shop then later trusted to go alone; they perched on a stool that was set in the barber chair. Mothers usually instructed little girls to have their hair cut "to the tip of your ear." Alas, one little girl didn't make it quite clear just which "tip" of the ear was to show and a picture shows this neatly dressed little girl with her hair clipped off to the top "tip" of the ear. Needless to say, no haircut was needed for some time and that little girl thereafter remembered to relate which "tip of the ear."

The first boat to haul passengers from Pennewell's Landing to Rehoboth was "The Atlantic". In time, this boat was replaced by gasoline motor boats -- "The Helen Marie" owned by Clifford Bishop bringing passengers to Ocean View and a horse drawn bus transporting them to Bethany Beach, and the "Allie Mae" owned by Charles Evans and Frank Moore brought passengers and freight and hauled strawberries and tomatoes, at that time two major crops, to Millsboro. Strawberries were also hauled by team over ten miles of dirt roads to Selbyville, then the largest strawberry market on the Eastern Shore, for shipping.

In what is now considered very, very small, but at the time was considered a daring venture, Mrs. Cecile Steele invested in a few baby chicks, thus instigating what in a few years mushroomed into The Chicken Industry. In due time this incorporated all of its stages from laying hens, to hatching, raising broilers, shipping, and finally the processing of same. This also brought feed houses to the area and the sale and administration of chicken medicines.

The mail came by horse and wagon from Frankford driven by Luther Roberts. Not only did Mr. Roberts have abroad the mail, but passengers and express were a part of his load, the amount of express at times being quite large as quantities of eggs were shipped, as well as quantities of soft crabs and game birds shipped in season to large city hotels. Some diamond-back terrapens were shipped, bringing \$1.00 per inch in length as they were few in number. Aside from these duties, Mr. Roberts also kept a livery stable.

Upon the arrival of the mail and its being sorted in the Post Office, Mrs. Annie Betts, Post Mistress and widow of the aforementioned Samuel E. Betts, hoisted "Old Glory", thereby letting it be known that the mail was ready for distribution.

In a corner of Mrs. Ethel Hocker's millinery store could be found a crate of books which had come by train from Dover to Frankford and on to Ocean View by horse drawn vehicle. These books were loaned to the residents and when all interested parties had read them, they were re-crated, shipped back to Dover, and another crate of books was anxiously awaited.

The digging by hand of the Assawoman Canal brought Italians to the area. This certainly was an undertaking and a job well done. Before the completion of this project, one of the Italian men died, whether from natural causes or otherwise, is unknown, but he was interred in an unmarked grave in the Presbyterian Cemetery and the old cemetery plot is simply marked with the one word "Italian."

In the Cedar Neck area, Mr. Edwin Evans operated a sawmill and during the time strawberries were the leading crop for shipping, he manufactured strawberry crates. During the winter months, Mr. Evans cut blocks of ice from the Eagle Pond; these were stored, then during the summer months they were taken by horse and wagon to Bethany Beach where they were sold to "The City Folks." Of course, most local people kept their milk and butter lowered in a bucket in the cool water of their open well.

August of 1928 was an outstanding time in Ocean View as this was when electricity "came through" - although "The Necks" didn't get electricity until President Franklin D. Roosevelt's rural electrification program went into effect.

On Quillen's Point in Cedar Neck, The Hocker Hotel was quite an establishment. Guests from away arrived in Frankford by train and were transported by hack to the hotel. A pier out over Indian River was added and decorated as a grape arbor complete with bunches of artificial grapes and leaves which Mr. Hocker had bought in "The City". It was quite an event when a young man took his lady friend there for a dish of homemade ice cream. Mr. Hocker's thriving business went into a decline when he acquired a liquor license.

The blowing up of the jail was a night of excitement, although the true story was not known for many years thereafter. The jail was on the approximate location of the present Town Hall. As related much later, a young woman of "loose" character had made a charge against a couple Ocean View young men and they were incarcerated for a short period of time. This riled some of the young men of the town and they decided to blow up the jail. On the night chosen, at a time no one was in jail these young men dug a trench in the woods leading under the building. A piece of coal oil soaked rope was placed in the trench along with a goodly sprinkling of coal oil and gun powder was placed under the jail. Fire was set to the rope in the trench and these men ran as fast as possible to 'Bish McCabe's store, seated themselves with the "Store Sitters" and waited for the explosion. The boom rocked the town, destroyed the jail, and it was never replaced.

Until the Millville Volunteer Fire Company was organized in or about 1937, the nearest fire companies were Selbyville, Frankford, and Dagsboro. When a fire occurred, the old school house bell was rung, and all available men rallied to the cause to form the bucket brigade. In the time of excitement, most anything can happen - such as jamming the piano in the front door, thereby making that exit completely useless for the removal of other furnishings, or the goose feather pillows being most carefully carried downstairs while the china chamber was flung to its shattering end from an upstairs window.

Along with the changes, there has been a great change in the weather conditions. Ice skating was looked forward to each winter. Almost everyone skated and many an evening and afternoon were spent with entire families joining in the fun. Under Lem Banks' pines were always the best - "slick as glass."

Each winter, preparation was made for snow by keeping the wood closet full of dry wood for fires and having ample provisions on hand for self and live stock. On a cold, gray, still day came when one could smell and feel the coming snow storm, the "Cedar Neckers" could be seen walking to Ocean View and without delay returning homeward with a full grass-sack of provisions on their back.

Mr. James M. Evans always dug a pot of daffodils early and brought them in to force blooms in order that his wife could have these flowers for her birthday on April 1st. Now, most of the spring bulbs have bloomed and are gone by April 1st.

On February 14, 1899, Mr. Joshua S. Burton died at his home down in Cedar Neck. Such a blizzard came that it was impossible to get to Mariner's Bethel Cemetery for his burial. After several days, with the aid of neighbors clearing the road-way, Mr. Burton's body was taken to Ocean View by shuck sled for burial. Certain town events are still dated as prior or subsequent to the "Josh Burton Blizzard."



Ocean Presbyterian Church Ocean View

The Ocean Presbyterian Church was the first church to be organized in the Town of Ocean View. At a meeting held at the school house, District No. 28, after public notice, on the 25th day of March, 1854, for the purpose of taking measures to build a Presbyterian Church in the neighborhood, and Wm. S. Hall was appointed Secretary of the meeting.

The following preamble and resolutions were drawn up and unanimously adopted:

"Whereas, there is no church edifice in this neighborhood within a circumference of several miles and no Presbyterian Church nearer than Blackwater which is five miles distance and as numerous persons in this section are interested in those orderly arrangements that pertain to the worship of God.

Therefore

Resolved that it is expedient with as little delay as possible to erect a Presbyterian Church upon some suitable site in this vicinity.

Resolved that as soon as the sum of \$200 be subscribed we commence the building of such a house as our necessities may require and our circumstances may indicate to be suitable.

Resolved that the building of this house be intrusted to three persons or more who may be appointed at this or any subsequent meeting of the subscribers and who shall be styled the building committee.

Resolved that all the arrangements in regard to size and plan of the building be left to the judgment and discretion of the above committee.

Resolved that two committees consisting of ladies, and as many gentlemen, be appointed at this meeting whose business it shall be to solicit subscriptions towards the erection of the proposed house.

Resolved that when the church shall be so far completed as to be fit for occupancy, a meeting of the subscribers shall be called and that a board of trustees shall take suitable control of the property.

Resolved that the building committee be authorized to procure a suitable site for the church and to obtain ground sufficient for burying place.

Committee appointed to procure subscriptions John Tunnell, Wm. S. Hall, Lemuel Evans, Nathaniel Tunnell, and Wm. Williams - Ladies, Mrs. Maria Tunnell, P. Isabell Hall, Eliza Ann Tunnell.

Building Committee appointed: John Tunnell, Wm. S. Hall, Nathaniel Tunnell.

The following subscription was circulated.

"We the subscribers promise to pay the sum annexed to our names respectively to and in Erecting a Presbyterian Church in Cedar Neck, with the understanding that the building may be used by Christians of other Evangelical Denominations when not in use by the Presbyterians."

In August 1854 the money collected was offered to the building committee. It is interesting to note that the largest subscription given by one of the wealthiest citizens was \$50.00 and the smallest was \$.25.

The said building committee succeeded in obtaining 1½ acres of land from the heirs of John Hall for \$20.00.

The Building Committee agreed to wait until October 10th before they would have any timber cut. Several citizens gave gum trees and they bought 846 feet of gum plank at \$1.50 a hundred.

April 30, 1855, Wm. W. Deland assisted by others commenced work on the frame of the Ocean Presbyterian Meeting House at the wage of \$1.00 a day and board.

Due to sickness, work was suspended during the winter of 1855, and was resumed by Mr. Deland and several helpers April 24, 1856.

On June 8, 1856, the church was not finished but was cleared out and Rev. Wm. A. Graham preached the first sermon, his text being Matt. 21: - 28 - 29 - 30 Verses.

At this service three children were baptised:

One for Selby H. and Elizabeth A. Evans - Angie Vaughan

One for Sarah C. Adkins - Margaret Pamela

One for John L. and Sarah J. Wharton.

On July 5, 1856, the corner stone was laid.

On September 19, 1856, the plasterers started lathing. Their entire bill exclusive of board was \$51.00.

The circular window sash cost \$4.00, nails were \$.04 a pound.

A note of sadness is found in the history. Before the church was finished a child of Wm. W. Deland (boss carpenter) was buried in the new cemetery; also P. Isabell Hall aged 23 years, daughter of Wm. S. Hall and one of the solicitors for the new church; and also the mother of Capt. Isaac H., Elijah J. and Samuel C. Evans of Milford.

On November 15th, Saturday, the first session convened of which the following were members:

Moderator Rev. W. A. Graham.

David Hall, John Tunnell, Wm. S. Hall, Jas. M. Tunnell, James M. Dale, Nathaniel Tunnell, and the first communion was served after Rev. Graham had preached the sermon.

On April 11th, 1858, at the communion service held by Rev. C.H. Mustard, another child was baptised for Selby H. and Elizabeth Ann Evans named James Martin. This child grew to be a member of this church, was Sunday School Superintendent for many years, and was an Elder for 49 years. At the time of his death in 1952, aged 94 years, he had the distinction of being the oldest Elder in any Presbyterian Church in the United States.

In January, 1879, the Sewing Circle was organized taking both men and women as members. This Sewing Circle is still active and has the honor of being the oldest society in Delaware operating under its original name.

Time passed uneventfully and the little church prospered.

At first, the minister was shared with Blackwater and, later, with Frankford which arrangement has lasted through the years and is still in existence.

The building showed need of extensive repair in the latter part of the century. In 1897 and 1898, there was much discussion about repairing the church but nothing was done until, at a Circle Meeting at the home of Mrs. Mary C. Evans on April 10, 1901, a proposition was made to build a new church.

With this objective in mind, the congregation slowly, but courageously, struggled toward the goal until 1906 when starting the new church became a reality.

On September 5, 1906, the plans for the new building were exhibited at the home of Mrs. M.E. Hall and found to be very satisfactory. Mr. James Hudson was head carpenter. On July 2, 1907, the corner stone was laid and on December 1, 1907, the new building was dedicated with Mr. Clarence H. Schwenke as pastor.

The Building Committee for this church was Mr. James M. Evans, Mr. Hiram James, Mr. Milby Gray and Mr. Andrew H. Evans.

The bell in this church was the one taken from the old building and tradition has been handed down that it was presented by the Captian of the ship Hiberria which was stranded on our beach loaded with Irish emigrants.

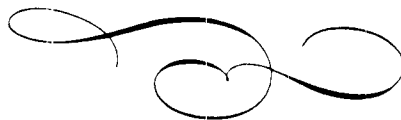
The old church building was eventually moved down the street and is still being used as the barn and garage of Mr. Clarence B. Holt on Central Avenue.

Several years ago, a Mr. Joshua J. Daisey, upon his decease, left the sum of \$25.00 to the church for the erection of an outside toilet. The structure until the last year stood in the edge of the wooded area behind the church building and was always referred to as "The Joshua J. Daisey Memorial" - later shortened to "The Memorial". On the morning following Halloween, The Memorial could most always be found perched on the corner of Central and Atlantic Avenues and had to be brought back to its location, much to the delight of the town boys who had struggled during the dark hours to move it. The new George H. West Fellowship Hall, complete with two rest rooms, is very nice, but to the Old Timers, there was a feeling of sadness with the passing of The Memorial and it was no more.

In 1969, the church acquired title to the adjoining piece of real estate from Mr. William T. Steele, on which piece of real estate had been located the old Ocean View School building. The acquiring of this piece of land was for the purpose of enlarging the present cemetery. It is interesting to note that just prior to the church obtaining title thereto, a hole was dug, a buil dozer pushed the old school building into the hole and covered it up, thus making the first burial in the new cemetery the old school house.

In the year 1974, through the generosity of the heirs of George T. West, enough money was donated for the erection of the George T. West Fellowship Hall.

Although the present membership of this church numbers only 20, this is an active church and is open for worship the entire year. In the summer months, congregation enlarges considerably - sometimes to 150.



Mariner's Bethel United Methodist Church Ocean View

Methodism began in lower Sussex County in 1779 through the evangelistic preaching of Garrettson Freeborn who centered his activities at the head of the Assawoman Bay, called "The Sound."

Subsequently, the Cedar Neck society flourished, until 1858 it was set apart from the Berlin Circuit as part of the newly formed Frankford Circuit. After worshipping in the Presbyterian Church in Ocean View for a period of time, the Methodist trustees purchased a half acre of ground for thirty dollars that they might "build thereon a house of worship for the members of the Methodist Episcopal Church in the United States of America according to the rules and description which from time to time may be agreed upon and adopted by the ministers of the said Church at their General Conference in the United States of America."

On November 9, 1859, the first church building was dedicated, having been erected upon the land where the bulletin board now stands. It is understood the name was derived from Mariner's Church in Philadelphia where many of the lower Delaware seamen attended services.

Mariner's Bethel remained one of the churches of the Frankford Circuit until 1869 when it was changed to Centreville Circuit. In 1872, Centreville Circuit became Roxana Circuit.

At a camp meeting held at Mariner's Bethel in July, 1873, 117 persons were converted and most of them joined the church.

On June 6, 1894, the trustees of Mariner's Bethel purchased four acres of land adjoining the church property from Elisha and Rhoda P. Evans for a new building. In the spring of 1898, the new church building was started, the cornerstone was laid the same year, and it was finished and dedicated in the summer of 1899 measuring 39'x65' at an approximate cost of \$3,000.00. This building is the shell of the present church structure.

In 1903 Mariner's Bethel left Roxana Circuit and became a station. On May 8, 1906, ground was purchased on Central Avenue and a three story dwelling was erected thereon for a parsonage at a cost of \$1,700.00.

In 1914, Millville was added to form the Ocean View - Millville Charge. Preaching was now held every other Sunday and Class Meetings held on off Sundays.

In 1922, an electric plant was purchased for the church - the same wiring and fixtures exist today as were then installed. In 1926, a new community house was built onto the church which for many years served as the Sunday School Building.

In 1948, a new heating plant was added to the church and the interior of the sanctuary was remodeled with new choir benches, pipe organ, divided chancel, altar, and new pulpit furnishings. At the dedication of the refurbished sanctuary on February 1, 1948, \$9,630.00, total amount of the indebtedness, was raised by a very elated congregation.

In 1949, Mariner's Bethel again became a station after peacefully separating from Millville. At the present time, the pastor again serves both these churches.

In 1952, the interior of the sanctuary was again refurnished and one acre of land on the west side of the church was purchased from Howard Warren for expansion of church facilities, parking accommodations, and additional cemetery space.

In 1956, motion was started toward the building of a new educational structure to be added to the back of the church. In 1958, D.F. Quillen & Sons of Rehoboth Beach was awarded the contract for the building of the new structure, their bid of \$78,500.00 being the lowest submitted. All church services were conducted at the Lord Baltimore High School from Thanksgiving to Father's Day. In 1959, the structure was completed at a cost of \$89,277.89, which included extra work and furnishings. On October 18, 1959, Mariner's Bethel fellowshiped together with old friends at a Homecoming Day.

In 1961, an annex was given to the cemetery by John Murray and the church also purchased land adjoining its property from Owen and May Derrickson.

In 1966, the new church parsonage was completed and a special service of dedication was held April 3, 1966. The cost of the new parsonage, including legal fees, building and contents, was \$32,507.29.

In 1967, the church property was again extended by the purchase of more Owen Derrickson property. Chimes were purchased and installed.

In 1968, the church again added to the cemetery and new lots were laid off.

Twice during the course of years the steeple of Mariner's Bethel, which was quite tall, was struck by lightning. The last time it was struck, the height of the steeple was shortened considerably.

The Christian Church
or
The Church Of Christ
Ocean View

Of the three churches in the town of Ocean View, this was the last to be organized.

According to available data, it was Ezekiel Evans who introduced this denomination to the area. Mr. Evans, who was born February 27, 1829, in Baltimore Hundred, Sussex County, Delaware, travelled with his family to, and resided in the State of Illinois. In 1862, while residing in Illinois, he was ordained by Joseph Tanner and thereafter returned to his native area for the purpose of establishing a church after the New Testament pattern.

A congregation was organized and was known as Mt. Zion Christian Church located near Bayard, in Sussex County, Delaware. In the evening of September 1, 1877, the Mt. Zion meeting house was destroyed by fire, but it was rebuilt.

Mr. Evans ordained Elder Cyrus Holt to preach, teach, and care for the members of his congregation. This he faithfully did for many years.

In the writings of Elder P.D. West, under the heading of "Sketches of Elder Cyrus Holt of Millville, Delaware, 1847 - 1925" is the following: "Elder Cyrus Holt was the first preacher in the State of Delaware, to minister to the first church ever organized by our people. For several years, he was the only minister for the Mt. Zion Christian Church." It is interesting to note that Elder Cyrus Holt never received any money for his years of faithful services rendered. In due time, C. Everet Holt, the son of Elder Cyrus Holt, was duly ordained a minister of The Christian Church.

On July 12, 1901, The Tabernacle located at Bethany Beach was dedicated and services were held there, along with summer camp.

After the holding of tent meetings in Ocean View, a parcel of land large enough to accommodate the parsonage and church building on West Avenue was purchased from Mr. James M. Evans, deed bearing date April 22, 1899 and duly recorded in 1914. Shortly after the purchase of this land, the church building was erected and the dedication of The New Christian Church at Ocean View was held August 9, 1901.

The first wedding in the church was April 2, 1902, when Miss Flossie Johnson became the wife of Mr. George Wharton.

From 1918 to 1923, services were also conducted in Millville and in the year 1923, the Millville congregation joined the Ocean View congregation.

The congregation has grown and this church has helped organize other churches in Sussex County and the State of Maryland. They also contribute quite generously to various Bible Schools.

In 1973, a new brick sanctuary was erected adjoining the former church building. The dedication was held on October 27, 1974.



Sanding Landing

According to the Atlas published by Pomeroy and Beers, printed in 1868, what is now known as "Sandy Landing" was then known as "Townsend's Landing," being owned by Capt. Ebe Townsend who operated a general store and was also engaged in grain business, mainly corn, which was loaded on small vessels and shipped out of Indian River to Wilmington and points in New Jersey.

This was known as a Public Picnic Ground until just a few years ago when it became necessary to close it off to the general public owing to the abusive way the area was being used.

Prior to that, most of the surrounding churches held their annual Sunday School picnics in this delightful spot. Every Fourth of July, a great crowd gathered, coming by horse-drawn vehicles and later motor vehicles. It was always a great race to see which family could be the first to arrive to spend the day. One year one woman in the Muddy Neck area advanced her clock by a couple hours, without her husband being aware of same, in order that they could have the honor of being the first arrivals. Fish-tries during summer months were frequently in existence and on Fourth of July and Big Thursday "the launch" ferried passengers to and from Oak Orchard located on the other side of the Indian River.

One year the owner and operator of "the launch" was arrested for not having a life preserver for each passenger being ferried. When asked by someone a day or so later if he ceased his ferrying operation after being arrested he replied: "Good Heavens, No! I had to make my fine, and anyway, if she had a-sunk, all they had to do was climb on her top and they wouldn't have drowned."

Indeed, Sandy Landing was the setting for many, many full days of good, clean enjoyment - just mixin' and minglin'. Most of Sandy Landing is still owned by the Townsend Family.

Chester V. Townsend, Sr. in 1931 sold just enough land to the Y.W.C.A. to build Camp Otonka. For some years, this building was used for young people during the summer months to enjoy different activities. Young people could enjoy these pleasures for \$7.00 per week.

When the camp ceased to operate, Mr. Townsend re-purchased the land.

Wesley M.E. Church Clarksville

Wesley M.E. Church is located on the edge of Clarksville, Delaware. The original church site was purchased on December 18, 1873 from Miers B. Steel. More land was obtained on December 1, 1926 from Quimby Walker and on April 6, 1938 from John G. Walters.

A camp ground is maintained where for about 134 years services have been, and still are, held in late July. These religious services have been very well attended during the years by many people in the area. Many a lasting courtship was started by promenading on Wesley Camp Ground.

Several frame cottages were erected over the years in a large circle where families stayed during the entire time of the meetings. Some of these cottages still remain, but in later years many use trailers and campers. In the middle of this circle, a pavillion stands where the worship services are held by the regular minister, as well as visiting ministers, with special musical attractions. Just prior to the beginning of each service, someone goes around the campground ringing a bell announcing that service is about to begin. A store is maintained on the campgrounds where a variety of items may be purchased.

This was the last camp in Delaware to use the old wooden firestands for lighting purposes. These were replaced with electricity in 1943.

The original church was built around 1871 in the area where the cemetery is located, but in January of 1957 this church burned. Services were then held at Prince Hall Lodge, then the old school house on the campground, until the new church was completed in 1961 which was erected on the lot where Blackwater School once stood.

The new church building is constructed of brick, very attractive inside and out, with well kept grounds -- a church and congregation of which we are all very proud.



St. George's Methodist Church Clarksville

After the Revolutionary War, the Methodists in Delaware were under the leadership and care of John Wesley. There were several who were denied Baptism and Holy Communion. These needs weighed heavily on John Wesley's mind and conscience. He discussed the whole matter with Thomas Coke, an ordained minister. Coke was asked to go to Delaware and ordain preachers. Francis Asbury was the leader of the Methodist movement in America. Thomas Coke came to Delaware to preach at Barratt's Chapel, near Frederica. He administered communion to about five hundred people. At the conclusion of the sermon, Thomas Coke met Francis Asbury. Asbury went up and kissed Coke on the cheek. A conference was formed and a rule was passed forbidding the preachers using intoxicating drinks and making a strong stand against slavery. The majority of the people seemed satisfied that the Methodists had fully organized themselves into a church.

News spread slowly to the southern part of Delaware concerning the organization of the Methodist Church. The settlers of Baltimore Hundred, Sussex County, were holding religious meetings in their homes. Many of the settlers were able to read and write; these were the people who led the religious groups. The meetings were held on Sundays, but each night, the Bible was read followed by family prayer. An emissary of Francis Asbury spread the word to these religious people explaining the organization of the Methodist Church. As the years passed, a group of men met and decided they would build a church. The plan was discussed at all the religious services held in the homes and a unanimous decision was given. A farmer, Mr. George Johnson, gave one acre of land in back of a store owned by Mr. Ebie Townsend. The interested people all helped build a church 16 feet by 18 feet. Large trees were felled by the men and the log cabin type church was soon completed. A fireplace was built on one side of the church. There were four windows covered with glass imported from Philadelphia. This product was sent by schooner landing at Townsend's Landing located on the Indian River.

Very little heat penetrated through the building and women brought "foot warmers" to church with them. It was quite a treat for these people to have their own church and they were very dedicated people.

The pews were made from rough logs, and there was a raised platform and podium for the minister.

The membership grew by "leaps and bounds," thus making it necessary to enlarge the church. This addition was 20 feet by 25 feet and it also was made of logs.

The lighting used during the era were sconces which were placed around the front and to the rear of the sanctuary.

A gallery was built for the slaves as there were a few slave owners living in the area. The men placed posts to support the gallery and whenever the women entered the church with their "hoop skirts" they had difficulty getting by. These

women created such a furor the men removed some of the posts. In those days, females were seated on one side and the males on the other side.

A new roof of cypress shingles was put on the old church and the new addition. Four additional windows were put in and the shutters on all the windows were bolted like a stove.

Before 1860, the "Circuit Riders" rendered their services and there were several men who claimed to be "experienced" leaders.

A great many of the hymns were chanted and some were sung to the tune of a pitch pipe or tuning fork.

The services began at 10:00 a.m. and at 12:00 the congregation ate their lunch. At 1:00 p.m. the second part of the services began and concluded at 4:00 p.m.

During 1840 - 1860, the following ministers served at the church: Rev. J. Redman, George Burk, T.O. Ayres, John Brandt, George Watson and Josiah Kidney. Rev. T.O. Ayres started the first choir, but this activity didn't prove very successful as some of the women were jealous because they couldn't sing. The minister soon realized that "trouble was brewing" and it would be better to discontinue the choir.

A tithing man, holding a long pole with a rabbit's tail on the end, watched the congregation. If he noticed a member sleeping (young or old), the member was awakened by the rabbit's tail tickling the nose.

The minister was paid \$24.00 per year. Often times some members were unable to pay in money so they paid in produce and meat.

The sexton was paid \$12.00 a year. He had to cut wood for the fireplace and haul it to the church.

Around 1858, a cemetery was started and the different families had their plots.

The Old St. George's Church was located across from the Bible Store on the road to Tuckahoe. Not far from the road there are two graves with markers.

In 1880, the members who held important positions in the church met and decided to build a new church. This idea was unanimous among the members of the entire congregation. The building committee included E.H. Wilson, Ebe Townsend, Thomas R. Steele, Joshua C. and Peter Townsend.

A tract of land was purchased from John Steele. The church was to be 32 feet long by 50 feet. These members were determined to donate enough money to pay for the new church. During this time the land was poor and so were the people. Corn was selling for \$.50 a bushel, eggs \$.10 a dozen, and chickens were \$.08 a pound. These people were very religious, cooperative, and industrious. With these qualities, they were very successful as the church was built and dedicated in the spring of 1880. The old church was torn down and the timbers were sold to Mr. William Steele to be used in building a barn.

The new church was located in a little town named Clarksville. When the new church was completed most of the bodies were removed from the cemetery to the new one.

Rev. E. H. Nelson was the preacher in charge during 1881 and the leaders of the church at that time were T.S. Williams - Presiding Elder; Isiah Ellis - Exhorter, and Sunday School Superintendent - John R. Steele.

The exterior of the church was clapboard painted white and the roof was wooden shingles. Stoves were used for heating purposes and oil lamps were suspended from the ceiling for lighting. The interior was blue wash paint with wooden panels.

In 1928, the present church was rebuilt and again, in 1937, several improvements were made.

The interior of the church today is one of charm and dignity. The oil lamps were replaced by chandeliers (electric). The walls have a tendency to give a rustic atmosphere and the stained glass windows are gorgeous depicting the events in Christ's life.

In 1961, aluminum siding replaced the clapboard and the Sunday School rooms, Nursery, and Church Office were added.

Trees are in front and on the side of the church, thus enhancing the beauty of the edifice. The people of this area are humble, full of compassion, sociable, and very friendly. The words of the hymn, "The Little Church in the Vale," describe this church very effectively.



Blackwater Presbyterian Church

Clarksville

Blackwater Presbyterian Church was built in 1767 and is located mid-way between Frankford and Ocean View, on what is now Route 26, about one mile west of Clarksville, in Baltimore Hundred, Sussex County, Delaware. It was supposedly the sixth Presbyterian Church organized in what is now Sussex County, Delaware, but was then considered a part of Maryland.

The prominent denomination in this area in the eighteenth century was The Church of England. Old St. Martin's - in the - Field was located near Berlin, Maryland, and a branch called Prince George's was built at Dagsboro, where many of the residents of what is now Baltimore and Dagsboro Hundreds, in Sussex County, Delaware, attended services; but these churches were under the domination of the Crown of England and as the Colonies began to have differences with the Crown, they began to have differences with the established Church of England.

During 1763, the pulpit of the Old Buckingham Presbyterian Church in Berlin, Maryland, whose congregation dates back to 1683, was filled by one Charles Tennant, whose father, William Tennant, had founded "The Old Log College," now Princeton University, in New Jersey. Charles Tennant was a great preacher and on one of his evangelistic tours visited lower Delaware and was instrumental in founding the Blackwater Presbyterian Congregation. The organization date of 1763 is established by the minutes of Presbytery of Lewes dated the 3rd day of May, 1763. (Minutes, 1758-1810 p. 17) In the church yard there is erected a granite monument which gives the founding date as 1763 and this is also the date on the marble plaque in the church building.

The first elders of Blackwater Presbyterian Congregation were Joseph Miller, Ebenezer Evans, John Evans, William Tunnell, John Aydelotte, Thomas Harnig and Thomas Wingate.

After its organization in 1763, the said Charles Tennant conducted services in the Blackwater area as well as in Old Buckingham. Thus, Blackwater Presbyterian Church was the daughter church of Old Buckingham and this relationship existed until 1840 at which time Old Buckingham felt the work in their area to be so important as to demand all the pastor's time.

There being no church building at Blackwater, services were conducted in private homes; and, owing to the distance between the two churches, the means of conveyance and sandy or muddy road conditions, the minister could not conduct services in both churches every Sunday. Therefore, services were conducted on alternate Sundays by one of the elders.

After approximately four years of holding services in private homes, the congregation was able to construct a place of worship and in the year 1767 the Blackwater Church was erected. An old diary kept by one of the original members at the time prior to and during the construction of the church building states that he pledged eight bushels of corn toward the church building.

Owing to the distance to be traveled over sandy or muddy roads, in 1856 some of the members of Blackwater congregat on withdrew and organized the Ocean Presbyterian Church, or what is now known as the Ocean View Presbyterian Church. Some years later, for the same reasons, some members withdrew from the Blackwater Presbyterian Church and organized the Frankford Presbyterian Church, thus making Ocean View and Frankford Presbyterian Churches the daughter churches of Old Blackwater.

In 1856, the church ceased to function regularly, but occasional meetings were held until 1921. These meetings were usually for the purpose of granting letters releasing members to other and more active churches. The final touch came at the meeting of the Presbytery in October, 1921, at which time the church organization was abolished, the Presbytery taking over the physical assets and the Frankford Church was appointed as trustees to manage these assets.

The Tunnell family has always been closely identified with Blackwater Church, and in more recent years the Tunnell Family Association was formed and since 1927 the Tunnell family has held a family reunion with a service being held in Old Blackwater on the second Sunday in August. The property and its physical assets are at present held in a special trust agreement with The Sussex Trust Company, Laurel, Delaware, as trustees.

The church building is of frame construction, 35' 2 1/2" x 30' 1 1/2", quite simple in design, painted gray with white trim with green shutters. One wall is the original old lapped cypress of the kind used in Williamsburg, but the other walls are of clapboard having been applied at a later date.

The cemetery and church building are surrounded by a brick wall, construction of which began in 1939. Boxwood and trees add to the charm of the church surroundings.

The interior consists of one room with a stairway leading up to the slave gallery. The ceiling is wainscoting and the walls are plaster. A woodbox is under the aforesaid stairway.

The pulpit, although quite plain, is a most outstanding piece being constructed of walnut and cherry. It is unknown if this is the original pulpit or if it were added at a later date.

Little of the original interior furnishings remain. However, tin sconces for candles and kerosene lamps in brackets on the walls provide lighting. On each side is a small, very ornate wood burning stove, although unsafe for use now, did for years provide heat.

The pews are long, narrow and very straight backed. A Victorian love seat upholstered in red velvet and two stenciled straight backed chairs are in the pulpit.

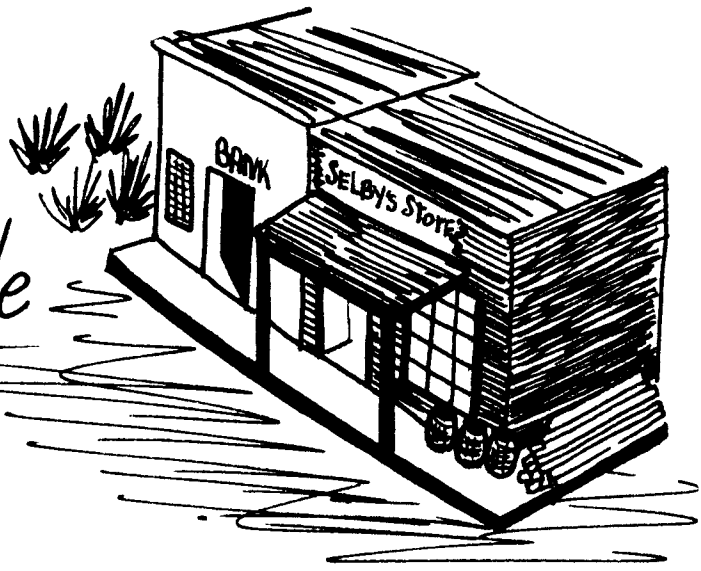
The small walnut stenciled pump organ with needlepoint pedals is in perfect working order and has a beautiful tone. A gray stoneware cuspidor sits by one of the stoves.

The most interesting feature is the fresco which no one knew existed until it was found when the walls were being patched this year and which has been painted to bring it out so all can enjoy it. In the slave gallery the date "1860" appears in the plaster, making us think the plastering was done in that year and the fresco applied at that time.

This old church with its beautifully kept cemetery and its refurbished building remains a spot of beauty. It is a worthy symbol of great Presbyterian tradition and heritage of Christian churchmanship and Christian citizenship which it has passed on to the Ocean View and Frankford Presbyterian Churches and to the people in this area.



Selbyville



"Like many other Delaware towns, Selbyville had its origin in a grist mill and blacksmith shop, at the time of the Revolution. Before the coming of the railroad no town could amount to much that was not on navigable water, and growth was slow. It was known as Sandy Branch until 1842, when Samson Selby opened a store here. He purchased his molasses, calico, muslin, whiskey, rum, tobacco, flour, and other goods in Philadelphia, and when he was asked where the winter's stock was to be sent, he is said to have replied: 'It will have to be shipped by Indian River vessel, and then hauled to where I'm opening a country store, so just mark it Selbyville.'

"The town stands on lands that belonged to the McCabe family. Matthew McCabe, the blacksmith, was a soldier in the Revolution. In 1817, or earlier, the Long family dammed Sandy Branch, a tributary of Sinepuxent Bay for a millpond to operate the gristmill and a sawmill. The forests were cut down and farmland spread, but the village's real development did not start until the Frankford and Breakwater Railroad reached here in 1873.

'Strawberries were first set out in 1871 by D. J. Long.' By 1918 Selbyville had become one of the largest strawberry shipping centers in the United States of America. Not only were the fresh berries shipped to the northern cities, but also hundreds of barrels of strawberries in sugar were put into cold storage for sale to ice-cream manufacturers throughout the year. Within a few years, the strawberry auction block had closed, and strawberries had ceased to be an important crop."

Broiler production became big business in Sussex County. In 1931, Pepper Poultry Company was established. Later the H&H Poultry Co., Inc. was formed. Here a billion pounds of chicken were processed in 1965.

Selbyville is the home of Bunting's Nurseries, two lumber companies and other substantial business interests. The town has installed a modern sewage disposal system.

There is an active volunteer fire company, and the American Legion owns and operates two ambulances.

The Baltimore Trust Company founded by the late John G. Townsend in 1903, has active branches in Bridgeville, Bethany Beach and Fenwick Island.

The Selbyville Public Library is housed in the home of the late John G. Townsend, Jr., Governor of Delaware 1917 - 1921, United States Senator 1928 - 1940. The building and the ground was the gift of the Townsend family.

The Early Years Of St. Martin's-In-The Field, Delaware Selbyville

During the years of 1944 and 1945, a small number of people who were communicants of the Episcopal Church before coming to Selbyville, discussed with their former priest the need for an Episcopal Church here.

The Reverend R.Y. Barber, Rector of St. Philip's Church, Laurel, was instructed by the Diocese to visit the area and sound out the possibility of starting a mission here and report his findings. He visited the homes of interested people and decided that they were worthy of all the help the Diocese could provide.

The Rev. Edward Ehart, Rector of Grace Church, Talleyville, and a member of the Executive Council of the Diocese of Delaware, suggested that the task of organizing and building a mission be placed in the hands of the Rev. Olin G. Lager, Rector of St. Paul's Church, Berlin, Maryland. Rev. Lager was willing to serve as Priest-in-charge, and under his direction a petition was circulated and signed by thirty-five persons. The petition was sent to the Bishop of Delaware beseeching him to take an interest in the small group and to assist it in arranging for regular service under the auspices of the Episcopal Church. As a result of this action, a mission was organized by authority of Bishop McKinstry and services continued regularly until seven years later when the Church became a reality.

During this period morning service was conducted by the Reverend Lager and sometimes visiting clergymen, every Sunday between 9:30 a.m. and 10:30 a.m. The place of worship was provided by Mrs. Lynn Pomeroy, Sr. The gifts of an altar, plus altar linens, were received. A year before dedication of St. Martin's-in-the Field, seven souls were baptised, ten confirmed, two received and three transferred from St. Philip's, Laurel, Delaware.

The small group worked faithfully toward its goal; its activities were limited, but every conceivable means of fund-raising was used to create a land and building fund. Many obstacles were overcome and finally a building site was obtained. The money was provided by a few persons digging deeply into their own pockets. Mr. Houston Wilson, an attorney in Georgetown, and a member of the Executive Council, conceived the idea of a revolving fund from which Parishes and Missions could borrow for building and repair services. This fund proved to be the answer to everyone's prayers.

Finally, plans were completed and the church building was erected. The generosity of many people in the community and Diocese, despite the opposition of some, the enthusiasm of others, with the help of Almighty God, brought Episcopalians in southern Sussex County a new church of their own.

The name of Saint Martin's-in-the Field was chosen because over two hundred years ago this area, including Somerset County, Maryland, to the Indian River in Delaware, was known as St. Martin's Parish. The mother church is Old Saint Martin's Showell, Maryland, and it was felt the name was appropriate; it was approved and accepted by the congregation.

On March 31, 1952, Saint Martin's-in-the Field was dedicated by the Rt. Rev. Arthur R. McKinstry of Delaware. Many Diocesan leaders and clergy were present. It was announced that the Mission's indebtedness would be for the church building only, that the Diocese was able to make a gift of the Parish House.

Other gifts were received, some as memorial and some as outright gifts. The Bishop's chair was given by the Episcopal Churchwomen; the Processional Cross was presented by St. Paul's Church, Berlin, Maryland; the American Flag was the gift of the Auxiliary of the Mason-Dixon Veterans of Foreign Wars. Also received were the marble altar, candlesticks, alms and receiving basins, lecturn and Bible, Baptismal font, frontals and superfrontals. The generosity of people was overwhelming. Almighty God has conquered. So be it, Amen!

Salem Church

Selbyville

The history of Salem Church (M.E.) at Selbyville, formerly known as Sandy Branch, started with the organization of a Methodist Society in 1789 in the home of David J. Murray. Mr. Murray lived on a farm one and one-half miles north east of the town.

In the spring of 1790, a basket meeting was held in the grove at Sandy Branch at which time 28 persons were converted.

In 1812, the first church building was erected in the grove at Sandy Branch. The church was very small -- about 18 by 22 feet in dimension - with a fireplace for heat, and light wood torches were used at their night meetings for illumination. The church was never finished inside. The seats, or benches, were made of pine slabs with rough sticks for legs. This building was also used for school purposes. Several tombs are still standing in the Sandy Branch Graveyard adjoining the present Harvey Williams property on North Main Street.

It was not until the latter part of 1832 and early part of 1833 that the laws in Delaware permitted churches to incorporate. On November 2, 1833, Milburn Murray and his wife, Rebecca, in consideration of \$1.00 to each of them, deeded the Salem Meeting House for use of members of the Methodist Episcopal Church in the U.S.A. "as a Methodist Meeting House and also a school house for the neighborhood around it." The trustees recorded at the Courthouse in Georgetown are: Phillip Short, Zacheriah Murray, Matthew McCabe, James Long, Joseph J. Lynch, James M. Beatchum and Merrill Campbell. The Murrays also deeded fifty two poles of land.

In 1849, a camp meeting was held, and stimulated by the fever of revival, a new church was constructed near the former one. This building was 30 by 40 feet and cost about \$1,500.00.

In 1883, the location of Salem Church was changed to the present Church Street site. A new building was erected at a cost of \$7,000.00 and was dedicated in 1884.

In 1911, this church was moved, and the present Salem stone church was built. The stone was quarried in Perryville, Maryland. The total cost was about \$15,000.00.

Plans for an educational building were first made in the thirties, but not until 1947 was ground broken. This building costing approximately \$180,000.00 was completed in 1948.

In 1961, under the leadership of Salem's pastor and the local Commission on Missions, a summer mission was started at Fenwick Island, Delaware. The Peninsular Conference later provided funds for a permanent chapel and parsonage.

In 1963, the sanctuary was remodeled, and in 1971 a new parsonage built.

In the course of its history, Salem Church has produced from its ranks five ministers, the Reverend George A. Campbell, the Reverend William L.S. Murray, the Reverend Joshua McCabe, the Reverend William S. Matthews and the Reverend Howard B. Warren.

From the History of Salem prepared by Dorothy Pepper.



Roxana Wesleyan Church

In the year 1930, the Pilgrim Holiness Church was built on the north side of Route 17 in Roxana, Delaware. The building of the church was supervised by H.P. Adams. The Rev. Sewele Badford was the first minister of the church and Merick Larory was the second.

In 1941, during the process of widening the road and the church not having legal title to the land upon which it had been built, the church was moved to the south side of the road on real estate purchased from Charles Rickards for \$600.00. Grier Baker was the Pastor at this time as well as when the parsonage was built.

The first members of the church were: Hazel Kelly, John LeKites, Mr. and Mrs. Louis Palmer, Mr. and Mrs. Richard Banks, Mr. Burt McCabe and Mr. and Mrs. Will LeKites.

The church carried on through the years with its ups and downs. In 1968, the Pilgrim Holiness and the Wesleyan Methodist merged, and the church was given its present name.

The year 1972 was a great year for the church. Through John Revel and The Taylor Family Singers, great things happened as the Lord blessed with a great revival and many souls were saved. From this revival, the church growth began until it became necessary to erect a larger sanctuary which, under the supervision and planning of Rev. Atwood Berry, was begun in June, 1974. The beautiful, new sanctuary is now completed and these people are thankful for the many blessings that have been bestowed upon them.

About twenty years ago, a movement was started to organize new sects and religious groups in this area. A drifting away from the already flourishing established churches seemed to develop and, as a result, The Church of the Open Door, Assembly of God, Church of God of Prophecy, New Blackwater, Jehovah's Witnesses, and others have become active congregations. The buildings are pretty, well kept, and seem to fill a need in this modern age.

Zion United Methodist Church

Roxana

The following short history of the beginning of Roxana Church is taken from the Historical Record of the Church Record Book from the years 1869 - 1878.

Centreville Circuit was set off from Frankford in March, 1869. Reverend William R. Tubbs, was appointed pastor, with the following appointments, namely, Centreville, Mariner's Bethel and Sound Ebenezer.

Reverend Joseph Lewes was appointed Preacher in Charge and served in this capacity until February 27, 1872, when Reverend J. A. Arters was appointed by Bishop Ames at the Conference held in Laurel, Delaware. During Reverend Lewes' administration, a number were added to the Church and a new parsonage was built at a cost of about \$800. At the Conference of 1872, the Circuit took the name of Roxana.

At a camp meeting held at Bethel in July A.D. 1873, "one hundred and seventeen persons professed religion, most of whom joined the Church on this Circuit."

In the year 1874, the new Church of Roxana was built at a cost of \$3,200.00. This amount was all provided from the day of dedication which took place July 26, 1874.

Robert Rickards and his wife, Mary Ann, from their own woods, furnished the timber for the sills and framing of the church. The sills were hand hewn and the framing cut at a local sawmill.



Assembly Of God

Selbyville

The Selbyville Evangelistic Center, of the Assemblies of God, was organized on November 8, 1955 with twenty-one charter members. The church was started as the result of six weeks successful evangelistic meetings held in the home of Mrs. Osha Kushda on North Main Street with the Rev. Clyde DeArmitt as evangelist. In September 1955, the first pastor, Rev. Jack Kylor, assumed his duties. One of the first things after incorporating the church, was to purchase ground for a church. A lot was purchased from the Orrie Esham property on North Main Street Extended. On November 20, 1956, ground was broken for the first unit of the three units planned -- educational, main auditorium and parsonage. The work was almost entirely done by the men of the church. The first service was held in July, 1956, entirely debt free. All during the previous year, regular services were held in the home of Mrs. Kushda.

In the summer of 1957, work was started by the men of the church on the second unit -- the auditorium. When completed and dedicated in 1959, there was only a small indebtedness.

In 1960 an additional forty feet was purchased for the future parsonage.

The first pastor, Rev. Jack Kylor, left in 1960, and was succeeded by Rev. Leonard Richenderfer who was pastor until 1966.

The third and present pastor, Rev. Jay Vernon Ruth, assumed his duties here in February 1966. In September, the parsonage was begun, again built almost entirely by the men of the church, which had a small indebtedness when completed.

In July 1966, the church name was officially changed from "Selbyville Evangelistic Center" to "Assembly of God."

In 1971 a second floor was added to the educational building to provide more Sunday School rooms. There are ten Sunday School rooms, Sunday School office, Pastor's Study and a nursery. There are three Sunday School buses on the road each Sunday morning to bring in people who have no church home, and will come.



Old Fashioned Recipes

✧ Raised Buckwheat Cakes ✧

$\frac{1}{2}$ yeast cake $2\frac{1}{4}$ c. warm water
 1 tsp. salt 2 T. molasses
 2 c. buckwheat flour 1 tsp. soda
 $\frac{1}{2}$ c. cornmeal 2 T. melted fat

Dissolve yeast in warm water. Add salt, molasses, flour, and meal. Stir. Let rise over night. Stir mixture down, add soda, stir. Bake on well greased griddle.

✧ Sweet Potato Biscuits ✧

2 c. flour $\frac{1}{2}$ tsp. salt
 3 tsp. baking powder 4 T. fat
 1 c. mashed sweet potatoes $\frac{3}{4}$ to 1 c. milk
 Mix all ingredients. Pat down on board. Cut out and bake in hot oven - 425°

✧ Mustard Pickle ✧

2 c. sugar - $\frac{1}{2}$ gal. vinegar
 $\frac{1}{2}$ lb. dry mustard - $\frac{1}{4}$ lb. butter
 4 T. flour (level) - $\frac{1}{2}$ c. salt
 2 T. white mustard seed
 2 tsp. turmeric - 2 T. celery seed
 1 qt. whole sm. onions - 6 carrots
 1 qt. string beans - 1 qt. lima beans
 1 qt. sm. cucumbers - 6 sweet peppers
 2 sm. bunches celery
 2 sm. heads of cauliflower

Cook lima and string beans first - set aside. Put 3 pts. vinegar with white seed in Kettle. Boil. Add remaining ingredients all together. Bring to a boil for 12 minutes.

* Fried Soft Shell Crabs *

Select large crabs while they are still kicking. Turn back pointed ends of shell and remove the "deadmen". Remove apron at back of crab, cut out mouth and eyes. Wash, drain, and pat dry. Dip crab in flour to which salt has been added. Fry in deep fat until brown.

* Clam Chowder *

4 strips bacon 1 small onion
4 small diced potatoes 1/2 c. salt
1 pt. chopped clams 1 pt. tomatoes
1/3 c. butter

Brown bacon, add onion, potatoes, seasoning in tomato juice. Cook till done. Add clams and broth. Simmer 20 minutes.

* Baked Rock Fish *

Make a dressing of diced bread, salt, pepper, butter, onion and celery. Stuff cavity of fish and sew up. Score each side in 4 places. Dredge with flour, place strip of bacon in each gash. Cook on well greased baking pan. Add 1 c. water. 350° for 1 1/2 hr.

* Chicken and Dumplings *

Cook 4 lb. chicken in large pot covered with water, touch of salt. Remove chicken before cooking dumplings. 2 c. flour - 1/2 t. salt - 4 T. fat water to mix for rolling out. Roll very thin. Cut in squares and cook at full boil 10 minutes.

* Oyster Stew *

1 pt. oysters 1 pt. milk
1/3 c. butter salt and pepper
Remove shell from oyster. Heat oysters in juice until oysters curl. Heat milk, butter, salt and pepper. Add oysters and broth slowly to the milk. Heat just to boiling. Serve at once.

* Clam Chowder *

Piece of salt pork or bacon - fry, drain. Cook 2 sliced med. onions in drippings. Add 2 c. diced potatoes. Salt and pepper to taste and the liquid from 1 qt. of clams chopped. Simmer until potatoes nearly tender. Add clams simmer 5 minutes. Add 1 qt. rich milk. If desired, thicken by mixing flour in 1/4 c. milk. Do not boil after milk is added.

* Maninose Fritters *

1 pt. ground maninose 1/4 c. milk
1 T. melted butter - 2 eggs beaten
1/4 t. Baking powder - flour, salt, pepper

Make batter - griddle cook





Lemons and oranges -
Pack in stone jar, cover
and keep cool!

* Pumpkin Pie *

2 c. cooked pumpkin - 2 T. butter
 $\frac{1}{2}$ c. sugar - 3 eggs
 $\frac{3}{4}$ c. brown sugar - $\frac{2}{3}$ tsp. salt
 1 tsp. spices of your choice
 2 c. milk

Mix all ingredients together. Bake
 in an uncooked pie shell at 450°
 for 10-15 minutes. Reduce heat
 and bake at 350° for $\frac{1}{2}$ to $\frac{3}{4}$ hr.

* Farm Style Tomatoes *

Wash, but do not peel tomatoes.
 Cut in $\frac{1}{2}$ inch slices. Dip into a
 mixture of flour, salt, and pepper.
 Fry in hot fat on both sides. Remove
carefully to warm platter.

* Turnip Greens *

Cook fat meat (fowl or bacon) in a
 large pot of boiling water until
 done. In the meantime wash
 greens thoroughly. Add salt,
 1 T. soda to boiling water. Remove
 meat and add greens. Boil till
tender. Stir often. Drain thoroughly.

* Corn Pone *

4 c. fine white cornmeal - 1 tsp. salt
 Stir in enough boiling water to make wet. Set in
 warm place for 4 hours. Then add:
 1 c. flour, 1 c. sugar, $\frac{1}{2}$ c. molasses, 1 c. milk (more
 or less), 1 T. soda dissolved in a little hot water.
 Pour into well greased deep pan or tube pan. Bake
 about $1\frac{1}{2}$ hrs. at 350° .

* Mincemeat for Pies *

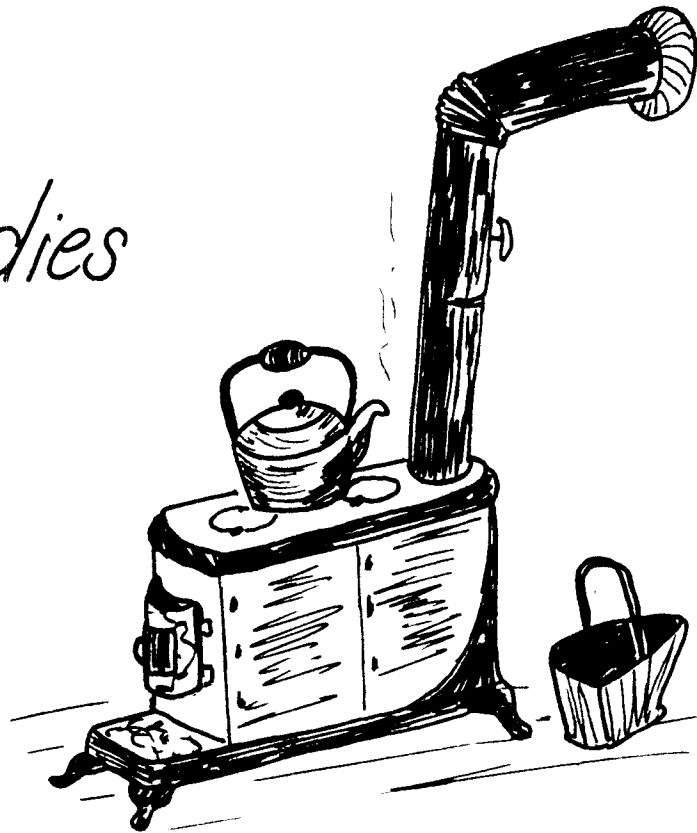
2 lbs. beef	2 lbs. currants
2 lbs. raisins	1 lb. citron
2 lbs. beefsuet	4 lbs. apples
2 lbs. sugar	2 nutmegs - grated
$\frac{1}{4}$ oz. cloves	$\frac{1}{2}$ oz. cinnamon
$\frac{1}{4}$ oz. mace	1 tsp. salt

$1\frac{1}{2}$ lbs. candied lemon peel
 2 Lemons (juice and rind)
 2 Oranges (juice and rind)
 Simmer meat till tender. Chop fine.
 Add chopped apples - fruit and suet
 all chopped very fine. Mix together with
 dry ingredients.

* Vera's Applesauce Cake *

$\frac{1}{2}$ c. shortening 2 c. sugar
 1 egg - 1 can applesauce
 $2\frac{1}{2}$ c. flour - $\frac{1}{4}$ tsp. salt
 $\frac{1}{2}$ tsp. cinnamon - $\frac{1}{2}$ tsp. Alspice
 1 c. raisins } floured in part of the
 $\frac{1}{2}$ c. walnuts } $2\frac{1}{2}$ c. from above
 2 T. soda in $\frac{1}{2}$ c. boiling water.
 Bake at 350° in a well greased
 tube pan or loaf pan. It will take
over an hour.

Home Remedies



DO YOU REMEMBER?

Equal parts of lemon juice, honey and glycerine
Mustard Plaster - Dry mustard, flour and water
Mussel Juice
Sassafras Tea
Salt in bag heated
Molasses and sulphur
2 tsp. honey, 2 tsp. vinegar (apple) in glass of water
Spirits of Nitre (few drops) on sugar
Spirits of Nitre
Turpentine
Onion Poultice
Octagon soap and water paste
Kerosene
Chewed tobacco
Assafetida in bag around neck
Bread and milk poultice
Fat Meat Poultice
White of egg black with pepper
Lump of Alum

For Cough
Congestion in Chest
For ear ache
Spring Tonic
Pain in Joints
Spring Tonic
For everything
Fever
Fever Blister
Bruises
Congestion in Chest
Boils
Croup
Insect bites
To ward off all germs
To draw infection
To draw infection
Sprains
Gum boil

Acknowledgments


The Members of the Colonel Armwell Long Chapter of D.A.R. wish to extend our thanks and appreciation to the following persons for sharing their memories, doing research and giving their time and talents so freely. Without their assistance we could not have compiled these "Reflections of Southeastern Sussex" —

All Chapter Members
Mr. Kenneth Clark
Mrs. Lorraine Banks
Mrs. Edna Morris
Mr. Francis Cum III
Mrs. Margaret Dobson
Mrs. Emma Davis
Mrs. Viola Betts
Mrs. Mattie Dukes
Mrs. Vera Betts

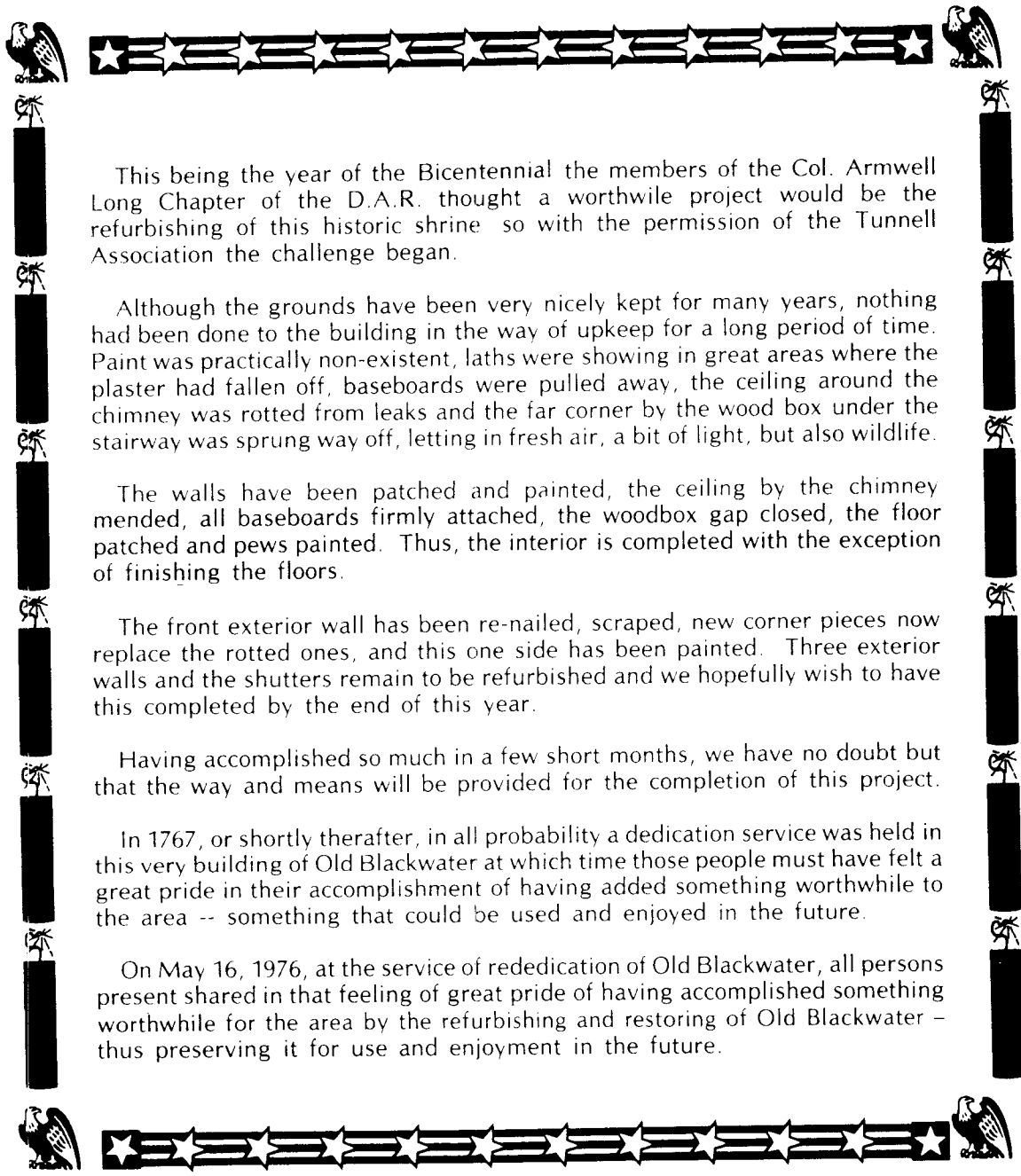

Miss Jeannette Betts
The Rev. Donald Clendaniel
The Rev. Philip Sheekey
Mrs. Ethel Davidson
Mrs. Anna K. Holt
Miss F. Murtice Holt
Mrs. Madeline Whaley
Mrs. Mary Jane Davis
Mrs. Jean Wilgus
Mrs. Eleanor Drew

Mrs. Margaret Roltsch
Mrs. Ethel Betts
Mrs. Hallie Marsh
Mr. Robert Maxwell
Mrs. Florence Hudson
Mrs. Louise Dale
Miss Marjorie Kratz
Mrs. Alberta Watson
Mrs. Sadie Powell
Mrs. Elizabeth Beckett

Historical facts are from "Scharf's History of Delaware", Vol. I and II; "Conrad's History of Delaware", Vols. I, II, III and IV; "Old Somerset" by Torrence; and, pamphlets on Delaware from Delaware Historical Society, Wilmington, Delaware.



Old Black Water Church Bicentennial Restitution



This being the year of the Bicentennial the members of the Col. Armwell Long Chapter of the D.A.R. thought a worthwhile project would be the refurbishing of this historic shrine so with the permission of the Tunnell Association the challenge began.

Although the grounds have been very nicely kept for many years, nothing had been done to the building in the way of upkeep for a long period of time. Paint was practically non-existent, laths were showing in great areas where the plaster had fallen off, baseboards were pulled away, the ceiling around the chimney was rotted from leaks and the far corner by the wood box under the stairway was sprung way off, letting in fresh air, a bit of light, but also wildlife.

The walls have been patched and painted, the ceiling by the chimney mended, all baseboards firmly attached, the woodbox gap closed, the floor patched and pews painted. Thus, the interior is completed with the exception of finishing the floors.

The front exterior wall has been re-nailed, scraped, new corner pieces now replace the rotted ones, and this one side has been painted. Three exterior walls and the shutters remain to be refurbished and we hopefully wish to have this completed by the end of this year.

Having accomplished so much in a few short months, we have no doubt but that the way and means will be provided for the completion of this project.

In 1767, or shortly thereafter, in all probability a dedication service was held in this very building of Old Blackwater at which time those people must have felt a great pride in their accomplishment of having added something worthwhile to the area -- something that could be used and enjoyed in the future.

On May 16, 1976, at the service of rededication of Old Blackwater, all persons present shared in that feeling of great pride of having accomplished something worthwhile for the area by the refurbishing and restoring of Old Blackwater -- thus preserving it for use and enjoyment in the future.

