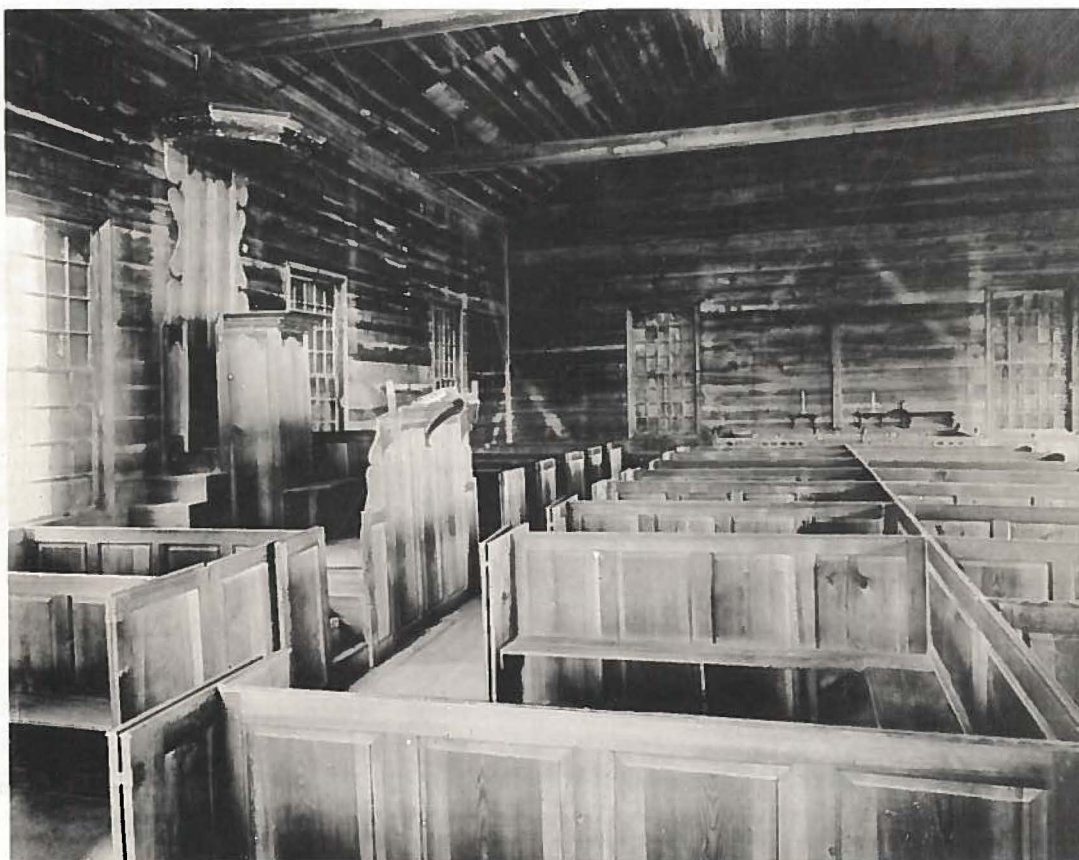


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# THE ARCHEOLOG

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OLD CHRIST CHURCH, near Laurel, Delaware, was built in 1771 A.D. as a "Chapel of Ease" in Stepney Parish, Maryland. Original building, still in good condition, has been repaired but never altered from its original design. Has huge hand hewn beams, old broad pine board box pews, hanging pulpit, etc. Annual services now held here on Whitsunday.

## RELIGIOUS LIFE IN COLONIAL DELAWARE

M. Catherine Downing

Religious life in colonial Delaware was so closely allied to its political history that, in order to understand why some denominations disappeared and others flourished, it is necessary to recall by what manner of people the colony was founded.

In 1631 the Dutch settled at Swanendael, "Valley of the Swans", present Lewes, but the entire colony was massacred by Indians. The Swedes came next in 1638 to the area of Wilmington. In 1651 the Dutch returned to Delaware, this time settling at New Amstel (New Castle), and in 1655 seized control of the Swedish colony. In 1664 both Swedes and Dutch were overthrown by the English, who maintained control until Delaware became a state in 1776.

With each group of settlers sent from a European country under the auspices of the governing authority, the state religion was a part of the colonization plan. Just as the colony was governed by the Mother country, so was the church controlled and fostered by the governing church body of that country which supplied the ministers and most of their support. When the persecuted, the adventurous and the fortune-hunters came into Delaware, other religious faiths were brought in that spread throughout the colony. During the middle 18th century Delaware was affected by the wave of revivalism sweeping the colonies. Although resented by the established churches, this movement found ready acceptance in the Delaware counties.

In order to follow each religious movement completely from its beginning until statehood of Delaware in 1776, each one will be treated separately. Before the American Revolution there had existed eight denominations. The first of these was the Swedish Lutheran.

### Swedish Lutheran

The Swedes who arrived in 1638 under the leadership of Peter Minuit built their first place of worship within the shelter of Ft. Christina. According to record, the Swedish Lutheran Service held here was the first regular religious service held by authorized persons. This was the first organized congregation of Lutherans in America and the forerunner of all Delaware churches.<sup>1</sup>

The Swedish Lutheran Church in Delaware was directly under the control of the Swedish Lutheran Church in Europe, which sent missionaries to America to supply the needs of the congregation. The first of these ministers was Reorum Torkillus, who arrived in April 1640 and served until his death in 1643. He was followed by a series of Swedish pastors who conducted services in the log building at Fort Christina until the Dutch seized it in 1644. From then until after the English took the Delaware River region from the Dutch, the Swedish colonists had no fixed place of worship. In 1667 the Swedes and Dutch, forgetting former hostilities, joined together in worship and built a log church at Tranhook, or Crane Hook as we know it, about one and one-half miles from Ft. Christina near the present day Marine Terminal.

To the Rev. Eric Bjork goes credit for the erection of the stone church on the banks of the Christina River which was named Holy Trinity Church but which we know as Old Swedes Church. This bears the distinction of being the oldest church edifice in the United States now standing as built and in use for the worship of God.<sup>2</sup> Arriving at Tranhook on June 27, 1697, he preached his first sermon there on July 11, 1697. It is indicative of



the energy and vision of the man that before the month was ended he was agitating for the erection of a new church on the north bank of the Christina River. Objections were met, the church was built, and on July 4, 1699, the consecration service was held as planned by Pastor Bjork.

In 1714 he was called back to Sweden. Although the congregation was served by a succession of Swedish ministers, none equalled his energy and vision until the arrival of the Reverend Israel Acrelius in 1749. In addition to restoring the church, which had fallen into a state of decay, one of his chief contributions was his "History of New Sweden", written in 1758 after his return home.

The last Swedish pastor was the Rev. Lawrence Girelius who arrived from Sweden on October 21, 1767. The English language had gradually over the years supplanted the Swedish language in the service, a condition of which Acrelius complained during his pastorate. Girelius began his pastorate by preaching on alternate Sundays in Swedish and English, and at Easter services the following year the Holy Communion was celebrated in English for the first time. Thus the way was prepared for an English ministry and the peaceable transition to the Protestant Episcopal faith.

#### Dutch Reformed

The second church established in Delaware was the Dutch Reformed. Services of this church must have been held in the short-lived Swanendael colony, but no records remain and we can only surmise. When the Dutch returned to Delaware in 1651, this time landing at New Amstel (New Castle), they organized a congregation of the Dutch Reformed Church under the leadership of the Rev. Johannes T. Polhemus. The church they built was a small log building where services were held until 1689 when the last minister, the Rev. Petrus Teschemacker, was called to New York. Upon his leaving, the church was closed and so ended the Dutch Reformed Church in Delaware. It is notable chiefly as the forerunner of the Presbyterian Church.

#### Friends

It is to be expected that in a colony under the control of William Penn there should exist the religious belief of the Friends and their Meeting Houses. In 1672 George Fox, the English Quaker, on a pastoral visit to America, visited Delaware. Invited to stay at the home of Governor Lovelace in New Castle, he preached there on September 14th. This was the introduction into Delaware of the Society of Friends.

By permission of the Philadelphia Quarterly Meeting granted January 2, 1684, meetings were held at New Castle. In 1685 a group of Friends living in Brandywine Hundred were given permission by the Chester Quarterly Meeting to hold meetings and to build a meeting-house. In 1687 the "Center Friends" Meeting House was built to accommodate Friends living in the neighborhood who objected to crossing Brandywine Creek in the winter months. Accordingly, it was used only during the winter months. In 1688 New Wark Friends Meeting built a log meeting house near present Carrcroft. Meetings were also held in Kent and Sussex Counties at Duck Creek, just north of present Smyrna; at Little Creek, Lewestown and Milford, the one at Milford being called Mushmillion.

After 1750 the Society of Friends began to decline in numbers. This decline was due partly to intermarriage with other denominations and also to the loss of influence after they displayed such strong opposition to any method of warfare in 1756 and again in 1763. In 1756 the Friends lost control over the government of Pennsylvania and consequently over Delaware. This loss of civil control ended the "golden age" of the Friends and their numbers steadily declined.

#### Episcopal

The story of the Episcopal Church in Delaware is the story of the Society of the Propagation of the Gospel in Foreign Parts, organized in 1701. This society made a survey of the colonies, sending the Rev. George Keith, who was instrumental in its founding, to New Castle. The sudden growth of the Episcopal Church during the early 18th century was due to the work of this society. Paid by the society and responsible to its head, the Bishop of London, the ministers were subject not to the people they served but to their English superiors.

The first Anglican services in Delaware were held, according to the records, by the Reverend John Yeo at New Castle in 1677, being commissioned by the Court of New Castle; and the first permanent Episcopal Church established in Delaware was Immanuel Church, New Castle, founded in 1689.<sup>3</sup> Partly finished in 1703 and opened for services, the present church was completely finished in 1708 and has been in constant use for worship. It is interesting to note that Aeneas Ross, the minister at the time of the revolution, was the father-in-law of Betsey Ross of flag fame.

In 1704 a log church, called "St. Jones' Church", was built in Kent County about two miles south of Dover, but it was discontinued and a new brick church started at Dover in 1734 and finished in 1740. The latter named Christ Church is still in use. The first Episcopal service in lower Kent County is believed to have been held west of Milford in 1704. In 1755 a church was built at Church Hill, three miles west of Milford, called "Christ Church Mispillion", popularly known as "Savannah Church" because of the swamp or savannah beside it. This building was later abandoned and a new church built in Milford.

In 1681 the people of Lewes petitioned Governor Sir Edmond Andros for a deed to four acres of land which they had fenced as a burying ground. A church was built and in 1707 a missionary arrived. The present brick church, St. Peter's built in 1754, occupies a part of this original grant of land.

St. Anne's Church, one mile south of Middletown, is believed to have been organized before 1704. The first church built in 1705 was replaced in 1768 by the present brick church. Among the church's cherished possessions is a communion cloth presented by Queen Anne and having her initials "A.A." embroidered in silk upon it.

One of the problems of the early Anglican Church was the scarcity of ministers. Since there was no bishop in America, and an Anglican minister must be ordained by a bishop, clergymen must come from England or Americans must travel abroad for ordination. The privations endured while serving the colonial churches offered little inducement to Anglican ministers to cross the ocean to the new land. Obligated in some cases to serve as many as three widely separated churches, the missionary led an arduous life. The small stipend paid by the society was often insufficient to buy the necessities of life for the minister and his family. Most churches provided Glebe lands for their ministers, and were expected to contribute to their support. However, unaccustomed to supporting the minister back home in England where the priest's living was endowed, the Delaware Anglicans felt little responsibility for the support of the ministers who served them. An interesting account of the hardships of these missionaries is found in a letter from the Reverend John Talbot to the society. He says, "Poor brother Jenkins at Appoquinimink was baited to death by mosquitoes and blood-thirsty gal-knippers, which would not let him rest day or night till he got a fever and died of a calenture; nobody that is not born there can abide there till he is mosquito-proof".<sup>4</sup>

However, in spite of these difficulties the Anglican Church in Delaware grew until the revolution. Of the five Anglican priests in Delaware in 1776 one was a Patriot, one was a Loyalist and the other three took no stand. The Loyalist, Samuel Tingley at Lewes, compromised by changing the prayer from, "O, Lord, save the King" to "O, Lord, save those whom Thou hast made it our especial Duty to pray for". To him this meant the king, let others think what they pleased.

Dependent as they were upon England, the Anglican churches suffered from the political unrest. The position of the clergy is well expressed by the Reverend Philip Reading of Appoquinimy in a letter written to the Society of the Propagation of the Gospel in Foreign Parts, March 18, 1776, in which he writes: "Threats have been used to deter me from reading the prayers for the King but hitherto I have stood firm and my answers to these representations is that having taken the oath of allegiance to his present Majesty, having vowed canonical obedience at my ordination and when I was licensed by the Bishop, and subscribed the Liturgy of our Church, I do not think myself at liberty to dispense with these solemn obligations but shall persevere by God's Grace in complying with them".<sup>5</sup> Such difficulties make it easy to understand why the Anglican Church declined at the outbreak of the revolution.

#### Presbyterian

The Presbyterian Church in Delaware began at New Castle under the auspices of the Dutch and continued after the overthrow of the colony by the English. After the church built by the Dutch fell into decay, the Rev. John Wilson, who had come to take charge of the church, held services in the court house until the erection of a new building in 1707. This small brick church at New Castle with its square family pews and high pulpit with a sounding board is the oldest Presbyterian Church still in use in Delaware.

In 1708, under the leadership of the Reverend John Wilson, another congregation was organized and a log church built one mile north of Odessa known as the "Church of Appoquinimy". In 1773 a new church was built on the same site from bricks made nearby. Still standing, this church, known affectionately at "Old Drawyer's", is the pride of Presbyterian Delaware.

This denomination profited greatly by the emigration from Scotland and Ireland in the early eighteenth century. Presbyterian to the core, these Scotch and Irish had left their countries because of an attempt to impose the Anglican Church upon them. Since many were well educated and accustomed to law and order in worship, they soon formed an organized body.

The shortage of ministers was a constant problem. It inspired the establishment of school after school, because Presbyterians have always required a high degree of education in their clergy. But, as would be expected, these "log colleges", as the little clerical schools were called, could not equal the British or New England colleges in their courses of training. As a result, the university-bred men looked down upon the "log college" men.

In addition to these differences, a disturbing element arose as a result of the preaching of the Church of England evangelist George Whitefield and his followers. Two parties appeared in the Presbyterian Church. One, the Old Side, was conservative and emphasized the minister's educational qualifications. The other, the New Side, stressed enthusiastic spiritual endowments and insisted upon an experience of conversion. As a result of the two opposing theories such a controversy arose in the Presbyterian Church of Delaware that a split resulted in 1741. The Synod was divided, Presbyteries were divided and individual churches were divided. It was seventeen years before peace was restored and the Presbyterian Church in Delaware was again united. By 1775, according to an eminent Wilmington minister,<sup>6</sup> the Presbyterians were the strongest denomination in Delaware in number of

churches and influence.

The most distinguished of the Presbyterian ministers in Delaware was Samuel Davies, who was born a Baptist. In 1732 when he was only nine years old, his mother, Martha David, was expelled from Welsh Tract Baptist Church for opposing church doctrine, refusing instruction, and carrying distorted tales about church matters to the Presbyterians. As a consequence, the family became Presbyterians. After preaching successfully throughout Delaware, Davies went to Virginia on a preaching mission and later became president of Princeton University.

#### Baptist

The first Baptist Church in Delaware, and the only one known to be in existence before 1776, was "Welsh Tract Primitive Baptist Church". The history of this church is unique in that it was organized in Wales a few weeks before its members left for America and arrived in this country a completely organized body. Moreover, it has had a continuous existence from 1701 to the present.

This little company, numbering sixteen, went first to Pennepeck, Pennsylvania, where there were other Baptists. However, they were unable to agree with the members there on matters of church discipline and decided to move to Delaware. On arrival, they immediately began to build a meeting house on land donated to them by Messrs. Evans, Davis and Willis known as Welsh Tract. This tract was part of 30,000 acres bought from William Penn for the purpose of developing the iron industry around Iron Hill. In 1746 this log church was replaced by a brick church which is still standing.

#### Catholic

Unlike other religious faiths Roman Catholicism was brought into Delaware from the neighboring colony of Maryland. Jesuit Fathers from St. Xavier's Mission in Cecil County, better known as Bohemia Manor, visited Delaware from the time of the founding of their mission in 1706. By 1750 the Appoquinimink Mission in lower New Castle County had been established by these same Jesuit priests and for the several Catholic families in Dover, services were conducted once a month by Maryland priests.

Father Matthew Sittensperger was responsible for building the first Catholic church in 1772, a log chapel called St. Mary's at Coffee Run near Wilmington, and for establishing the first Catholic parish in Delaware. Growth of the Catholic Church in this area was increased by the arrival of French families escaping from the slave uprising in San Domingo.

#### Methodist

This religious belief can truly be called a result of the times and conditions. The movement began within the Anglican Church itself with the coming to Delaware of the Church of England evangelist George Whitefield. He landed at Lewes on October 30, 1739, and preached there the next day. Travelling through the state, this indefatigable man preached his fiery sermons to thousands, making converts wherever he went. This crusade was the fore-runner of the Methodist faith in Delaware.

The first, and perhaps the most colorful Methodist missionary in Delaware, was Captain Thomas Webb, a retired British naval officer who began preaching in 1769. It was his custom to preach in full uniform, including scarlet cape, with his sword resting beside a Bible on pulpit or table. Thus equipped, with a black patch covering his blinded eye, Captain Webb was an awe-inspiring figure whose appearance added credence to the beliefs he expounded.



Unhindered by educational and dogmatic requirements, the exponents of this new faith were free to carry their doctrines to all who would listen. In a period when the emphasis was changing from a ritualistic, formal religion to a simple religion of personal conviction, these travelling preachers found willing listeners and faithful followers. When the troubles with England caused Anglican churches to close, the Methodist movement found its greatest opportunity and began its rise to prominence.

\* \* \* \* \*

Such was the religious life in colonial Delaware. Although religious practices changed in outward form, in the language used, in matters of doctrine and public worship, the fundamental beliefs remained unchanged, sustaining the people during times of hardship, times of political change and times of personal stress. When "The Three Lower Counties on the Delaware" became the Delaware State, religion had found a secure place.

#### REFERENCES

- 1 Zebley, "The Churches of Delaware".
- 2 Curtis and Reese, "Old Swedes Church".
- 3 Rightmyer, "The Anglican Church in Delaware".
- 4 Conrad, "History of the State of Delaware."
- 5 Waterson, "Churches in Delaware During the Revolution."
- 6 Christie, "Presbyterianism in Delaware."



#### REPORT ON A PIECE OF PETRIFIED WOOD

David Marine

This specimen was brought to the Swanendael Museum, Lewes, Delaware, on February 6, 1960, by Mrs. James Mackie and turned over to the curator, Mrs. Dorothy Collins, to whom we are indebted for the privilege of examining and reporting it.

History. The only information available is that Mr. Mackie found it in a small pile of stones in the back yard of a cottage he had purchased on East 3rd Street in Lewes, Delaware, about 10 years earlier. One certain observation can be made, namely: the specimen was not brought here in an iceberg, because the fracture lines are as sharp and angular as when the piece was broken from a tree.

Description: The over all length of the specimen is  $13 \frac{9}{16}$  inches, the greatest width 4 inches, and the greatest thickness  $2 \frac{1}{2}$  inches. The total weight is 5 lbs. 4 oz. In color it is uniformly silver (driftwood) gray due to surface weathering, but in cross section the interior is in general grayish brown.

The entire piece is only a fragment from a branch or trunk of a tree. As to the size of the tree at the level our specimen came from, one can only approximate. Thus the diameter of a circle determined by projecting the arc of the outermost annual ring is  $7 \frac{3}{16}$  inches, but how many rings existed external to the last ring now present no one can say. However, the innermost existing ring is at most only a few annual rings from the first one (center) laid down at this level, since a circle projected from the arc of the innermost existing ring is only  $\frac{15}{32}$  inch in diameter.

EXTRACTS FROM REGISTER OF  
 OLD CHRIST CHURCH, BROAD CREEK, and ST. PHILIP'S CHAPEL,  
 LAUREL, SUSSEX COUNTY, DEL.  
 1853 - 1863  
 Henry H. Hutchinson

Both ends of the specimen are broken off rather squarely, while the longitudinal fracture lines in general parallel the grain of the wood and resemble those obtained by splitting a modern straight grained block of pine wood, whether the fractures cross the annual rings at right angles or follow the curvature of an annual ring, giving a "shell out" effect (see figure 1).

Approximately 36 annual rings can be counted in the specimen cross section (see figure 2). These rings vary in width, but in general the range is from 1/10 inch to less than 1/20 inch in width - and therefore within the growth range of modern conifers.

Also there are groups of 3 to 6 narrow rings alternating with groups of wider rings. This pattern is regularly seen in present day trees growing in the semi-arid regions of the Southwest. Dr. Sergius H. Mamay (paleobotanist at the National Museum) thinks this pattern in fossil wood does not indicate annual variations in climate (precipitation) but rather it is due to pressure effects (compression) secondary to the wood being buried under varying depths of earth before petrification. In support of Dr. Mamay's view, there is considerable tilting and distortion of the ring pattern. The resemblance of this specimen to the pattern seen in trees growing in the semi-arid Southwest, however, should be pointed out, whatever the explanation may be.

Each annual ring is composed of a light (gray) and a dark (brown) zone corresponding to the early (more rapidly growing and more porous) and late (slower and denser) wood respectively of present day tree rings of conifers. This indicates that the seasons and the general climate under which the tree grew were similar to those existing at the present time in the latitude of Delaware and obviously were not tropical.

As to the age of the specimen, Dr. Mamay thought it might date from the upper Cretaceous period (60 million years) or from the Eocene period (50 million years) since these were the geological periods when the modern type of tree reached its full development.

As to the tree family, Dr. Mamay thought this specimen came from a conifer. Indeed as one looks at the external appearance it resembles quite closely a weathered (silver gray) piece of our local present day pine (loblolly).

General. The word "fossil" means "dug up" or "dug out" of the earth and includes organic (amber) as well as mineralized objects. We are here concerned only with the mineralized fossils, and these may be divided into two broad groups: (1) where the original organic substance is completely replaced by minerals leaving eventually only a mold of the space occupied by the original material, and (2) where the original organic substance is molecularly replaced so gradually by minerals that a partial or complete preservation of the original structure of the organic material occurs. This is the case in our specimen where the minute structure of the wood is completely preserved. Optimum conditions for mineralization occur when the material (wood) brought down by rivers or deposited in swamps is buried in the silt, but even then only a small fraction of the material becomes petrified.

Of the impregnating minerals silicon dioxide (silica), carbonates (calcium, magnesium), iron oxides or combinations of these are the most frequent. Silica impregnation gives the clearest and most detailed preservation, and this is the impregnating material in our specimen.

Because I had the impression that the Atlantic Coastal Plain was geologically much more recent than the Cretaceous or Eocene periods, I asked Dr. Mamay where our specimen might have originated, and he replied without hesitation, "It might have formed in the Lewes area." We looked for specimens in the National Museum's vast collection of petrified wood that might have originated in Delaware, but could not find any specimens from Coastal Delaware, Maryland or Virginia, but did find several from the Coastal Plain in the Carolinas.

Since the heretofore unavailable records of Old Christ Church, Broad Creek Hundred, Sussex County, Delaware, are full of names of old families in Sussex County, these extracts may be of interest to many persons hereabouts.

The entries cover a period from 1853 to 1864 and are signed by several different rectors or supplies of Old Christ Church and St. Philip's Chapel, namely: the Rev. Mssrs. Richard F. Cadle, George Hall, James W. Hoskins; the Right Reverent Alfred Lee, D.D.; and Mr. S. R. Slack, Rector.

BAPTISMS

Surname is given in capital letters first and omitted after father's and mother's names. Date of baptism is omitted, the year only here given. (b) - birth date. (c) - colored person. (f) or (m) - father's or mother's Christian name or names. (fs) or (ms) - female or male servant of - - -. (s) - sponsors. The officiating minister is the Rev. Richard F. Cadle unless otherwise noted. (p) - place or home where baptism took place.

1853

DAVIS Fisher LeRoy; (b) Sept. 8, 1852; (f & m) Daniel & Mary Ellen; (p) Nancy & Hefsy Collins.

KILMARTIN Mary Catherine; (b) Aug. 14, 1853; (f & m) Jerimiah & Catherine; (p) Mr. Vincent's near Hitch's Mill. (s) father.

OLIPHANT Willard Salisbury; (b) Sept. 20, 1851; (f & m) David Henry & Elizabeth Ann; George Henry; (b) Jan. 15, 1853; (p) house of parents; (s) mother.

(c) Joseph Watson; age 8 mo.; (f & m) (c) Charles Philips & Leah; (p) house of Samuel Kinney; (s) the mother.

(c) Lucretia; (b) Apr. 13, 1850; (m) dead; (p) house of Mrs. Mary Elzey; (s) Mrs. Elzey.

(c) Mary Ellen; (b) June 18, 1852; (m) dead; " " " " " "

(c) Rosetta; about 2 yr. 9 mo.; (m) (fs) of Mrs. Elzey. " " "

(c) Belinda; (b) June 3, 1853; (m) (fs) of Mrs. Elzey. " " "

SMITH John Francis; (b) Sept. 20, 1853; (f & m) Robert & Rebecca; (p) Robert Smith's; (s) Geo. P. Boyce, Patsy Lavinia Boyce.

HOLT Rebecca Jane; (b) Mar. 31, 1850.

HOLT George Shepperd; (b) July 10, 1851; (f & m) Mitchel and Caroline; (p) Robert Smith's; (s) Robert & Rebecca Smith & Geo. P. Boyce.

MORRIS Martha Ann; (b) Mar. 9, 1852; (f & m) John & Sarah Kane; (p) Robert Smith's; (s) George P. Boyce & Mrs. Caroline Holt.



COLLINS Annie Penrose; (b) Mar. 5, 1854; (f & m) Jonathan P. & Mary Ann; (p) J. P. Collins's; (s) the parents.

1856

RIGGIN Julia Caroline; (b) Nov. 4, 1855; (f & m) Daniel R. & Catherine; (p) D. R. Riggin's; (s) the parents & Thomas L. Cannon.

\_\_\_\_ (c) Charlotte; (b) Nov. 8, 1855; (f & m) Charles & Leah (c); (p) L. Kinney's; (s) the parents.

TURNER Sarah Catherine (c); (b) Jan. 8, 1856; (f & m) Jarrett and Leah Ann Turner (c); (p) Mrs. Eliza Polk's; (s) Eliza Polk.

RALPH Sarah Eugenia Frances; (b) July 15, 1856; (f & m) Wm. James & Amaryllis Comfort; (p) Stephen Ellis's; (s) the parents.

WALLER Cornelius Morgan; (b) July 24, 1856; (f & m) Hamilton B. & Julia Ann; (p) Stephen Ellis's; (s) the parents.

COLLINS Charles Henry; (b) June 22, 1856; (f & m) Jonathan P. & Mary Ann; (p) J. P. Collins's; (s) the parents.

1857

\*KINNEY Richards Rawlins; (b) Sept. 9, 1856; (f & m) Samuel Jr. & Hetty; (p) Samuel Kinney, Jr.'s; (s) the parents & Samuel Kinney Esq.

\*BRADLEY William Charles Jonathan; (b) Dec. 8, 1855; (f & m) William H. & Phillis; (p) Stephen Ellis's; (s) the parents.

\*WALLER Julia Adeline; (b) Nov. 21, 1855; (f & m) Jonathan & Rachel; (p) Jonathan Waller's; baptized in severe sickness.

\*Note:- The above baptisms were performed in the "recently formed parish of St. Marks, Little Creek Hundred", and were recorded here, as a register - for St. Marks had not then been obtained.

COOPER Jane Townsend; (b) Sept. 22, 1856; (p) Mr. Wm. T. Cooper's; (f & m) Wm. T. & Mary Ann. Baptized in severe sickness.

1858

TRUITT John William Martin; (b) Apr. 7, 1858; (f & m) William Martin & Elizabeth; (p) William Truitt's; (s) William Truitt and the mother. Baptized by Rev. John C. McKein of St. Paul's, Georgetown, Delaware, in absence of Mr. Cadle in Boston.

1859

CANNON David Antony (c); age 11 yrs.;

" Robert Annan (c); (b) Apr. 8, 1852;

" Mary Jane (c); (b) Jan. 17, 1857; (children of (m) Mahala Cannon (c), a servant of Mrs. Harriet Cannon; (p) Mr. Thomas L. Cannon's; (s) the mother and Mrs. Harriet Cannon. Baptized by S. R. Slack.

COLLINS Matthew Washington; (b) May 9, 1853; (f & m) Levin A. & Mary Jane; (p) Thos. W. Record's; (s) the parents.

HEARN John Houston; (b) Oct. 29, 1849.

" Mary Elizabeth (b) May 22, 1833; (f & m) Kendle B. & Elizabeth; (p) Kendle B. Hearn's; (s) the parents.

1854

HENDERSON Sarah Elizabeth; (b) Aug. 19, 1853; (f & m) William & Phillis; (p) T. W. Records; (s) the mother.

\_\_\_\_ (c) Miranda; (b) Mar. 29, 1854; (f & m) Charles Phillips and Leah; (p) Samuel Kinney's.

BAILEY Sarah Elizabeth Ann; (b) Dec. 4, 1853; (f & m) Jefse & Rachel; (p) T. W. Record's; (s) the parents.

WALLER Leah Hester; (b) Nov. 27, 1853; (f & m) Jonathan & Rachel; (p) Jonathan Waller's; (s) the parents.

HASTY Irene Emily; (b) Nov. 21, 1850;

" Harriet Elizabeth; (b) Jan. 13, 1853;

" Eliza Catherine; (b) Aug. 21, 1854; (f & m of all three) Elzey and Phyllis; (p) Jonathan Waller's; (s) the parents.

HASTY Frances Elizabeth; (b) Dec. 16, 1840; (p) Jonathan Waller's; Witness - Mrs. Rachel Waller.

HASTINGS Joshua Clayton; (b) Apr. 23, 1849;

" Isaac James; (b) July 27, 1851;

" Baynard Washington; (b) Apr. 5, 1854; (f & m of all three) Isaac & Margaret; (p) T. W. Record's; (s) the father.

1855

MOORE Ida St. Clair; (age 2 yrs.) (m) Mrs. Elizabeth Moore; baptized by the Rev. J. H. Hoskins, March 1, 1855.

OLIPHANT Jun France; (b) Feb. 27, 1855; (f & m) David Henry & Elizabeth Ann; (p) Christ Church; (s) the mother.

LECATS William Henry; (b) Dec. 29, 1854; (f & m) Nathaniel & Bidy; (p) Christ Church; (s) Mrs. E. A. Oliphant.

PUSEY Martella; (b) July 7, 1854; (f & m) George W. & Ann; (p) Christ Church; (s) the mother.

\_\_\_\_ (c) Lenah; (b) July 5, 1855; (m) Case, a servant of Mrs. Elzey; (p) Mrs. Elzey's.

\_\_\_\_ (c) Minos James; (b) Dec. 1, 1854; (m) Nancy Jane, a colored servant of Mrs. Elzey; (p) Mrs. Elzey's.

ADAMS Eglantine Alice; infant; (f) Isaac I. Adams; (s) the parents; baptized by the Rev. Mr. Hoskins.

HEARN (Miss) Sarah Ellen; (p) Mr. Martin Hearn's in Laurel; Witness - Mr. & Mrs. Martin Hearn and Family; baptized by S. R. Slack.

PUSEY John Stephen; (b) March 13, 1858; (f & m) Thos. S. and Winnie W.; (p) Thomas G. Pusey's; (s) the parents and Ephraim P. Pusey; by S. R. Slack, Rector.

PEPPER John Burton (c); (b) Nov. 14, 1854; (f & m) Burton Vincent and Hannah (c);  
" Menaen Jaines (c); (b) Oct. 14, 1857; (f & m) " " " (p) Mr. Henry R. Pepper's, Broad Creek Hundred; (s) the parents & Mrs. Julia Pepper, their mistress.

1862

COLLINS Mary Virginia; (b) Aug. 19, 1862; (f & m) Jonathan N. & Mary Ann; (p) Christ Church; (s) the parents; by the Rev. George Hall.

HALL Mary Virginia; (b) Jan. 5, 1862; (f & m) George and Mary Caroline; (s) the parents and Mrs. Caroline Frost; by the Rt. Rev. Alfred Lee.

LYNCH Rosa Catherine; (b) Mar. 28, 1860; (f & m) James H. and Mary Jane; (s) the parents; by the Rev. George Hall.

HEARN Louisa Martin; (adult); (p) Christ Church; by the Rev. George Hall.

HITCH Samuel Benjamin; (b) Mar. 12, 1824; (s) Jessie Long; baptized on a sickbed by the Rev. George Hall.

CONFIRMATIONS

Old Christ Church; May 21, 1854, by Rt. Rev. Alfred Lee, D.D., Bishop of Delaware.

RALPH, William J.	ELLIS, Charles William.	JONES (Mrs.) Sarah Eliz.
ONEALE, Rachel.	ELLEGOOD, Mary Jane.	KINNEY, Eleanor.
ELLIS, Martha J.	ELLIS, Priscilla.	(presented by R.F. Cadle).

May 25, 1856, at Christ Church, Mrs. Julia PEPPER, and at St. Philip's, Laurel, Joseph C. ELLIS.

Nov. 23, 1856, Christ Church, Broad Creek, David O'NEALL.

May 30, 1859, St. Philip's Chapel, Laurel, Margaret H. CANNON, Mrs. Burton CANNON.

May 26, 1862, Christ Church, Matilda C. MOORE, Mrs. Mary Ann COLLINS, Sarah Ellen HEARN.

May 16, 1864, Christ Church, Mrs. Harriet HEARN.

MARRIAGES

JONES-TRUITT. William F. Jones to Elizabeth Truitt, daughter of Philip Truitt (dcd); both of Sussex County, Oct. 3, 1853. (p) House of Mrs. Thiza Truitt, widow of Philip Truitt, Esq. (R.F.C.)

ELLIOTT-ELLINGSWORTH. Joseph W. Elliott to Martha Jane Ellingsworth, both of Sussex County, Feb. 8, 1854. (p) House of George Jermin. (R.F.C.)

HOSKINS-MOORE. The Ven. James W. Hoskins to Martha Jane Moore of Laurel. Mr. Hoskins from New Market, Dorchester County, Maryland. Aug. 2, 1854. (p) House of John Moore of Laurel. (R.F.C.)

MORGAN-ELLEGOOD. Jacob W. Morgan of Concord, Delaware to Ann Eliza Ellegood, daughter of Mrs. A. H. Ellegood. (p) Home of Mrs. Ellegood. (The Rev. Hoskins). Feb. 1, 1855.

CHASE-WETHERLY. William James Chase, a free negro, to Alsey Jane Wetherly, a free negro woman. (The Rev. Hoskins). Aug. 9, 1855.

PARSONS-TRUITT. George Parsons to Mrs. Thirza Truitt, widow of Philip Truitt. (The Rev. Hoskins). Sept. 13, 1855.

HORSEY-MOORE. Will'm S. Horsey to Miss M. Sonya Moore. (The Rev. Hoskins). Oct. 17, 1855.

HEARN-PUSEY. Michael W. Hearn to Ann E. Pusey, both of Sussex Co. (p) House of James Pusey near Laurel. (The Rev. Hoskins). Nov. 13, 1856.

WEATHERLY-KNOWLES. Marcellus Weatherly of Somerset County, Maryland, to Martha Jane Knowles of Sussex County, Delaware. (R.F.C.) Feb. 19, 1857, at house of Mr. Wilson Knowles.

McDANIEL-CANNON. Stephen McDaniel of Indiana to Lucy A. Cannon of Sussex County, Delaware, (R.F.C.) June 11, 1857. Witnesses: - Mrs. Eliz. Walter, Wingate Mathews, J. Cullen Windsor, Wm. T. Cooper and wife. (p) House of Mrs. Elizabeth Walter.

ELLEGOOD-CANNON. In Christ Church, Dr. Robert G. Ellegood to Elizabeth Cannon, both of the village of Concord. S. R. Slack, Rector. July 18, 1858.

MASSEY-HALL. James L. Massey to Maria E. Hall, both of Laurel. (p) House of Mrs. Hearn in Laurel, Delaware. S. R. Slack, Rector. Aug. 5, 1858.

HITCH-WOOTEN. Levin Hitch to Ellen M. Wooten, daughter of George M. Wooten, both of Laurel, Delaware. (p) House of George M. Wooten, Laurel, Delaware. S. R. Slack. Feb. 9, 1859.

SMITH-MORGAN. Doctor Philip W. Smith to Martha R. Morgan, both of Sussex County, Delaware. (p) Christ Church. Sept. 22, 1859.

PARKER-HEARN. Asburry W. Parker to Louisa Hearn. (p) The bride's home. Dec. 11, 1862, by The Rev. George Hall, in Laurel, Delaware.

THOMPSON-COOPER. Josiah W. Thompson to Julia Cooper, at home of Mr. Neal near Laurel. By The Rev. George Hall. Dec. 18, 1862.

RICHARDSON-WOOTEN. Ezekiel J. Richardson to Arnelia Ann Wooten, at house of George Wooten, near Laurel, Delaware. By The Rev. George Hall. Jan. 29, 1863.

CANNON-HEARN. Joshua S. Cannon to Harriet H. Hearn, at St. Philip's Chapel, Laurel, Delaware. Mar. 15, 1864, by The Rev. George Hall. Miss Ellen Hearn and other witnesses.



WEST-ELLIOTT. Paynter G. West to Lovey Elenor Elliott at the Rector's house in Laurel, Delaware. Dec. 8th, 1864, by The Rev. George Hall. All of St. John's, Little Hill. Mrs. Harriet Cannon and other witnesses.

LEGATES-HASTINGS. Whealbank Legates to Mary A. Hastings at St. Philip's Chapel, Laurel, Delaware. Dec. 8, 1864, by The Rev. George Hall. Miss Matilda Moore and other witnesses.

#### BURIALS

Name of deceased, age or date of death, relatives if mentioned, and place of interment, if given.

TRUITT, Philip - age 54 yrs. and 4 days.

DULANEY, Alfred Lee - Aug. 27, 1853, Christ Church, Broad Creek.

DULANEY, Julia White - Aug. 6, 1853, Christ Church, Broad Creek. (Sister to Alfred Lee Dulaney.)

COLBURN, Ann Maria - Age 2 yrs. and 5 mo. Daughter of William Colburn, interred near residence of William Truitt.

TRUITT, Ann Maria - Apr. 19, 1854, Daughter of William Truitt.

PARSONS, Mrs. Mary - Born Jan. 12, 1768; died Aug. 20, 1854; interred in Salisbury, Maryland.

TUNNELL, William - Nov. 24, 1854. Age 56 years. Interred in Georgetown, Delaware.

REDDING, Nehemiah - Dec. 6, 1854, age about 59 years. Interred in Methodist Episcopal Churchyard, Laurel.

MATTHEWS, (Miss) Nancy E. - Born Dec. 23, 1824; died Jan. 21, 1855; interred in Methodist Episcopal Churchyard, Laurel.

ELZEY, (Mrs.) Mary - Aug. 8, 1855, age 71 years. Interred near Mt. Moriah Meeting House.

SAUNDERS, Thomas Jesse - Sept. 22, 1855, age 22 years. Service in Presbyterian Church near Laurel.

PHILIPS, William J. H. - son of John Philips, aged. Service on Oct. 21, 1856.

TUNNELL, Edward - of Laurel, Delaware. Age 22 years. Interred in Georgetown, Delaware. Service, June 2, 1856.

ELLIS, John Fowler - Infant son of Joseph and Eliza Jane Ellis. Interred Methodist Protestant Church, Laurel. Sept. 18, 1857.

BELL, (Mrs.) Mary - Jan. 23, 1857, age about 70 years. Service at William Bell's. Interred at graveyard near residence of Mr. Boaz Bell.

GILES, Edwin - Infant son of Isaac and Sarah Giles. Feb. 11, 1857. Interred Presbyterian Churchyard near Laurel, Delaware.

ELLIS, (Mrs.) Amy - Mar. 5th, 1857, age about 76 years. Service at house of Stephen Ellis; burial at residence of Mr. George Ellis 2 1/2 miles south of Stephen's, in St. Mark's Parish, Little Creek Hundred.

COOPER, Jane Townsend - Born Sept. 22, 1856, died Aug. 4, 1857, daughter of Wm. T. and Mary Ann Cooper.

HEARN (Mrs.) - Feb., 1858. Daughter of Mr. James Pusey.

TRUITT, Cyrus Sharp - July 4, 1858, age 21 years. Son of William Truitt.

TRUITT, William Martin - Aug. 22, 1858. (late residence in Broad Creek Hundred).

PUSEY, James - Apr. 25, 1859. Age 57 years.

TRUITT, (Mrs.) Mahala - Apr. 28, 1859; age 52 years; wife of William Truitt.

ADDITIONAL DEATHS as noted from the preaching of "FUNERAL SERMONS" which were preached some time after the interment of the person, sometimes as much as nineteen months later. If date is indicated with (ser), it is the date of the Sermon, not the date of death.

O'NEALL, Josiah - Mar. 28, 1853, age 70 years 2 mo.

PHILIPS, Joshua - July 16, 1853, age 77 years 8 mo. Mount Moriah Meeting House.

PHILIPS, (Mrs.) Mary - Aug. 14, 1853, age 78 years 2 mo. and 16 days. Mount Moriah Meeting House.

KILMARTIN, Catherine - Aug. 15, 1853, age 17 years. Wife of Jeremiah Martin.

HEARN, (Mrs.) Mary - Jan. 27, 1853, age about 84 years. At House of William Lloyd.

HASTY, Isabella - Burner to death Feb. 1852, age about 4 years. Daughter of Elzey and Phillis H.

HASTY, Mary Ellen - About 2 yrs. Aug., 1853. Daughter of Elzey and Phillis H.

COLLINS, Hugh - Nov. 20, 1854, age about 44 yrs. At house of Benjamin Bailey.

PHILIP, Hosea B. - May 17, 1855, age about 43 years. At Mount Moriah Meeting House.

COX, (Mrs.) - (ser) May 14, 1862, At. Philip's graveyard.

COX, Mary Ellen - (ser) June 30, 1862, St. Philip's graveyard. Age about 44 yrs. 9 mo.

COLLINS \_\_\_\_, - (ser) July, 1862, Methodist Meeting House and graveyard, Laurel, Del.

HITCH, Samuel B. - age about 39 years. Family burying ground near Laurel. (ser) July 15, 1863.

FROST, Caroline - age 20 years, St. Lukes graveyard, Seaford, Delaware. (ser) July 21, 1863.

ITEMS OF INTEREST

The Society takes this opportunity to congratulate Dr. David Marine. He has recently been awarded the 1960 Kober Foundation Medal and Citation for his "commanding knowledge of and research in scientific medicine." Thus the Association of American Physicians pays tribute to Dr. Marine, not only for his studies of the thyroid gland that first established the relation between endemic goiter and iodine deficiency but also for his long and distinguished career as a leader in medical research, especially in the field of endocrinology.

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Efforts are being made through the State Archivist, the State Highway Department, and the Sussex Society of Archeology and History to preserve one of the stone markers on the north-south Mason and Dixon line that is in danger of being destroyed because of its proximity to a highway that is being widened.

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NEW MEMBERS

Commander Louis E. Cober	Georgetown, Delaware
Miss Elizabeth W. Houston	Georgetown, Delaware
Mr. Charles G. Irons	Bowers Beach, Delaware
Mr. and Mrs. W. Paul Pepper	Selbyville, Delaware
Mrs. John T. Purnell	Georgetown, Delaware
Mr. Clark B. Spicer	Laurel, Delaware

OFFICERS

President: Henry Hutchinson	Bethel, Delaware
Vice-President: Warren Callaway	Bridgeville, Delaware
Secretary and Treasurer: Robert Bell	Rehoboth Beach, Delaware
Custodian of Records: Miss Catherine Maull	Lewes, Delaware
Chairman of Publications: Edgar H. Riley	Rehoboth Beach, Delaware