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CHRIST CHURCH, BROAD CREEK HUNDRED.
1771-1772.

"OLD LIGHTWOOD"

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.

PRICE \$1.50

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OLD CHRIST CHURCH COMMITTEE OF
St. Philip's Parish, Laurel, Delaware - 1963

Mr. Daniel Short, Dr. James E. Marvil, Mrs. J. W. Campbell, all of Laurel, and Henry H. Hutchinson of Bethel.

Collected Notes on
CHRIST CHURCH, BROAD CREEK
and HER NEIGHBORS.

by

Henry H. Hutchinson, 1963.

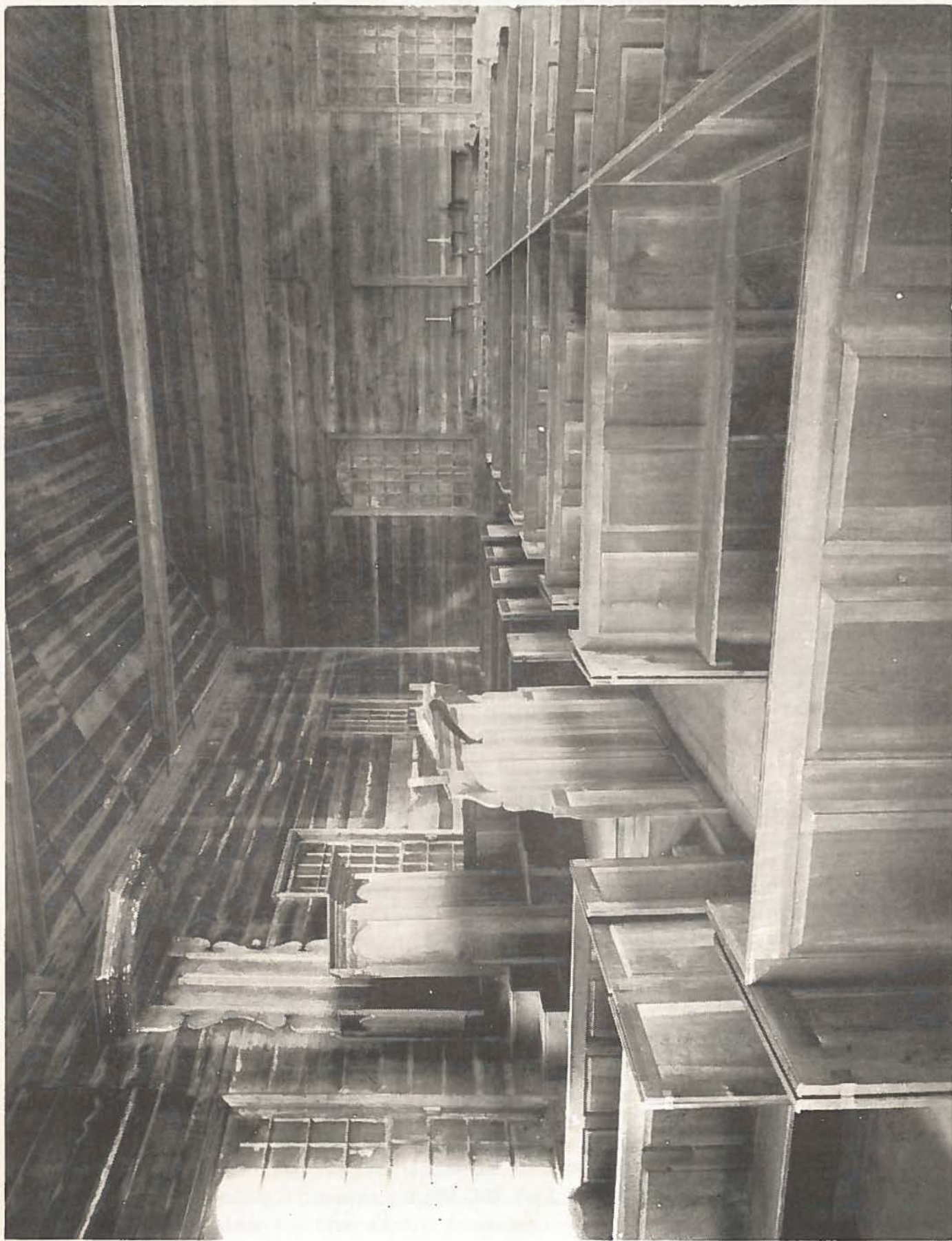
INTRODUCTION

Old Christ Church, sometimes known as Broad Creek Church, is located about two miles east of Laurel, Sussex County, Delaware, and is in Broad Creek Hundred. It is on the south bank of Chipman's Pond, which is on the north fork of Broad Creek, sometimes called Gray's Branch. Since it is what might be called the "Mother Church" of a number of other Episcopal churches in southwestern Sussex, we have made this attempt to collect as many facts, traditions (and possibly a few myths), pertaining thereto as we could find in books, pamphlets, newspapers, church and court records, and stories or traditions handed down by "old timers" in the neighborhood. These we have condensed as much as possible while still giving as many facts and records as will give a clear picture of our findings.

Public services are held there on Whitsunday every year, and offerings at that time are used for the maintenance of the building and the property. Visits at other times by parties interested in antiquities can be arranged through the vestrymen or rector of St. Philip's Church, Laurel, Delaware.

This is necessarily only a small fraction of the whole history of the church, for most of the records containing its activities have been lost. Even back in 1873 the Reverend Benjamin J. Douglas refers to this regrettable fact. (18) Most of the records since that time were destroyed in August 1933 when the lower part of Laurel was flooded, including an office where the records were stored. Sometimes references are made to things that do not specifically relate to the church, but do give an idea of the conditions affecting the church and its members. Also given are many notes on contemporary churches or their members which help to complete the general picture. The notes in the Historical Section are given in approximately chronological order. And if I sometimes lapse into the first person "we" or "us" or "our", I am referring to those under the jurisdiction of Christ Church, Broad Creek, or its rector.

In literature, records, and local usage the old structure has been called and referred to by many names, such as, a Chapel of Ease, Broad Creek Church, Christ Church Broad Creek, Christ Church Laurel, Christ Church Chipman's Pond, and before 1848, the Church at Laurel, and Broad Creek Congregation. The first recorded use that I have found of its official name, Christ Church, appears in the Diocesan Journal for 1791 where the Reverend William Skelly was recorded as representing Christ Church in Sussex County. Since we have other evidence that the Reverend William Skelly was rector of Christ Church Broad Creek at



INTERIOR OF OLD CHRIST CHURCH

that time, we know it refers to this church and not to Christ Church Milford, also in Sussex County.

Original documents or records are not copied in full herein, in order to conserve space and prevent repetition. Only pertinent quotations are made; references to sources are made in parentheses. See numbered list of references at the end of this paper.

WHO BUILT OLD CHRIST CHURCH?

This paper is in no wise intended to reflect on the integrity of previous historians or authors. However, since they do not agree on who built the church, and since they evidently did not see or have access to certain records in the Worcester County, Maryland and the Sussex County, Delaware courts, I believe it is time to make public some records which indicate that a Robert Houston who lived in Broad Creek Hundred(3) and whose will is dated January 23, 1788 and recorded in Sussex County Court(9c) (Will Book D4, p 168) on February 25, 1788, was the builder of Old Christ Church, or Broad Creek Church, originally the third Chapel of Ease in Stepney Parish, Maryland.

The question will naturally arise why a deed for Old Christ Church should be recorded in Worcester County, Maryland. (See below) It must be borne in mind that in 1772 when Old Christ Church and the land on which it was erected were deeded to Stepney Parish by Robert Houston, the inhabitants of that area around Broad Creek and Little Creek Hundreds often did not know exactly where they were situated according to political land boundaries. This area of what is now southwestern Delaware had been in dispute between the Lords Baltimore (for Maryland) and the heads of the Penn family for almost a hundred years. A few dates might be listed here to bear in mind:-

- 1742 Worcester County formed out of Somerset County, Maryland.
- 1751 Transpeninsula line between Maryland and Pennsylvania was surveyed(11) by John Watson and William Parsons for Pennsylvania, and John Emory and Thomas Jones for Maryland.(20)
- 1760 Transpeninsula Line agreed upon by Lord Baltimore and the Penns.(11)
- 1764 Survey by Mason & Dixon of line now the western boundary of Delaware.(11)
- 1775 It was not until April 8, 1775 that the then Governor and Commander-in-Chief of the three lower Counties of the Province of Pennsylvania, as Delaware was then called, published his proclamation regarding the new boundary lines which was followed on September 2, 1775 by an act of the Legislature confirming the new lines, and the rights, liberties and privileges of the people.(26)
- 1791 Sussex County Courts removed from Lewes to Georgetown.(3)

In order to show the uncertainty in people's minds regarding the jurisdiction over the lands in Broad Creek and Little Creek Hundreds, I will give a few examples of official or personal actions about the time our old church was built:-

(A) 1768. In this year the Maryland Assembly authorized the sale of the lands of the Broad Creek Indian Reservation which was in Broad Creek and Little Creek Hundreds, and they referred to these lands as being in Somerset County, Maryland.(7 & 12). Note that this authorization was made after the Transpeninsula line had been agreed upon between the two Colonies, and also after the north-south part of the Mason & Dixon line had been surveyed. This Indian Reservation was where the town of Laurel, Sussex County, Delaware now stands, well within the Pennsylvania (now Delaware) lines.

(B) 1770. This year the inhabitants of Broad Creek and Little Creek Hundreds at the headwaters of Broad Creek petitioned the Maryland Assembly to provide money (or tobacco) to cover expense in erecting a House of Worship.(2).

(C) 1772. Robert Houston who lived in Broad Creek Hundred(3) called himself "of Worcester County" in the sale to Stepney Parish, September 1772.(10).

(D) 1775. John Houston of Concord, Broad Creek Hundred, referred to himself in his will as "John Houston, of the new county on Delaware." Apparently, although he owned extensive property, he was not sure of the name of the county in which he lived.(3) & (9c, book C3, p 91).

(E) 1775. The Committee of Public Safety in Sussex County was not established until June 20, 1775. They explained the delay in getting organized by "the long winded boundary dispute with Maryland," and "not from the influence of any Tories amongst us, or any disregard to the common cause." (27 p 8).

The historical plaque in the church says it was built by Robert Holston. This plaque was prepared by Henry Hanby Hays(16), registrar of the Diocese of Delaware in 1921, Torrence(2) and Rightmeyer(5) also say the church was built by Robert Holston, although Torrence also quoted from records of Stepney Parish saying that Robert Houstin was paid 510 pounds "pr contra by building a Chapel at Broad Creek, on September 25, 1772." Rightmeyer(5) makes a note that the descendants of Robert Houston claim he built it. Dorsey(4) says it was built by Robert Holton. And Zebley(6) states that it was built by Robert Houston. These conflicting statements led this author, after considerable research, to the conclusion that Robert Houston was the builder, for the following reasons:

Torrence(2) and Rightmeyer(5) base their statements on the records of Stepney Parish, and Torrence quotes those records as showing the Parish to have paid money to both Robert Holston and to Robert Houstin. The Worcester County, Maryland Court Record, in Deed Book No. 1, p.156(10) records the transfer from Robert Houston to "the vestrymen Thomas Holbrook, William Horsey, George Day Scott, John Freney and Henry Gale, and the Wardens, John Wales and John Spam Conway, all of Stepney Parish in Somerset and Worcester Counties, for the sum of 510 pounds" on September 25, 1772 of "one and one half acres, part of a parcel of land called CHANCE in Worcester County.....beginning at a marked red oak standing near the east end of the aforesaid Robert Houston's mill dam, thence North 57 deg. east, 16 poles, thence south 33 deg. east 12 poles, thence south 30 deg. west 16 poles, and from thence with a right line to the first boulder. Containing 1-½ acres whereon

a Chapel of Ease is erected." Note that this is the same date and amount that the entry in the Stepney Parish records for the settlement of the contract with Robert Houstin for "building a Chapel at Broad Creek." The witnesses to this deed were William Ellegood and Joseph Dashiell.

Taking the metes and bounds of the land in the sale from Robert Houston to the vestry and wardens of Stepney Parish in 1772(10) and plotting them, using the same starting point as the 1891 and 1959 surveys (as mentioned later under the section called "History"), this 1772 tract would include the Old Christ Church building and the last line would almost coincide in direction, location, and distance, with the first line of the 1891 and 1959 surveys. Furthermore the starting point of the 1772 tract(10) is given as "a marked red-oak near the east end of the said Robert Houston's mill dam." The starting point of the 1891 and 1959 surveys is near the east end of Chipman's Pond Mill Dam. (See accompanying map.) The 1772 tract is smaller than the more recent surveys, but, as will be seen, other lands were acquired by the church after this original deed.

Note that in the deed from Robert Houston to Stepney Parish(10) the land is said to be a part of a tract of land called CHANCE.

Robert Houston's will is preserved in the State Archives at Dover, and is dated January 23, 1788(8). It is long and complicated and was finally settled in September 3, 1795 by the Orphan's Court, Sussex County (9a, Libre F.p,433), and in that settlement the "Seventh Allotment" was to his son Littleton Houston, who was allotted 171 acres from "part of a tract called Figg's Adventure, part of a tract called Ramble in Deed, part of a tract called Round Pond Enlarged, and the whole of a tract called CHANCE. This Orphan's Court order also allotted to the Episcopal Church the quantity of two acres of land being part of a tract of land called "Rambleindeed",...."for as much as Robert Houston dcd. hath heretofore given bond to the wardens of the said Court (Church) for the conveyance of same....beginning at the small red-oak standing on the southwest side of said Church and is the most southerly boundary of said Rambleindeed." The metes and bounds of these two acres do not fit into the 1772 tract(10), so this must have been additional land to the original 1772 Worcester County deed(10).

Zebley(6) also states that Robert Houston purchased over one acre of land from John Mitchell for one pound ten shillings, on behalf of the trustees of Christ Church (Broad Creek Church). The Trustees were Jonathan Cartell, Henry Edgar, William Vaughan, Leonard Houston, and George Bacon. Deed acknowledged on May 9, 1793.(9b,Book 15, p.157).

The tract of land called CHANCE in the deed from Robert Houston to Stepney Parish(10) and the tract called CHANCE in the settlement by the Orphan's Court in Sussex County(9a) identify the two as one and the same. And the tract of land called "Ramble in Deed" and "Rambleindeed" also identifies the proximity of the tract of land called CHANCE with the church.

On November 4, 1812 Littleton Houston sold to John Chipman (9b,Book 31,p.74) the above 171 acres which he had inherited from his father Robert. Thus Robert Houston's mill dam became Chipman's Mill Pond or Dam, by which it is known today. Some of this property stayed

in the Chipman family up to the present generation. As mentioned before, Old Christ Church is on the south easterly bank of this Chipman's Pond.

I believe that the above chain of land transactions as recorded in our Court records is conclusive evidence that the land on which old Christ Church stands is the same land as that "on which a Chapel of Ease is erected" that was deeded to Stepney Parish in 1772(10), and that the builder was Robert Houston, although recorded (6)&(29) in Stepney Parish records as Robert Houstin.

The claim that Robert Holston built this Chapel of Ease is weakened by the fact that available records of residents and/or taxpayers for that general time period contain no mention of any Robert (or other) Holston being present or living in Broad Creek or Little Creek Hundred. It is hardly probable that a builder from outside would have been imported to build the structure. Neither Scharf's History(3), De Valinger's Reconstructed Census of 1790(1), nor Torrence's "Old Somerset on the Eastern Shore"(2), lists any Holstons as taxpayers or residents of Broad Creek and Little Creek Hundreds or that general area for that time period. Torrence(2) does list a Robert Holston as from the south side of the Pocomoke River in 1671, about 100 years before the time in question. That is the nearest to a Robert Holston's being in this general area that I have found any record of. On the other hand, both Scharf(3) and De Valinger(1) give Robert Houston as living in Broad Creek Hundred about the time in question, (1770-1790). Q.E.D.

I had written an explanation of how and why it was easy to misinterpret proper names when written in old script, so as to let the authors who gave the name of Holston or Holton as the builder of Old Christ Church Broad Creek, have a good excuse for their mistake. Then I found that the old Stepney Parish records had been microfilmed and that the films were available at the Hall of Records, Annapolis, Maryland. Inspection of those microfilms showed the record for payment for the Chapel at Broad Creek to be written as plain as any script could be, - to Robert Houstin. I will let my investigations as above stand on their own merits, as proof of the original builder.

When the microfilms of this Stepney Parish record were taken, the edges of the manuscript were much worn and page numbers gone (if there had been any). The edges were so frazzled that often the dates of entries were partially or completely gone; therefore I could not get a positive check with Torrence's(2) dates. However, the date on the manuscript for the settlement with Robert Houstin now appears thus (the dots representing the torn away edge of the page)- "...772

...pt.25th."

This apparently checks with Torrence's dates.

It is interesting to note that the entry in the Stepney Record directly preceding the payment for the Chapel at Broad Creek, is an entry of payment to a Mr. John Hobbs "by building a Chappell at Spring Hill." This is dated (dots representing torn edges)- "...1772

...nuy 16th".

Apparently Old Spring Hill Church ante-dated Old Christ by a few months at least, so far as payment goes.

HISTORICAL NOTES

When old Christ Church was built the western part of Sussex County was an area of disputed sovereignty and was generally considered to be in Maryland, and in Worcester and Somerset Counties. The Episcopal or Established Church in Maryland had Stepney Parish embracing both these counties with the Parish Church at St. Bartholomew's, now generally called "Old Green Hill Church," which was located several miles down the Wicomico River from where Salisbury, Maryland now stands. Since it was difficult for inhabitants of that very large parish to attend church if they had to travel fifteen or twenty miles, several "Chapels of Ease" were established to make it easier for the inhabitants of the more distant and inland areas to attend services. Such a situation is believed to be the origin of the term "Chapel of Ease."

Torrence(2) says that in 1770 "The Inhabitants of Stepney Parish residing at or near the head of Broad Creek, being very remote from any place of public Worship, "petitioned the General Assembly that an Act might be passed levying eighty thousand pounds of tobacco on the inhabitants of Stepney Parish, for the purpose of enabling the vestry to purchase land on the north side of Broad Creek, at or near Broad Creek Bridge, to erect thereon a Chapel of Ease. He also says that "the third Chapel of Ease" was the chapel erected near the head of Broad Creek, a tributary of the Nanticoke River.(2)

Several authors have written that there is a tradition of a previous structure before the existing structure was built. The wording of the above petition and other records to be noted herein seem to refute that tradition.

The Act authorizing the tax for the above purpose is recorded in "Archives of Maryland," Vol.LXIII, page 317/8.(30). The Act also allows the Sheriffs to collect, in addition to the above stated amount of tobacco, an additional five percent from each taxpayer to cover the cost of collecting and the Sheriff's fees, and also that the taxpayer could pay his tax in money instead of tobacco. This Act was dated October 23, 1770.

To show "the remoteness" of the inhabitants of Broad Creek and Little Creek Hundreds from any established "House of Worship," we give below those Anglican Churches known to have been established in Sussex County before 1770(24), with the approximate distance (air line) from the site where Old Christ Church, Broad Creek, is located. The actual distance by road or trail would have been much greater.

St. Mary's, founded 1704, closed about 1803. Location not definite but believed to have been on Chapel Branch west of Seaford near where the Stein Highway, Rt. #20, crosses the stream called Chapel Branch.

Distance about ten miles plus crossing the Nanticoke River.

Christ Church, Milford. Founded 1704. Distance about twenty seven miles.

Prince George's Church, Dagsboro. Founded 1706. Distance about 17 miles.

St. Matthew's Church, Cedar Creek. Founded 1707, closed about 1858. Located about 4 miles south east of Milford near Draper's Pond. Distance about twenty five miles.

St. Peter's Church, Lewes. Founded 1708. Distance about twenty six miles.

St. George's Church, Indian River Hundred. Founded 1719. Distance about eighteen miles.

St. John the Baptist in The Forest. Founded 1728, closed about 1800.
Located about 2-½ miles southwest of Milton. Distance about 22 miles.
Also St. Bartholomew's (Old Green Hill Church) in Stepney Parish,
Maryland, the "Mother Church" of Old Christ Church, Broad Creek.
Founded 1692. Distance about 18 miles.

Construction of Old Christ Church was probably started in 1771 when the tax funds from the Maryland Assembly Act (30) became available, and was probably finished by September 25, 1772 when Stepney Parish paid for it(10). We have no record of the date of the first service held therein, nor when it was dedicated.

Rightmeyer(5) quotes from the Stepney Parish Register the fact that in 1773 a William Alagood was paid one pound two shillings six pence for serving as sexton at Broad Creek, and in 1774 he was paid one pound ten shillings. This Alagood is probably the same as the William Ellegood who witnessed the deed from Robert Houston to the Vestrymen of Stepney Parish, previously mentioned.(10)

The Reverend John Scott of Stepney Parish is recorded as having charge of Christ Church, Broad Creek, from 1772 to 1775 when the boundaries between southwestern Delaware (Sussex County) and Maryland were officially declared by the Delaware Assembly(26).

Little or nothing is known of what went on at Old Christ Church from 1775 to 1780. During that revolutionary time Sussex County was generally considered to be mostly Tory or Loyalist; strong Episcopalians were frequently loyal to the Crown, or at least, opposed to armed resistance to the Crown, while Presbyterians were more likely to be patriots and in favor of armed resistance, (with many notable exceptions on both sides; for instance - Governor Mitchel, Episcopalian and patriot). There were several Tory insurrections or riots in Sussex County that caused the Continental Congress to send a battalion of troops to Sussex County to prevent rebellion against the Congress. Much trading with the enemy was carried on by these Tories, particularly on the Nanticoke River, and the Duck, Mispillion, Cedar, and Broad Creeks(27). The Rector of St. Peter's Church in Lewes, the Reverend Mr. Tingley reported to the Society for the Propagation of the Gospel that his parishioners had been faithful to the mother country, except a few families who "tho churchmen by profession are Presbyterians by trade."(27)

With the recent new State lines and the violent political feelings of the times, it is not surprising that no rector was found to occupy the pulpit at Old Christ Church, but there were evidently laymen who kept the church going. A Mr. William Skelly apparently had charge from 1780 to 1786 before he was formally ordained by the first Bishop of the newly organized American Episcopal Church (5)&(6).

Old Christ Church, Broad Creek, apparently still considered itself in Stepney Parish, Maryland in 1786; for Rightmeyer(5) refers to the Historical Magazine of the Episcopal Church, Vol.XIII,(1944) pp 51 & 68, from which he quotes: "William Skelly, recommended by the Reverend J. Bowie and the vestry of Broad Creek in Maryland, was ordained Deacon July 2, 1786, and Priest July 3, 1786, by Bishop Samuel Seabury of Connecticut."

The Reverend William Skelly (or Skilly) also served St. Peter's

Church in Lewes, for their vestry records published by Turner (19) show the payment of 21 pounds, 17 shillings, 3 pence, back pay for his services in the year 1792. He represented Christ Church in 1791 in a convention at Dover, with Jonathan Waller, and in 1792 with Levine Richards from St. Mary's Chapel, and he reported for Christ Church Broad Creek: adults, 476; baptisms, 121; marriages, 62; funerals, 5; and communicants, 109. For St. Mary's Chapel he reported: baptisms, 53; funerals, 2; and communicants, 19. (25)

The Reverend William Skelly owned 212 acres of land called "Figgs Chance Enlarged" near what is now the town of Bethel, Delaware, in 1807. His daughter Lavinia married William Bell, son of Captain Nathaniel Bell of Bermuda, who settled on the east bank of the Nanticoke River below Woodland (Cannon's) Ferry. Descendants of William and Lavinia Bell are still living in Sussex County.

In 1793 John Mitchel of Sussex County, Delaware, and Cyrus Mitchel of Maryland, acting for the deceased John Mitchel, sold to a certain "Robert Houston, one of the Trustees of Broad Creek Congregation, for the sum of 1 pound 10 shillings, lawful money of the Delaware State, he being the highest and best bidder, to Robert Houston, Jonathan Carthell, Henry Edgar, William Vaughan (pew 39), Leonard Houston, and George Bacon, trustees of Broad Creek Congregation," land containing 1 acre 90 poles, and all the buildings and improvements thereon. (9b, p 156/7). This piece of land is located by the deed as near a certain tract of land "in Broad Creek Hundred, Sussex County, Delaware, on the north side of Broad Creek between John Creighton's land and a small branch to the eastward of said Creighton's land, it being the second branch on the north side which makes out of Broad Creek above the Wading place." Dated May 9, 1793. (9b)

It is interesting to note that about three weeks later, May 27, 1793 "the estate of John Mitchell donated an acre of land on the north side of Broad Creek where a church was built," to the board of Trustees of the Presbyterian Church at Broad Creek Wading Place. (Zebley - 6). Zebley also says that a previous Presbyterian Meeting House at "Broad Creek Bridge" near Laurel had been maliciously burned during the Revolution in 1778.

In 1794 the Reverend William Skelly and Isaac Cooper (pew 33) represented Christ Church at the annual convention (25). Skelly took an active part in the Delaware church affairs and was our representative in the General Convention in New York, he and Isaac Cooper were appointed the Delaware representatives for the next General Convention. He was also on the Standing Committee. His services terminated about 1794, for we had no representative that year at the annual convention. He served Christ Church about fourteen years, a term of office exceeded only by the late Reverend R. Y Barber who served most diligently for about seventeen years (1931-1948).

At the annual convention in 1794 the delegates passed the following resolution: "The practice of playing at cards, or dice tables, the practice of frequenting ball-rooms, or any assembly convened for vicious or unseemly diversions, is prohibited as degrading to the clerical profession" (25). This looks as if the Episcopalians were being influenced by their Methodist or Presbyterian brethren!

Between 1794 and 1802 Old Christ had no representative at the Delaware annual conventions, unless in 1798 a Mr. John Williams of Sussex County represented us, but the record does not show whether he was from Christ Church Broad Creek or Christ Church Milford (25).

The Honorable Isaac Cooper represented Christ Church Broad Creek at the convention in Lewes in 1802, and in 1803 Christ Church had no representative at Georgetown; but Mr. _____ Hooper represented St. Mary's, North West Fork Hundred. At this convention it was resolved to "request the Convention of Maryland to join with Delaware for the purpose of necessary Episcopal Visitation.... and when convenient to join in electing a Bishop for the Eastern Shore of Maryland and the State of Delaware"(25). This seems to be one of the early attempts to form a real diocese for the Episcopal people of lower Delaware.

In 1804 Christ Church was represented by William B. Cooper at a convention in Georgetown. At this convention three outsiders the Reverend Mr. Davis, the Reverend Mr. Wilmer, and the Reverend Mr. Stone, were invited to take seats in the convention but not to vote. One wonders if these gentlemen came from Maryland to discuss the union of the churches of the Eastern Shore of Maryland with those of Delaware as proposed in the 1803 convention, but the record does not show that the subject was discussed. Christ Church contributed \$4.00 toward the convention expenses, the same as other Parishes. (25).

William B. Cooper again represented Christ Church at the convention at Milford in 1805 and 1806, when it again contributed \$4.00 toward expenses, and it is noted that the Reverend H. Bell conducted Divine Services at the convention in 1806 (25). Zebbley(6) says that the Reverend Hamilton Bell was Rector of St. Paul's Church in Georgetown when it was dedicated on St. Paul's Day, 1806. The Legislature in 1805 had provided that a lottery could be held to raise \$1500.00 for the completing St. Paul's Church and graveyard.

The Reverend H. Bell, "Old Parson Bell," was our only representative in the Convention in Lewes in 1807 so he must have been called to Christ Church about that time. In 1808 he and George Jarman represented us at Dover and we paid our \$4.00 share, and he again conducted Divine Services. At Milford in 1809 Old Parson Bell with General Nathaniel Mitchell (pew 38) and William B. Cooper represented our Christ Church, and Bell again conducted Divine Services.(25). It is worth noting that of these two lay delegates that Nathaniel Mitchell had been Governor of Delaware (1805-1808), and William B. Cooper was to be a Governor (1841-1845) (28). Governor Mitchell is buried near Old Parson Bell behind Old Christ Church, and his home is still standing on Delaware Avenue, Laurel. Governor Cooper lived in a house at what is now the corner of 4th and King Streets, Laurel.

We had no Rector between 1794 and 1807 when Old Parson Bell took charge. In 1903 Spaulding(18) quoted the Reverend Mr. Douglas as referring to Old Parson Bell back in 1873. Scharf(3) also quotes Bishop Lee as referring to Old Parson Bell before 1888. The fact that his reputation and title of being old had carried down seventy to eighty years must have some foundation. We have confirmation of his considerable age through records of St. Peter's Church, Lewes, as published by Turner(19) where we find it stated: "Hamilton Bell was ordained Deacon on Sunday,

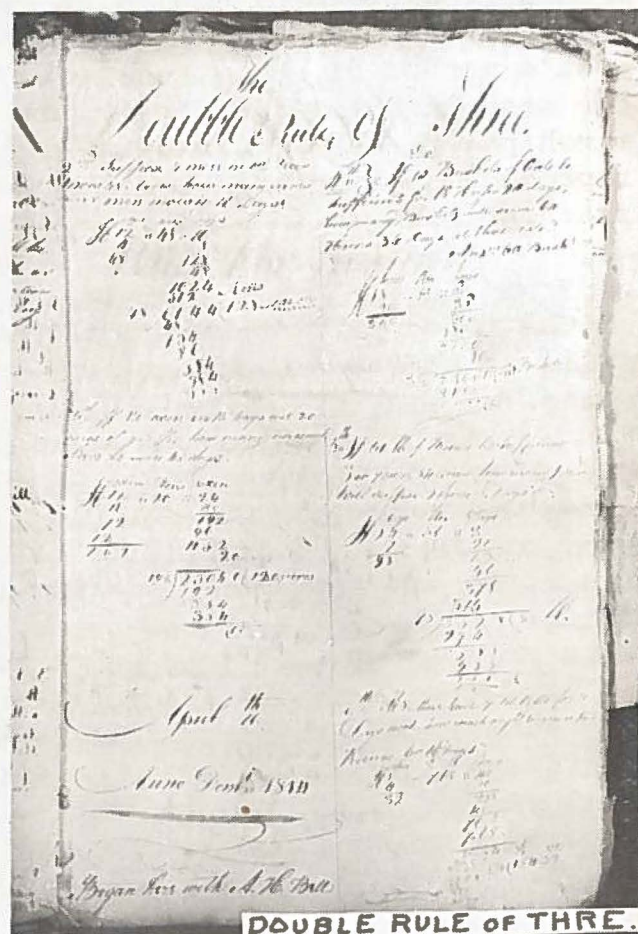
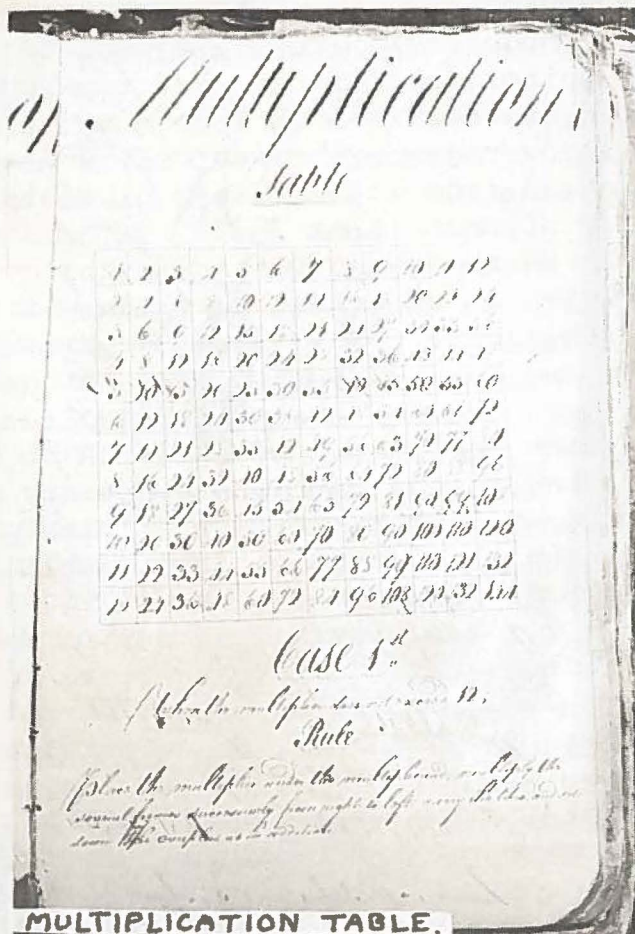
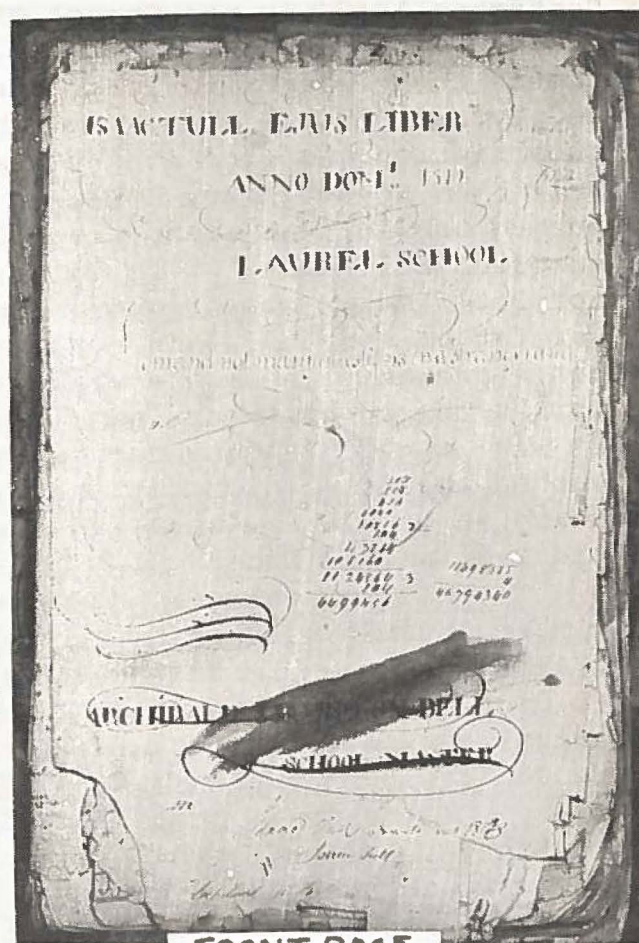
September 1747, in the Chapel of Fulham Palace. He was born in Dumfries, Scotland." In the same records, St. Peter's vestry agreed to receive him as their pastor to officiate in their church every other Sunday and to pay him \$150.00 a year, which they proposed to raise by pew tax and subscription. We find in the same source that "the Reverend Hamilton Bell died November 26, 1811, at his house in Dagsboro Hundred, and was buried the 28th at Broad Creek Church." And further, "the Reverend Hamilton Bell left two children, Elizabeth Hamilton Bell and Mary Eleanor Bell. Mary Eleanor was under fourteen years of age at the time of her father's death. John Polk, merchant of Little Creek Hundred, became her guardian." The stone slab over the Reverend Hamilton's grave at Old Christ Church gives the same date for his death as above, but says that he was "age 29 ." Considering the facts recorded and quoted above the age on the stone slab must be in error. The John Polk who became the guardian of Old Parson Bell's daughter Mary Eleanor was buried near Old Parson Bell behind Old Christ Church.

Old Parson Bell organized St. John's Church, Little Hill during his rectorship at Christ Church(16) & (3). At the time of his death in 1811 he was one of the three Episcopal clergymen in Delaware (24). In 1810 he must have been feeling his age, for he was not present at the annual convention held in Milford. With his well-known dedication he would have been present if he had been able to get there.

There is a local tradition that Old Parson Bell taught school in Laurel, Delaware. We have not been able to confirm this as a fact. However, in 1812 to 1814, there was a School Master named Archibald Hamilton Bell. These dates are associated with his name in an old hand made arithmetic book labeled "Laurel School." We think he may have been a son of Old Parson Bell, for the thoroughness of the text depicts the Scot's method of education, and the coincidence of name and time support the assumption. Incidentally this old arithmetic book is a work of penmanship art, as well as being a full coverage of its subject, and we reproduce on a reduced scale a few pages from it because of its historical interest in showing the pedagogy of those times.

After Old Parson Bell's death there was no rector in charge of Broad Creek Church from 1811 to 1818. This period was a low point in the Episcopal Church all through the State. The Diocese Report(24) tells us that in 1812 there was only one Episcopal Clergyman in the State.

Hays(16) gives the Reverend John Foreman as rector of Christ Church Broad Creek in 1818 and 1819, and in the Journals(25) he is recorded as Rector of St. Paul's Georgetown, and other churches in Sussex; but he made no report to the convention on Christ Church Broad Creek. He was also part-time Rector of St. Peter's Lewes, and St. George's Indian River Hundred; according to Turner(19) "The Reverend John Foreman was received by the Parishes of St. Peter's and St. George's in August or September last, at which Churches he was to preach once in three weeks, at one in the forenoon, and the other in the afternoon, for the annual compensation of two hundred dollars or one hundred from each church, as it was understood, and perhaps one third of fifty dollars, may be expected from the above mentioned churches." He was present at St. Peter's Vestry meeting April 12, 1819.(19)



From 1820 to 1822, the church had the Reverend William Murray Stone, Rector of Stepney Parish, in charge. Subsequently he became Bishop of Maryland. (Spaulding, 18).

Hays (16) lists the Reverend Daniel Higbee as having charge of Christ Church from 1822 to 1833 and the Journals (25) show that he was Minister at St. Paul's Georgetown, St. George's Chapel Indian River, St Peter's Lewes, Prince George's Dagsboro, and Christ Church Laurel; he also conducted services at St. John's Little Hill, and he reported "25 or 30 communicants at Christ Church." In 1823 he is recorded as representing the same parishes and reported "15 or 20" communicants at Christ Church and "about 10" at St. John's Little Hill. He was appointed delegate to the General Convention and elected vice president of "The Auxiliary Missionary Society of the Protestant Episcopal Church." We found no Diocese Journal records for the years 1824 through 1827, but from 1828 through 1832 we found the Reverend Mr. Higbee recorded (25) as representing all the same churches except Christ Church and St. John's Little Hill, and he made no report on these last two. The Journal (25) records him in 1833 as representing Christ Church Dover. We were not entirely neglected during those last few years, for we find that on June 4, 1828 the Right Reverend Henry W. Onderdonk, Assistant Bishop to Bishop W. White of the Protestant Episcopal Church of Pennsylvania, preached at Christ Church Broad Creek in the morning, and in the afternoon in Laurel Town, and he also preached at St. John's Little Hill, where he said most of the people came from Laurel Town. (25)

In 1831 The Rt. Reverend H. W. Onderdonk, was called "The Assistant Bishop of Delaware" when on May 2 he preached in Laurel Town in the evening, and on May 3 he preached at "the Church" (Christ Church) and on May 4 at St John's Little Hill. He also reported that he had asked the Bishop of Maryland to advise him on his duties at Christ Church Broad Creek, but that he had no reply. (25) This last item looks as if there were still some question as to the jurisdiction over Christ Church Broad Creek.

Turner (19) quotes from St Peter's Parish records as follows: "At a meeting of Delegates from five churches, Georgetown, Laurel, Dagsboro, St. Peter's and St. George's it was agreed to receive the Reverend Daniel Higbee as their Pastor"..... December 10, 1821"..... "Daniel Higbee gave a receipt for \$20.00 toward his services as rector of St. Peter's Church. St. Peter's was to pay \$180.00 per year, and the other churches \$120.00." Spaulding (18) says that the Reverend Daniel Higbee lived in Georgetown, and that he was the father of Dr. Higbee, the rector of Trinity Church, New York.

The Reverend Joseph Glover was rector of Christ Church Broad Creek in the years 1834-1835 (16) and, according to Spaulding (18) he was a missionary of the "Society for the Advancement of Christianity in Pennsylvania. He was a clergyman of the Church of England, duly transferred, and labored in Laurel and Seaford. He died of bilious fever and was buried in a Seaford Church Yard." Bishop Onderdonk reported and lamented his death at the annual convention at New Castle in 1835 and referred to him as "Deacon." (25)

Zebbley (6) states that the first Episcopal service in Seaford was held in 1834 by the Reverend Joseph Glover in a union meeting

house, and the same year he held services in Laurel in a meeting house conducted on the union plan. In June 1836 we were represented at the annual convention in Lewes by the Reverend Corry Chambers, Missionary of the "Society of the Protestant Episcopal Church in the Diocese of Delaware." At that convention, Bishop Onderdonk reported that he had preached twice in Seaford on May 30, and on the same trip preached to a very small congregation in Laurel. Both churches, he said, were badly in need of repair and the congregations needed attention. He also went to St. John's Little Hill, but "due to the storm no one came to the service." (25)

The Reverend Corry Chambers continued an active and effective work at Christ Church Broad Creek and at St. John's Little Hill. He was an ardent worker for the Missionary Society and he preached in Philadelphia, New York, Brooklyn, and several places in New Jersey, and other parishes in this state to raise money to carry on his work. He reported regularly on the state of his work at the annual conventions. In 1836 he reported two churches - St. Mary's Chapel and Johnstown - "gone to ruin." He had organized St. Luke's Seaford in 1835, and a Sunday School in Laurel with seven teachers and twenty-five scholars. (25) Zebley (6) says that a dispute started over the name of the Sunday School and it was closed in 1837. Chambers was recorded in 1837 as rector of Christ Church Milford, St. Luke's Seaford, Christ Church Laurel, and St. John's Little Hill. (25) Services were held on alternate Sundays at Christ Church Broad Creek in the forenoon, and in the afternoon at Seaford. (25) Lay delegates in 1837 were Samuel G. Callahan and John Ellegood from Christ Church Broad Creek, and in 1838 from Seaford, Edward Ross and Major Allen. (25) The Reverend Corry Chambers reported that he had sold and distributed more than five hundred Prayer Books. He was transferred to Maryland in 1838 by Bishop Onderdonk. In 1840 he was recorded as being back in Delaware as rector of St. James, Stanton, and about 1845 as Principal of the Wilmington Literary Institute. (25)

Samuel G. Callahan represented Christ Church Broad Creek in the annual convention held in May 1839 at Seaford, where Bishop Onderdonk reported that the lower half of Delaware was entirely without clergy. The Bishop visited Old Christ Church on May 28 and baptized three children, performed a burial service, and preached in the evening. At the convention this year the Missionary Society made a special appeal for money to pay the back salary of the Reverend Corry Chambers. Broad Creek Church paid its four dollars convention fee. (25)

Spaulding (18) says that Samuel Callahan was a student under the Reverend Corry Chambers and held services at Old Christ Church, then was ordained, and later went west. He must have been ordained as a Deacon about 1839, for in May 1840 he is recorded as the Reverend Samuel G. Callahan, minister at St. Luke's Seaford, at the annual convention held in Milford. A lay delegate from Christ Church Broad Creek that year was Joshua A. Ellegood. At this convention Bishop Onderdonk ordered a trial of Archibald T. K. McCallum, and as a result McCallum was degraded from the ministry. The Bishop reported that he had preached at Broad Creek May 7 and confirmed two persons. The Missionary Society reported that it had paid the Reverend Corry Chambers \$98.89 on his

back pay, and had also paid \$50.25 for a horse. Christ Church paid its four dollar assessment this year.(25)

In 1841 the annual convention was held in Georgetown, and the Reverend Samuel G. Callahan, Deacon, represented Christ Church Broad Creek and St. Luke's Seaford, with lay delegates Josiah O. Neal and Joshua A. Ellegood from Christ Church. Old Christ Church paid its five dollar assessment this year. Bishop Onderdonk submitted as a candidate for Holy Orders, Mr. John Long. At this convention the Reverend Alfred Lee, rector of Calvary Church, Rockdale, Pennsylvania was elected Bishop of the Diocese of Delaware. Bishop Onderdonk now relinquished the arduous task he had so faithfully maintained of holding the Church in Delaware together. The Missionary Society reported that it had paid the Reverend Corry Chambers \$84.88 back pay.(25) In May 1842 Bishop Lee reported that the Reverend Samuel G. Callahan had been transferred to Maryland.

Hays(16) lists the Reverend Kensey J. Stewart as having charge of Christ Church Broad Creek in 1841 and 1842; but the Journal(25) does not mention him thus. Old Christ Church had no clerical representative at the conventions in May 1842 and 1843 and the Bishop reported that there was no minister at Laurel or Seaford in 1842, at which convention Mr. John Long was admitted to Holy Orders and Christ Church failed to pay its assessment of five dollars. Bishop Lee reported that he had visited Laurel and Old Christ Church twice during the past year. At the convention in 1843 Christ Church Broad Creek was not represented, but St. John's Little Hill sent George W. Hearn as lay delegate, and Bishop Lee reported one confirmation at Christ Church and two at St. John's Little Hill.(25)

Although we find no record of the Reverend Kensey Stewart being at Christ Church Broad Creek in the Diocesan Journal,(25) he probably did serve as a "supply," for the Reverend C. N. Spaulding(18) makes special mention of him (without dates) as having served Old Christ Church. In 1845 the Reverend Kensey Stewart was rector at Grace Church, Brandywine.(25)

On May 28th, 1843 Mr. John Long was ordained Deacon in Seaford; St. Luke's Seaford was consecrated, and the Reverend John Long was called to St. Luke's with the understanding he would also serve Christ Church Broad Creek and St. John's Little Hill. On November 3, 1843 St. John's Little Hill was consecrated by Bishop Lee, who also confirmed eighteen persons and gave communion to twenty eight, some of whom came from Christ Church.(25)

In 1844 the Diocesan Convention met at Lewes; Christ Church Broad Creek had no representative present, but St. John's Little Hill sent lay delegates George W. Hearn and William B. Cannon. The bishop reported that during the past year he had visited St. John's Little Hill six times and confirmed forty seven persons, and visited Christ Church Broad Creek three times and confirmed six persons. At this convention a motion was passed: "Resolved that Christ Church Laurel, St. Luke's Seaford, and St. John's Little Hill, be released from all monies due prior to the convention of 1843." A report signed by John Long was recorded giving the following figures:(25)

St. John's Little Hill Christ Church Seaford

Baptised adults.....	2		
Baptised children.....	12	1 (colored)....	6
Communicants added.....	18	0	4
Communicants present.....	17		
Confirmed.....	47	6	8
Marriages.....	1	1	
Funerals.....	7	4.....	1
Catechumens.....	42	30.....	20
Public Sermons Sunday.....	22	26.....	29
Public Sermons other days.....	24	4.....	21

The Reverend John Long must have been a real missionary, especially in the St. John's Little Hill area, judging from the confirmation figures and the Bishop's visits. Long represented Christ Church, St. John's, and St. Luke's at the convention in Wilmington in 1845. Christ Church sent no lay delegate to that convention, but St. Luke's sent James Stewart and Edward Taylor, M.D. The Bishop reported that the revised Prayer Book had been approved, and that St. Paul's Church, Georgetown, had been consecrated on November 19, 1844. We also note from that convention that George D. Cummins, a licensed preacher in the Methodist Church, had been admitted to Holy Orders in our Church, and a Mr. Watson at "the seminary" was dismissed for professing certain tenets and practices of the Church of Rome. (25)

At the convention in 1846 held in Milford, Christ Church Broad Creek had no clerical representative, but St. Luke's was represented by lay delegates Charles Wright and James Stuart. The Bishop reported that the Reverend John Long had been transferred to Pennsylvania. (25)

The Reverend Jacob B. Smith was ordained to the priesthood at the convention in Georgetown in 1847, where he represented St. Luke's, Christ Church Broad Creek, and St. John's Little Hill, here he was called the rector of St. Luke's. Our lay delegates there were William W. Dulaney and Robert G. Ellegood from Broad Creek; George W. Hearn and G. W. C. Hearn* from St. John's; and James Stuart* and Robert Frame from St. Luke's. (Note: those marked here and in the following pages with and asterisk* were appointed but not marked present). The bishop reported that on one of his visitations to Sussex County, because of a very bad storm, there were no congregations at several of the churches, but notwithstanding the storm on November 1, 1847 he found a very large congregation at St. John's Little Hill where he preached and served communion assisted by Deacon J. B. Smith. In the next spring he confirmed six there. He also visited Christ Church May 16, 1847 and he said: "it was pleasant to behold this spacious and venerable edifice, which has been so long deserted, filled with a large and attentive congregation"..... and he was "grateful to find measures in progress for the erection of a chapel to Christ Church in the Town of Laurel. A subscription having been commenced with good success, and a lot procured." He reported that he had consecrated a Chapel of the Comforter at Long Neck, Sussex County, as a chapel of St. George's, Indian River. (25)

According to Zebley (6) the site for the chapel in Laurel was purchased from Jonathan A. Hearn on April 8, 1847. The chapel was built

in 1848 and faced on Sixth Street with a graveyard toward Central Avenue.

The Reverend J. B. Smith represented Christ Church, St. John's, and St. Luke's in the convention at New Castle in 1848 with the following appointed lay delegates: Christ Church - Samuel D. Vaughan* and Robert G. Ellegood*, St. John's - George W. Hearn* and William T. Elliott*, St. Luke's - James Stuart* and Thomas W. Jacobs. Smith reported that the Chapel in Laurel was progressing and he hoped it would be finished for the Bishop's visit in the fall. He also said that St. Luke's was in a very depressed condition due to its heavy debt. In 1849 the Bishop reported that the Reverend Jacob B. Smith had been transferred to Pennsylvania September 22, 1848 and that the Reverend James W. Hoskins replaced him November 28, 1848.(25)

The Reverend James W. Hoskins represented our three churches at the convention in Milford in 1849 with the appointed lay delegates: Christ Church - William W. Dulaney* and Robert G. Ellegood; St. John's Joshua Cannon* and George W. Hearn; St. Luke's - Charles Wright and James Stewart.(25)

Lay delegates to the convention in Lewes in 1850, with the Reverend Mr. Hoskins were: Christ Church - Samuel Kinney* and Robert G. Ellegood; St. John's - Joshua Cannon and John Pusey*; St. Luke's - Charles Wright* and James Stuart.

St. Philip's Chapel Laurel, was dedicated on May 1, 1850 as a Chapel to Christ Church Broad Creek and it was reported to be "nearly complete."(25)

At the convention in 1851 the Reverend Mr. Hoskins' only lay delegates were Charles Wright and George Green from St. Luke's. Here it was recorded that Hoskins was holding meetings and preaching at Phillip's Meeting House between Laurel and Millsboro at the head of Indian River. The debt at St. Luke's was reduced to a trifle, and St. Philip's in Laurel was well attended.(25)

There exists (in private hands) a considerable amount of correspondence pertaining to the Reverend James Woodberry Hoskins, the rector when St. Philip's was consecrated. He was born in Edenton, North Carolina in 1817, lived in Mississippi and other places, went to the University of North Carolina in 1838-39. Taught in a private school in Laurel, Delaware before being ordained in St. John's Little Hill by Bishop Lee. After leaving St. Philip's he became rector in East New Market, Maryland and taught school there. While in East New Market he married Martha Jane Moore the daughter of John and Priscilla Moore, all of Laurel, Delaware. Left New Market to become rector for All Saint's Church in Charlotte Hall, Maryland. Left there to be rector of Christ Church, Dover, Delaware where he stayed about a year, and then apparently went back to East New Market, Maryland. His mother was Elizabeth Blunt, a daughter of William Blunt, a "signer" of the original Constitution of the United States of American in 1787.

At the convention in 1853 the Bishop reported that the Reverend James W. Hoskins had been released to North Carolina on January 1, 1853. Hoskins had represented us alone at the 1852 convention.

The Reverend Richard F. Cadle represented our three churches at the convention in 1853. He came to us from Vermont on April 17, 1853. Our lay delegates from Christ Church were Samuel Kinney and Dr. W. H. White. At this convention the Bishop reported that all of the Sussex

County Churches were in arrears, and that the Missionary Society had to pay the Reverend Mr. Hoskins one hundred twenty five dollars. It was also reported that St. Matthew's Cedar Creek was only in nominal existence. (25)

Western Sussex churches sent no lay delegates to the convention in 1854 with the Reverend Mr. Cadle; but in 1855 he had Joshua Cannon and William E. Cannon from St. John's; Charles Wright and George Green from St. Luke's. In 1856 his lay delegates were Robert Ellegood and William T. Ellegood from Christ Church; and Charles Wright and Hugh Martin, M.D. from St. Luke's. (25)

At the convention in Wilmington on June 3, 1857 the Reverend Mr. Cadle appealed for St. Mark's Little Creek to be admitted, and her lay delegates Jonathan Bailey and Samuel Kinney were seated. St. Luke's lay delegates were Charles Wright and William W. Dulaney. Bishop Lee reported that the Reverend W. White was the new minister at St. John's Little Hill, and on May 22nd he (the Bishop) preached to the proposed congregation of St. Mark's Little Creek. He also reported that nearly all the Sussex County churches were getting help from the Missionary Society, only Georgetown and Lewes excepted. He referred to the Reverend Mr. Cadle as "Missionary to the Western District of Sussex County." The Bishop also reported that St. John's Little Hill had been practically extinct after 1841 until the Reverend John Long revived it, and he said that Christ Church Broad Creek was in good condition but the congregation had dwindled to a handful. (25)

The Reverend W. White, who took over St. John's Little Hill, was also rector of Grace Church Baltimore Mills, St. Mark's Millsboro, St. George's Indian River, and the Chapel of the Comforter at Long Neck. (25)

The Reverend Mr. Cadle reported that on January 13, 1857 St. Mark's Little Creek had been organized in a private house six miles south of Laurel. He also reported that he had been holding Sunday Services at Lewisville (now called Bethel), within the limits of congregation of Christ Church Broad Creek. (25)

The Reverend Richard F. Cadle died November 9, 1857 and was buried in the Seaford Church Yard, He was succeeded by the Reverend Samuel R. Slack, who represented our group of churches at the convention at Smyrna in 1858 with lay delegates A. Mauch, M.D. and ColonelGreen from Christ Church, and Charles Wright and Hugh Martin, M.D. from St. Luke's. The Reverend Mr. Slack had formerly been at St. Thomas' Newark; he reported Christ Church in excellent physical condition. St. Mark's Little Creek was consecrated on May 28, 1858, and St. Matthew's Church at Cedar Creek was sold in May 1858, (25)

In June 1859 the Reverend Mr. Slack had a full slate of lay delegates appointed for the Diocese Convention as follows: Christ Church Broad Creek - George Green and David O. Neil; St. Mark's Little Creek - William J. Ralph and Samuel Kinney; St. Luke's - William W. Dulaney and Charles Wright; St. John's Little Hill - Joshua S. Cannon and William E. Cannon. (It would appear that St. John's Little Hill was back again in the "Western District of Sussex County"). The Bishop reported that Sussex County was still receiving help from the Missionary Society. (25)

The Reverend Samuel R. Slack resigned and was transferred to Maryland, May 12, 1859 and was replaced by the Reverend John L. Gay, who was transferred here from North Carolina on December 12, 1859. The Reverend Mr. Slack must have represented our Diocese at the General Convention in October 1859 (?) since the Standing Committee recommended that the treasurer pay his expenses thereto.(25)

The Reverend John L. Gay represented us in the Diocese Convention in 1860 with lay delegates George W. Green and David O'Neil from Christ Church, and J. W. Morgan and Charles Wright from St. Luke's. Our community must have been rather poor at that time for the contributions for all missions from southwestern Sussex were only: from Christ Church and St. Philip's - \$0.00, from St. Luke's - \$4.40, from St. Mark's Little Creek Hundred, \$2.42, and from St. John's Little Hill, \$1.39. The Reverend Mr. Gay reported that services were held on alternate Sundays at Christ Church and St. Philip's, and every two weeks at St. John's and St. Mark's, with some week-day services also at each.(25)

In 1861 things were in a political upheaval, and we sent no representatives from our group of churches to the Diocese Convention in June. Special services were held at 6:00 A.M. at that convention to pray for Divine guidance in those unsettled times, and "to restrain the unseemly passions of men." Bishop Lee reported that the Diocese had lost eight clergymen in the past year. The Reverend John L. Gay was among them. The Bishop reported holding two services at Christ Church Broad Creek on September 30, 1860, confirming four persons, and that there were a large number present from all congregations in the vicinity.(25)

The loss of eight ministers in the twelve months previous to the 1861 Delaware Diocese Convention makes us wonder if all those losses were due to the differences in political feeling, and a definite sympathy for the South. The Diocesan Journal is silent on the reason for these losses. However, this seems to be the reason for the resignation of the rector of Christ Church, St. Philip's, and St. Luke's. According to Dr. Harold Bell Hancock in "Delaware History" of the Historical Society of Delaware, Vol. VII, No. 4, pages 344-5, "Bishop Alfred Lee of the Episcopal Church was a leader in the Union cause, but clergymen and congregations of his denomination did not support him unanimously. After Lincoln's inauguration, an Episcopal minister in Seaford refused to read a prayer for the President unless directed by his vestrymen and Bishop Lee. When his compliance was ordered by Lee, he resigned in May and departed for Canada from a Wilmington depot, where a fellow cleric heard his praise of the South and boast of possible victories."(31) This was undoubtedly our rector, the Reverend John L. Gay who is reported in the Diocesan Journal as having resigned from his parish on May 20, 1861.

The W.P.A. book "The Ocean Highway"(20) has a different version of that incident in writing about Seaford; it says, "the Civil War caused a sharp division between Union Sympathizers and the ruling class, the slaveholders. The people were more numerous, however, and it was dangerous to express adherence to the south. When a minister one Sunday refused to offer prayers for the United States he was evicted

from his pulpit by force." Whichever story is true, it appears that we lost our rector as a "war casualty" though not on the firing line.

Some Episcopalians or persons connected with Old Christ Church were sometimes very partisan during the Civil War. One that "made the headlines" on account of his sympathies was Edward L. Martin, a vestryman of the church at Laurel, although he lived in Seaford. He was a leader of the southern sympathizers in this area.(33) His trial is mentioned in Dr. Hancock's book "Delaware in the Civil War." (31) Edward Martin and William Dulaney, also an Episcopalian and sometimes lay delegate from St. Luke's, were arrested in 1864 and tried for aiding Hiram Ross Messick to join the Confederate Army in 1862. Dulaney was freed, but Martin was fined one thousand dollars plus cost of prosecution and required to free his slaves.(31)

Isaac Giles, a slave holder who was outspoken in his southern sympathies, gave aid to the prisoners in Ft. Delaware, was a prominent Episcopal layman and was buried in Laurel (St. Philip's) Churchyard. (32 & 33) His son Thomas B. Giles, also a prominent and well to do Episcopalian, was arrested in the fall of 1861 for stealing a runaway observation balloon which had blown across the bay from the Virginia battle lines and landed in Sussex County. Giles was a prisoner in Boston Harbor for several months.(33) The story of that balloon is fully told by W. Emerson Wilson in the Wilmington Morning News of October 14, 1961. The balloon landed on a farm recently belonging to Mr. R. Kinnikin about three miles southwest of Bethel, Delaware. It was reported to the authorities and carried into Laurel. Some southern sympathizers stole it and secreted it in a protected spot. A United States Marshal was sent from Wilmington to take possession of the balloon, and at Seaford he was joined by a company of the 2nd. Delaware Regiment that had been sent to arrest Captain Edward L. Martin and to disarm his company of men, who were reported ready to join the Confederate Army. They proceeded to Laurel, surrounded the town, stopped the trains and blocked all roads. Local Union men told the Marshal that the balloon was stored at a certain nearby farm. The Marshal took a wagon and some soldiers to take possession, but hid the horse and wagon in a wood before they approached the farm. At the farm no person or balloon was found, and when they returned to the wood their wagon and horses had been stolen. To date, no more news of the balloon except that Mrs. J. Wheeler Campbell of Laurel remembers having in her possession a scrap of paper which had been carried by her great-uncle Joseph Bacon in his pocket book. The note had no date and read something like this - "John Bacon, join us tonight at... to move the balloon as the Yankies know where it is, little Billy Cooper andwill help. (signed) Lambert Walson." John Bacon and little Billy Cooper were from Episcopalian families, so probably were connected with Christ Church or St. Philip's.

Ex-Governor William H. Ross of Laurel and Seaford, also an Episcopalian, had two sons in the Confederate Army, one of whom died in that service. Governor Ross went to Europe during the war to escape arrest on account of his political sympathies. When he lived in Laurel his home was in the house known as "the old Lewis House" on Delaware Avenue.

Dr. Hugh Martin, several times lay delegate from St. Luke's, was

also arrested on suspicion of transporting drugs to the Confederates, but was shortly released.(33)

The grandfather of W. Wright Robinson, William F. Robinson, an Episcopalian in Seaford, was arrested for seditious remarks and taken to Georgetown, but was shortly released on account of the large family he had to support.

"Delaware History," Vol. VIII, No. 1, pp. 85/86 says: "Seaford was a center for illicit trade with the South....A large quantity of drugs consigned to a physician in Vienna, Maryland was confiscated in January at Seaford, and drugs worth \$5,000.00 addressed to persons in Seaford and Bridgeville were confiscated in Philadelphia in MarchIn spite of Rodney's protest a schooner with medical supplies worth \$5,000.00 which had been seized in the Nanticoke River, was released."(31)

W. Emerson Wilson, well known historical writer, in a personal communication, says: "From the general tenor of the newspaper stories at the time Seaford was probably the most pro-Confederate town in Delaware."(33)

Not all Episcopalians were southern sympathizers, however, for we find at least two members of St. Philip's Chapel in an old register of 1862 whose address is given as the United States Army. They were Edward and Clarence Mauck, sons of Dr. Aaron Mauck.(32) There are many others so reported by their descendants or relatives.

Christ Church Broad Creek parish included all of southwestern Sussex County until after the Civil War, and it suffered more from violent political differences than most other parishes situated further north or south. As we have seen, this parish during the Revolutionary War was split between Patriots and Tories. Then the questions that caused the Civil War again split communities, churches, neighbors and even families. The Episcopal Church was not the only denomination affected. Other Christian Churches in Sussex County had the same problems of dissension in their members and ministers. Examples of this are too numerous to mention in this paper, but the few incidents mentioned above are typical. It may be of interest to note here that the Episcopal Church in the Southern States did not officially separate itself from the Northern Episcopal Church, though most of the other Protestant denominations did officially separate themselves. However, most Episcopal Churches in the South generally substituted a prayer for the President of the Confederate States, in place of the prayer in their Prayer Books for the President of the United States, until "The War" was over.

The Reverend George Hall came to us on December 4, 1861 from Pennsylvania; he represented us at the annual Diocesan Convention in June 1862 at Lewes. His lay delegates were Burton P. Cannon from Christ Church and William R. Ellis from St. Mark's Little Creek Hundred. He reported that St. Luke's was out of debt, and that services were being held at Christ Church Broad Creek only in summer. Attendance at St. Mark's was good, and the annual collection from St. John's Little Hill had been \$0.87.(25)

In 1863 Hall represented us with lay delegates J. Turpin Wright from St. Luke's, and William Robert Ellis from St. Mark's Little Creek

Hundred. In 1864 he had with him Burton P. Cannon and Joshua Cannon* from Christ Church; and from St. Luke's - James Stuart and George Winthrop. In 1865 he had the same lay delegates from Christ Church but from St. Luke's he had James Stuart and Dr. Frank R. Travers*. At this convention the Bishop announced that he had admitted as a candidate for Holy Orders William R. Ellis (from St. Mark's Little Creek Hundred (25)

In June 1867 Hall represented us at convention in Smyrna with James Stuart and N. R. Jacobs* from St. Luke's, and Henry C. Hearne and James S. Bacon from Christ Church Broad Creek and St. Philip's Laurel. The Bishop reported the ordination as Deacon of William Robert Ellis, who had taken charge of St. John's Little Hill, St. Mark's Millsboro, and Grace Church Baltimore Mills in July 1866, the Reverend Mr. Rambo having resigned St. Mark's and Grace Church in September 1866. The Bishop also reported that he had accepted as candidate for Holy Orders, William Henry Reid, a licentiate of the Presbyterian Church, admitted November 21, 1866. At this convention much was reported about the actions of the General Convention regarding the drift toward Romanism. Clergy were urged and directed to stick to the authorized Prayer Book. There seemed to be a belief that there was an organized infiltration of Romanism into our clergy. (25)

The first Diocesan Convention held in St. Philip's Chapel of Old Christ Church came in 1868 with the Reverend George Hall as host. Lay delegates from Christ Church and St. Philip's were Edward Fowler, M.D., and J. Penrose Collins; from St. Luke's - George Kay and Edward L. Martin. The Reverend William R. Ellis had with him lay delegates Jonathan W. Ellis and James S. Ellis from St. Mark's Little Creek; and from St. John's Little Hill - William Cannon and John Ward. In the Bishop's address he admonished all priests and deacons against offering prayers to the Virgin Mary as done in the Roman Catholic Church. (25)

Hall represented St. Philip's Chapel of Christ Church and St. Luke's in the convention in 1869 with lay delegates Edward L. Martin* and George T. Kay* from Seaford, and Joseph S. Jones and James H. Tyre from Christ Church and St. Philip's. The Reverend William R. Ellis had as lay delegates Jonathan Ellis* from St. Mark's Little Creek, and Captain William Cannon and Silas Ward from St. John's Greenville. (Note the change of name from St. John's Little Hill.) The Bishop reported that Oliver William Landreth, an approved minister of the M. E. church, had been admitted as a candidate for Holy Orders, October 8, 1868. And he said that western Sussex under the Reverend Mr. Hall "shows Improvement." (25)

The Reverend George Hall was born in Crowlands, England. His early education was in a private college in England. After coming to America he attended Princeton University and Georgetown College. He was ordained by Bishop Lee and had a charge in Oxford, Pennsylvania. He had decided southern sympathies, and it is related that his Bishop advised him to go further south; so he accepted the call to Old Christ Church, St. Philip's, and St. Luke's. He married a Miss Hickman from Lewes, Delaware. He was the grandfather of the late Dr. Hall Riggin of Rehoboth Beach, and of Dr. Howard Riggin of Seaford. (This information from Mrs. Hall Riggin in 1963).

The Reverend John C. Tennent appears as our representative in the Diocesan Convention in June 1870. His lay delegates were Joshua Cannon and James H. Tyre from Christ Church and St. Philip's Chapel; Edward L. Martin and George T. Kay from St. Luke's; and none from St. Mark's Little Creek. St. John's Greenville (under the Reverend Mr. Ellis) send William Cannon and Cyrus Ward.

At the annual convention in 1871, Tennent had the following lay delegates: Edward Fowler, M.D. and Joshua Cannon from Christ Church and St. Philip's; Hugh Martin, M.D. and Edward L. Martin from St. Luke's; and Samuel Kinney and Jonathan W. Ellis* from St. Mark's Little Creek Hundred. St. John's Greenville sent W. E. Cannon and Cyrus Ward*. The Reverend John C. Tennent reported that St. Luke's Seaford and St. Philip's Laurel were looking forward to dividing the parish and to having two rectors. St. Luke's was looking for a rectory: Mrs. Governor Ross had donated a lot for parsonage use, and about \$600.00 had been subscribed. A handsome communion set had been given to St. Luke's by Miss Laura Wright, and a handsome buffalo robe given to the rector by Mrs. Governor Ross. (25)

The Reverend Mr. Tennent also reported that St. Philip's had purchased a lot for a parsonage, the ladies of the church having raised the money; they also raised \$58.00 for him to purchase a horse. He said that services were held several times at Old Christ Church, and that he had not been able to give proper time to St. Mark's Little Creek Hundred but that "the members of that congregation don't have far to go to get to Spring Hill Church" (Maryland). (25)

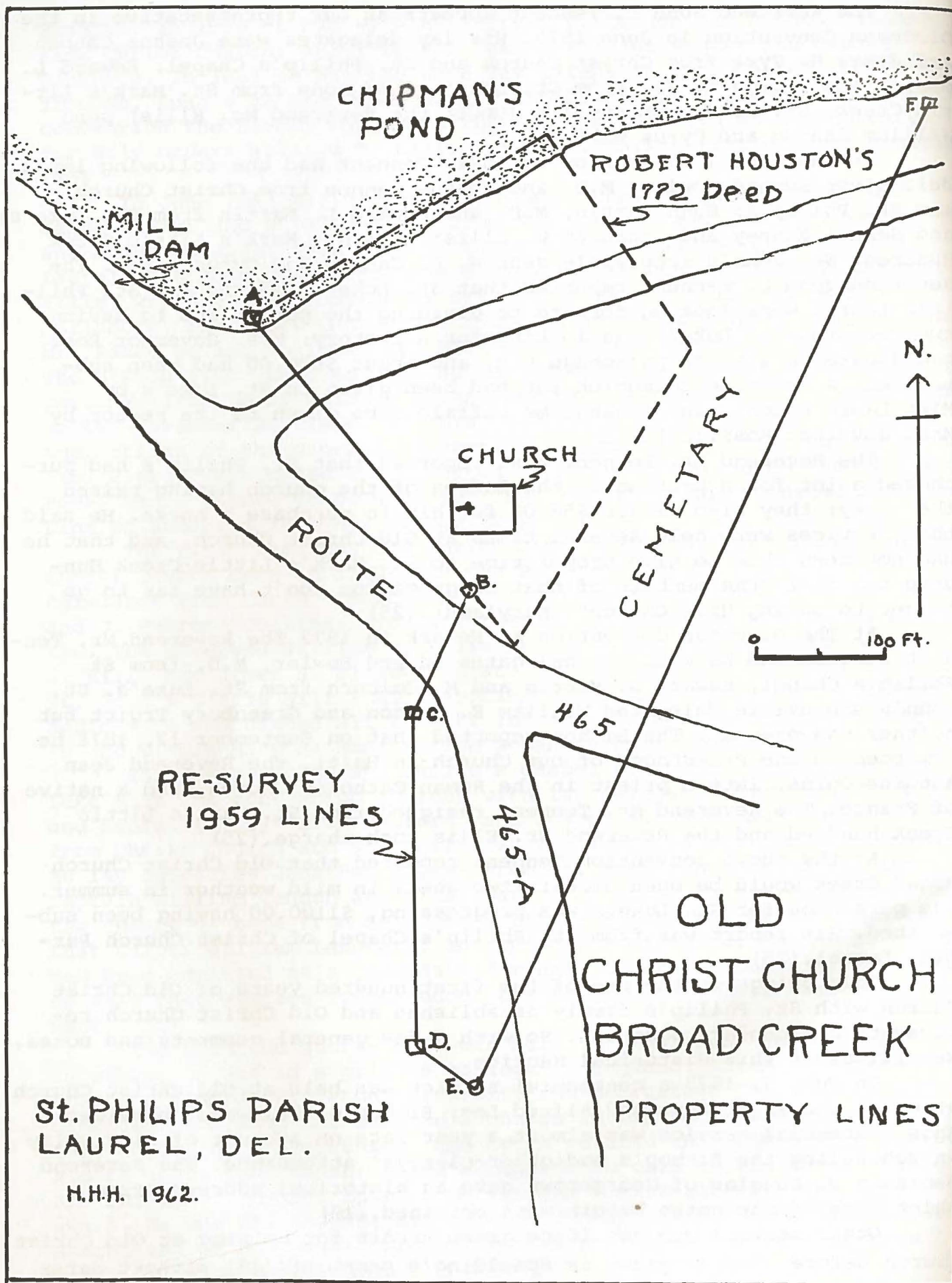
At The Diocesan Convention at Newark in 1872 The Reverend Mr. Tennent represented us with lay delegates Edward Fowler, M.D. from St. Philip's Chapel, Edward S. Martin and M. Colburn from St. Luke's. St. John's Greenville delegated William E. Cannon and Greenbury Truitt but neither was present. The Bishop reported that on September 12, 1871 he admitted to the Priesthood of our Church in Haiti, the Reverend Jean Antoine Quine, late a priest in the Roman Catholic Church, and a native of France. The Reverend Mr. Tennent resigned from St. Mark's Little Creek Hundred and the Reverend Mr. Ellis took charge. (25)

At the above convention Tennent reported that Old Christ Church Broad Creek would be open once in two weeks in mild weather in summer. The parsonage for St. Luke's was progressing, \$1100.00 having been subscribed. His report was from St. Philip's Chapel of Christ Church Parish, Laurel, (25)

This brings to the end of the first hundred years of Old Christ Church with St. Philip's firmly established and Old Christ Church retired to a secondary position. So with a few general comments and notes, we will close this Historical Section.

On July 3, 1873 a centennial service was held at Old Christ Church at which the Right Reverend Alfred Lee, Bishop of Delaware, presided. This centennial service was almost a year late on account of difficulty in scheduling the Bishop's and other clergys' attendance. The Reverend Benjamin J. Douglas of Georgetown gave an historical address, from which some of the notes herein were obtained. (18)

Other rectors who should be given credit for helping at Old Christ Church before 1903 as given in Spaulding's pamphlet (18) without dates



are the Reverend Simon Wilson, James Wiltbank, and Kensey J. Stewart.

The wardens and vestry as given by Spaulding(18), apparently during 1886-1887, were Senior Warden I. J. W. Adams, Junior Warden Edward Fowler, M.D.; Vestrymen - M. H. Tilghman, A. W. Parker, George W. Horsey, R. G. Ellegood, M.D., Benjamin J. Moore, and Isaac J. Wootten.

Old Christ Church Broad Creek, can be considered, directly or indirectly, the "Mother Church" for the following congregations in Sussex County:

1808 - St. John's Little Hill (Greenville), This building was de-consecrated August 1955 and the building sold to the Pentecostal Assemblies in 1959. Furniture was moved to St. John's Chapel, Camp Arrowhead.

1834 - St. Luke's, Seaford.

1850 - St. Philip's, Laurel.

1857 - St. Mark's, Little Creek Hundred.

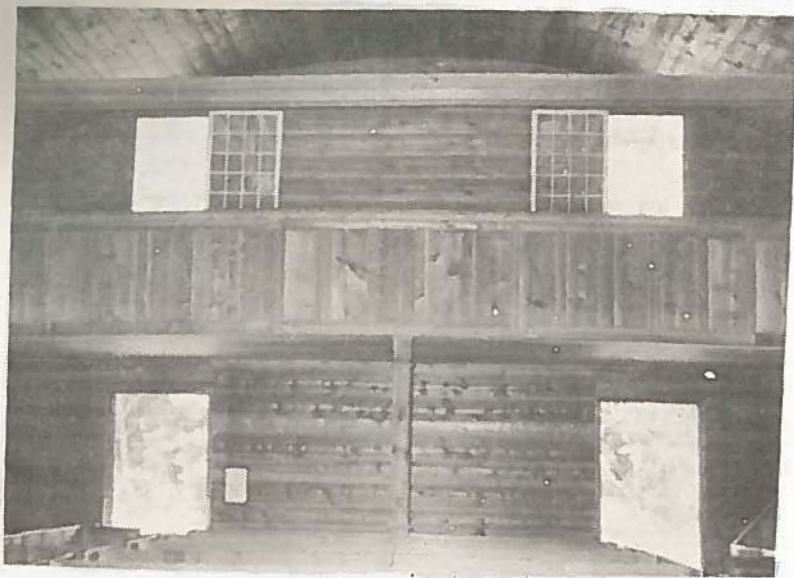
1880 - St. Andrew's, Ellis Grove. Building moved to St. Mark's Little Creek in 1955 and now used as their Parish House.

1900 - All Saints, Delmar, Delaware.

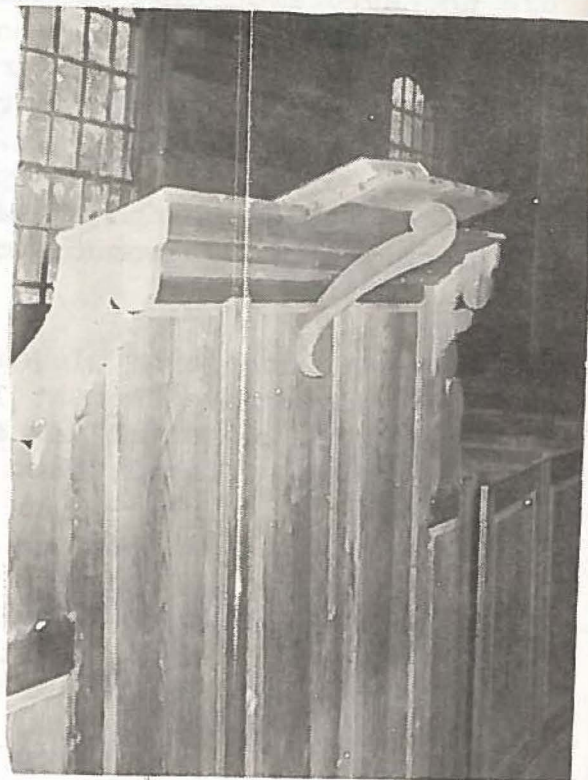
Zebley(6) states that on January 2, 1891 a quitclaim was executed by William H. Chipman and William H. O'Neal, the adjacent land owners to Christ Church property, and at that time permanent boundary markers were installed to clarify the boundaries of the church property. Those lines were resurveyed in April 1959 and four of the 1891 boundary markers were found in place and two were missing. These boundary lines are shown on the accompanying plot, together with the original property lines of 1772.

In our discussion of "Old Parson Bell" we have already mentioned two Governors of the State of Delaware who were lay delegates from Christ Church Broad Creek, namely, General Nathaniel Mitchell and William B. Cooper. At least two other Governors of Delaware have been directly or indirectly members here: Governor William H. Ross (1851-55), who lived in Laurel for about thirty one years before he moved to Seaford (28), and in recent years as a vestryman of St. Philip's, and so a grandchild of Christ Church, a man who has been elected by the people of Delaware twice as their Governor, the Honorable Elbert N. Carvel.

There are two venerable clergymen, who during my brief residence in Sussex County, are not mentioned in the official list of rectors, but who contributed a wonderful spiritual strength in St. Philip's Parish while acting as a "supply" in between regular resident rectors, and who are remembered, and should be recorded for their good works and Christian characters. They are the Very Reverend L. G. Putman who supplied us in 1952-3, and the Reverend James D. Cummins who supplied in 1959-60. Both of these men inspired us to a renewal of faith and the belief that Christ's Spirit lives on.



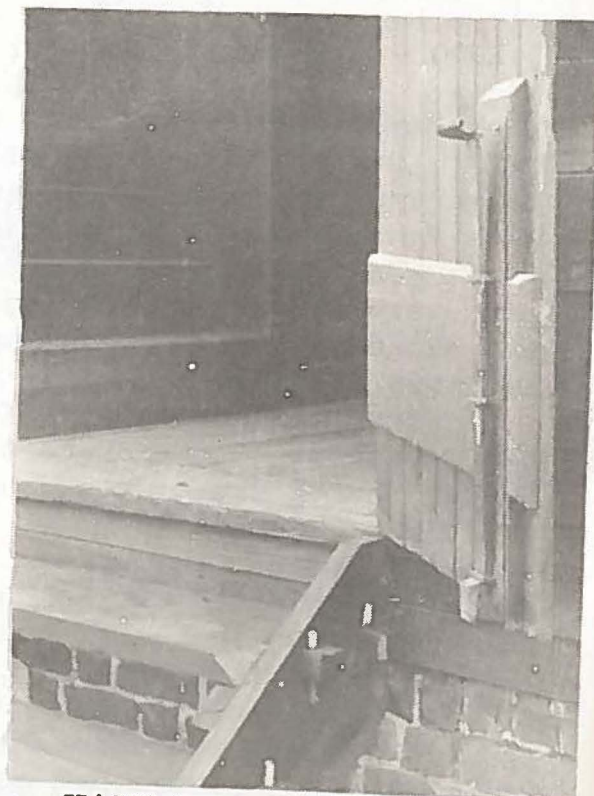
GALLERY over ENTRANCE



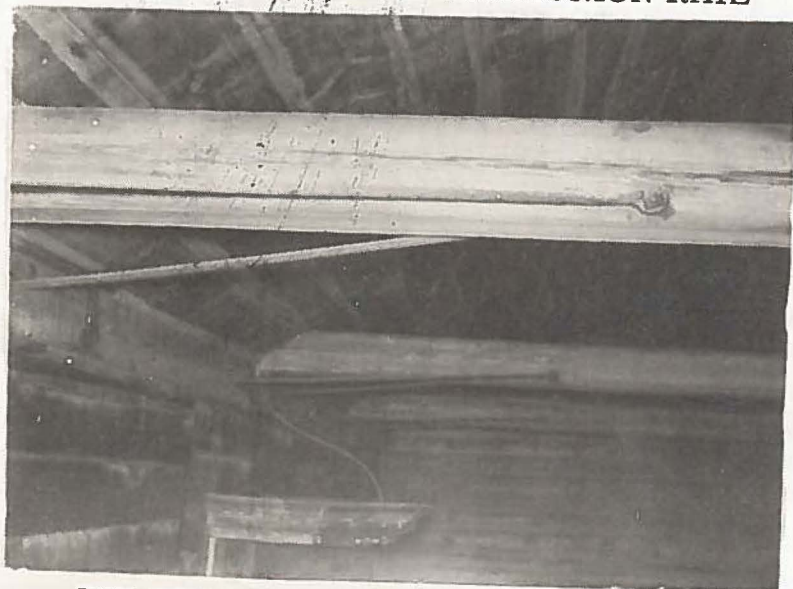
LECTURN



KNEELING BENCH at COMMUNION RAIL



HAND WROUGHT DOOR BOLT



TIE BEAMS over PULPIT CANOPY

OLD CHRIST CHURCH,
BROAD CREEK.

We have, from time to time, mentioned movements or actions in our Diocese that were definitely anti-Roman Catholic. I think it appropriate that we should mention that on Whitsunday 1963 at Christ Church Broad Creek, during the illness of the late Pope John XXIII, a special prayer was offered by the minister in charge, the Reverend John H. W. Rhein, as follows: "Let us pray for Pope John, The Lord bless him and keep him, the Lord make his face to shine upon him and be gracious unto him; the Lord lift up his countenance upon him and give him peace now and evermore. Amen".

WHY WAS OLD CHRIST CHURCH CLOSED?

Why was Old Christ Church Broad Creek more or less abandoned? Probably on account of a population shift. When the site for this church was selected about 1771, there was quite a settlement on James Branch called "Old Forge" less than a mile south of the church location. Old Forge included a forge, a grist mill, a sawmill, several stores and dwelling houses; and the main road from Salisbury, Maryland to the Georgetown area and Lewes went through the village.(34) Also just adjacent to the church site was Houston's Mill dam, now called Chipman's Pond, where there were a sawmill, a grist mill, and possibly at that early date a carding mill also.(3) With those industries there were probably the usual trading facilities and dwellings nearby. At that time the site of the town of Laurel was still being called the "wadeing place," so there probably was no considerable village there. These factors probably influenced the location of the church. As time went on "the wadeing place" became the town of Laurel, the head of navigation on Broad Creek and a shipping, trading, and milling center with the accompanying dwellings, and thus the logical place for church expansion. When the railroad came through Laurel shortly before the Civil War, the town "boomed" at the expense of the nearby rural communities, Hence the establishment of St. Philip's Chapel, soon to become St. Philip's Church, with its mother retired and taken care of by her third daughter (St. Philip's).

ARCHITECTURAL NOTES

This Old Christ Church building is one of the few extant colonial structures that has not been "restored," or altered, or rebuilt, or added to. Repairs and replacements have been made when necessary, but always with material and finish as near to the original as was possible at the time. The only exceptions are the roof, which is now of modern shingles as the old hand-split cypress shingles were not available, and the outside of the building and foundation timbers which have been treated with rot and insect repellent. No paint, except on the window sash, has been used inside or out. The reddish color outside is not regular paint, but is derived from the insect and rot repellent ap-

plied about 1951 when extensive repairs had to be made to the foundation and sills. Some modern brick also had to be used in the foundations to replace lost or stolen old brick. The small Cross on the peak of the roof was renewed about fifty years ago. The church will seat over four hundred and eighty persons, and its acoustics are excellent.

Seen from the outside the building looks like a big forty by sixty foot red barn with large windows on three sides and two plain, double doors in the front. The only indication of its being a church is the graveyard in the rear and the small cross on the peak of the roof. The inside is impressive in its simplicity with old-fashioned box pews, two isles, and a hanging pulpit on the north wall above the reading desk or lectern. The chancel is at the east end with a simple wooden rail and gate with plain turned banisters and posts for the communion rail or table, and a plain but massive wood cross on the wall. The kneeling bench at the communion table is unusual; instead of being a flat bench it is inclined at about forty five degrees (see illustration). A tradition explains this feature by saying that at the time the church was built, the local inhabitants were a mixed lot, many not being members of the Anglican Faith; the non-conformists wanted the Communion served to them standing, while the Anglicans wanted it served to them while kneeling. (Incidentally, the builder of this church was a Presbyterian) (3) So to settle the question, the builders split the difference and made the kneeling bench halfway between as a compromise.(13)

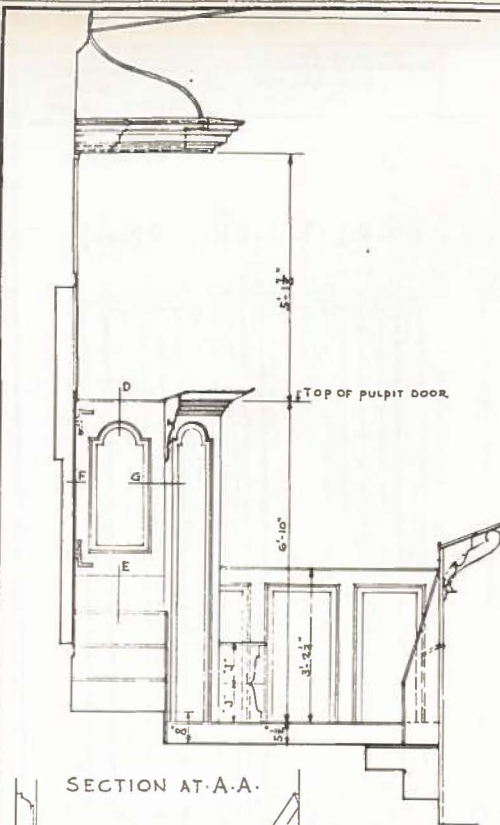
The ceiling is barrel-vaulted with wide pine boards, and the walls are held together with hand-hewn heart pine beams forty feet long. The walls are paneled with the same heart pine; in fact all the structure is finished inside with heart pine. Some of the pew doors have pine panels of one piece over twenty and one half inches wide. No paint has been applied inside to mar the simple beauty of the natural grain in the pine boards.

The windows are large, plain, sliding two sash windows, each sash having twenty small panes, many of which are original and show the waviness common in window glass of that period. These windows are protected on the outside with two hinged shutters of solid wood boards, fastened when closed by an unusual arrangement: a wooden bar that slips into a bracket at the top, and at the bottom is fastened by a long iron pin with a "T" shaped head, the pin going through the bar and through the window sill and being fastened on the inside with an iron wedge. (See accompanying drawings from the HABS collection.(14)

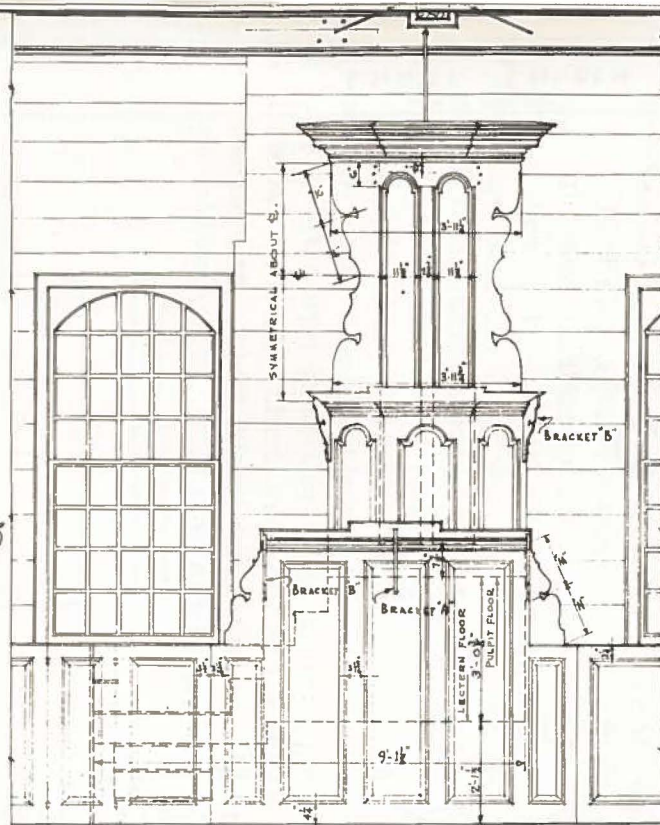
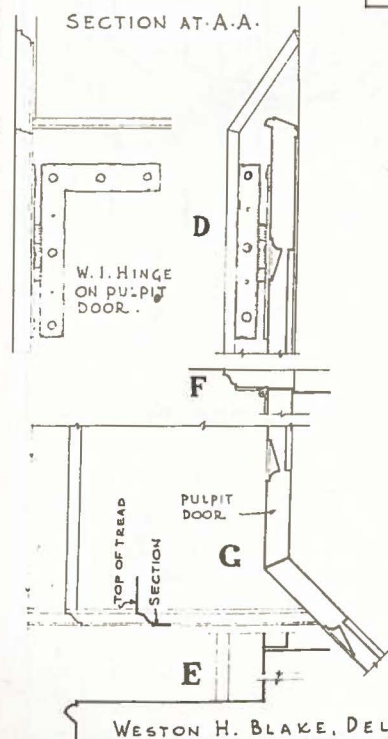
Many architectural details, in addition to the window shutter fastenings, and plans of this building are recorded by the W.P.A. Historic American Buildings Survey. Two of the twelve sheets of drawings are reproduced herewith by permission of the HABS collection, Library of Congress, Washington, D. C.(14)

In the west end of the church is a gallery, sometimes called a "slave's gallery." On the long beam supporting this gallery can be seen Roman numerals stamped into the wood with a wood chisel; they identified each particular joist that was tenoned to fit into the mortise in the long beam at that point, and also indicate that these were pre-fabricated and fitted before being erected.

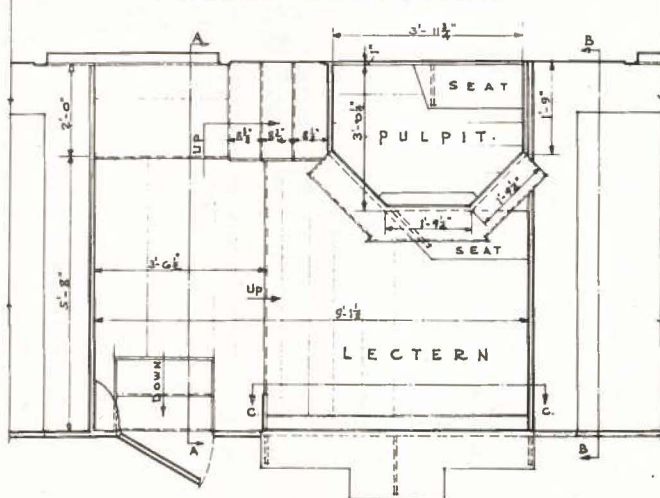
Some of the framing of this building can be traced indirectly by



SECTION AT A.A.

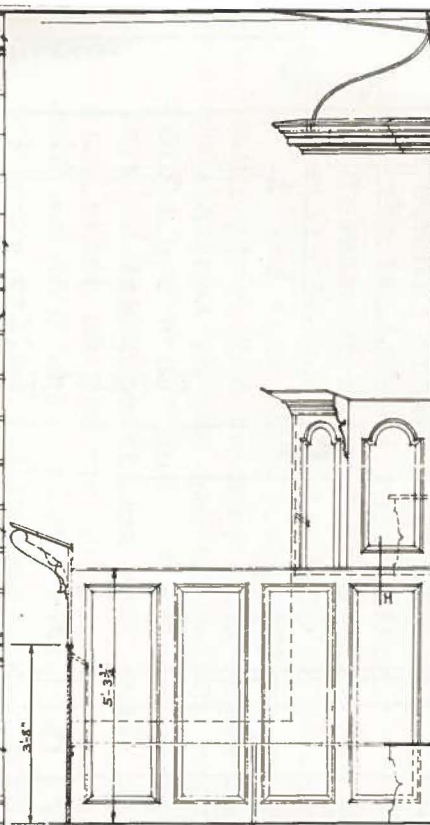


• FRONT ELEVATION •

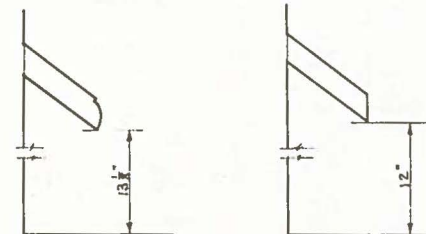


• PLAN •

• DETAILS OF PULPIT AND LECTERN •



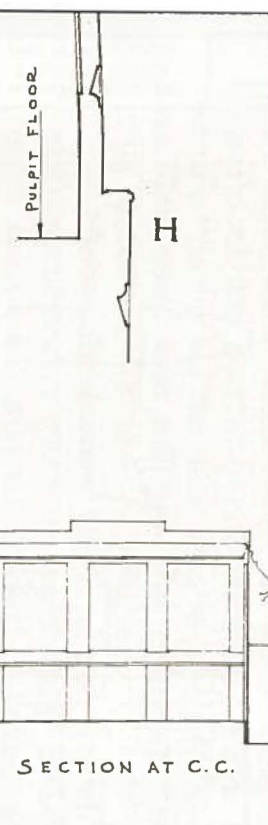
SECTION AT B.B.



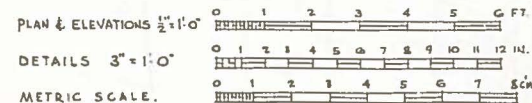
LECTERN PULPIT

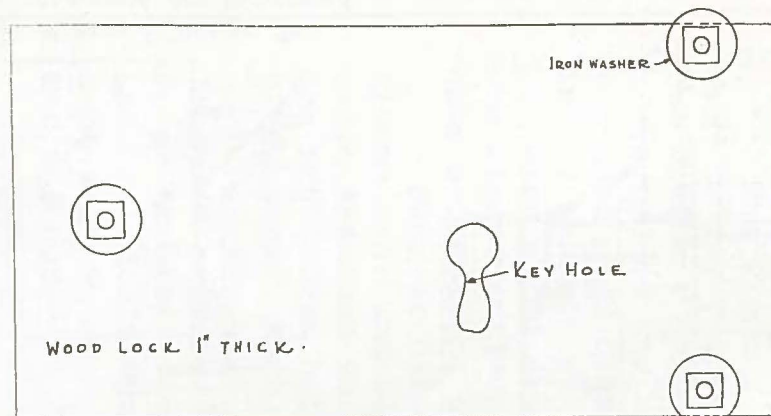
• KNEELING • RAILS •

NOTE: ALL WOODWORK IS NATURAL HEART PINE, MELLOWED WITH AGE, AND WITHOUT PAINTER'S FINISH. DIMENSIONS GIVEN FOR PANEL STILES AND RAILS ARE AVERAGE AS THESE VARY IN INDIVIDUAL CASES. SEE SHEETS NOS. 10-11 FOR FULL SIZE DETAILS.

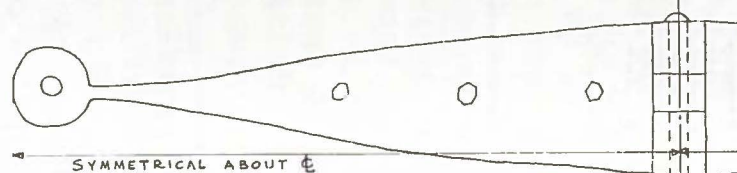


SECTION AT C.C.

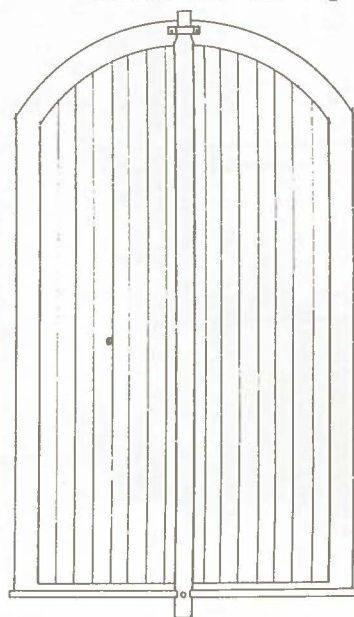




WOOD RIM LOCK ON FRONT DOOR

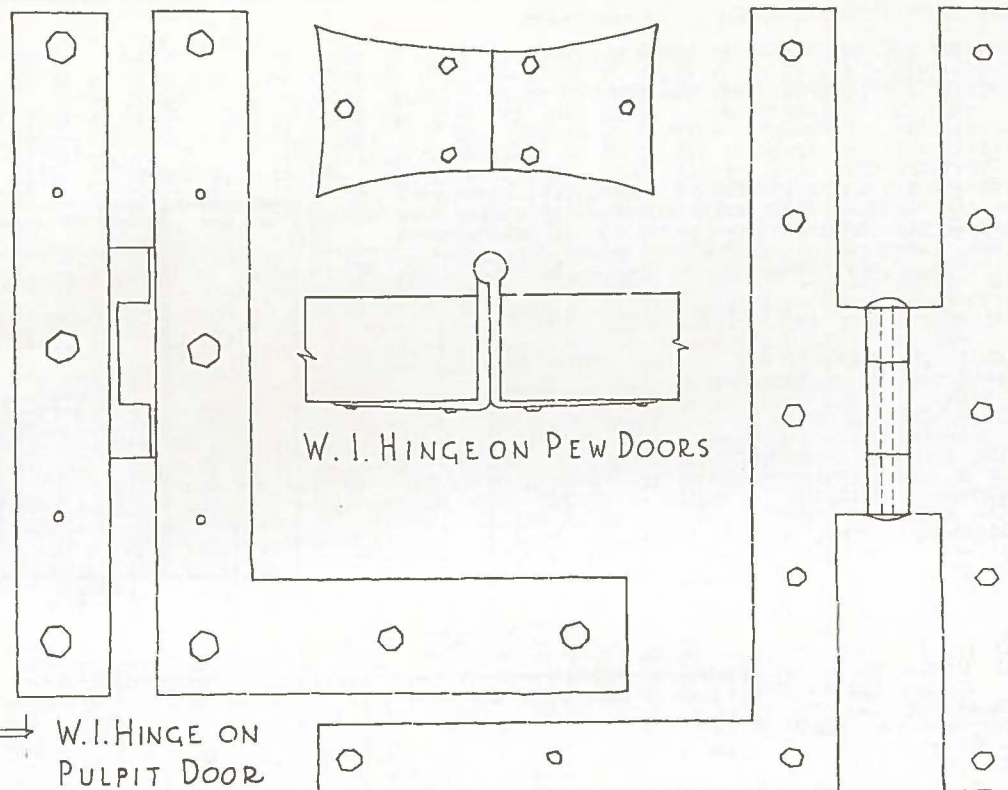


W.I. HINGE ON
CHANCEL GATE



TYPICAL SHUTTER DETAIL

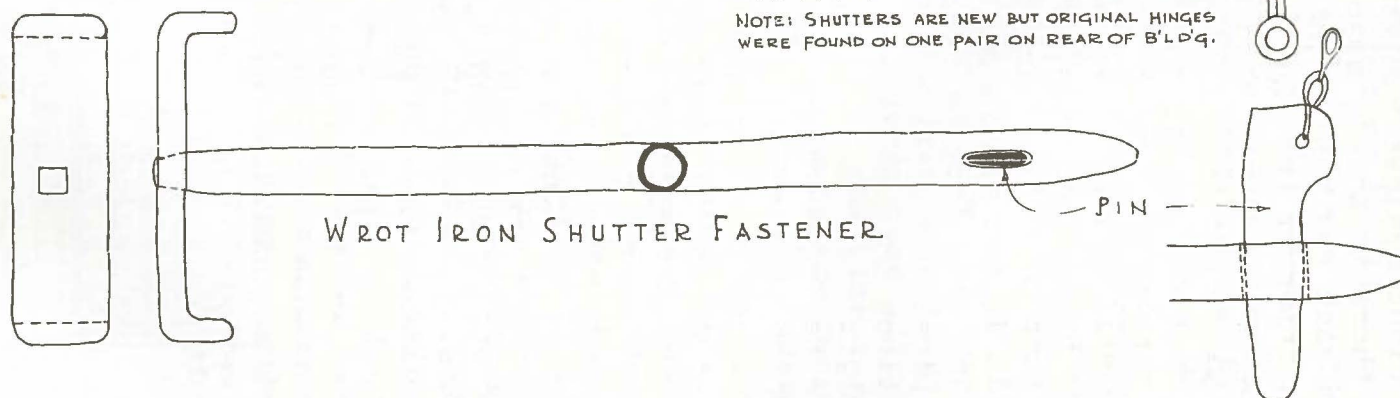
CHARLES C. LINDSAY, DEL.



W.I. HINGE ON
PULPIT DOOR

W.I. HINGE ON REAR SHUTTER

NOTE: SHUTTERS ARE NEW BUT ORIGINAL HINGES
WERE FOUND ON ONE PAIR ON REAR OF B'LD'G.



0 1 2 3 4 FT.
SCALE: $\frac{3}{4}$ " = 1'-0"

0 1 2 3 IN.
FULL SIZE

0 1 2 3 4 5 6 7 8 9 10 CMs
METRIC SCALE



the different color of the pine boards over the frames. The boards, where tight against the frames, have not darkened with age as much as where there is an air space behind them. This is especially noticeable at the east end behind the chancel, and can be seen in the picture of the interior of the church.

Some observers have noted in this building the craftsmanship of "shipbuilders." This is probably true, for Scharf (3) tells us that "John Houston, son of Robert, lived at Concord (Broad Creek Hundred), built schooners, one of one hundred ten tons," and "owned vessels in the coastal trade." (circa 1775) As has been shown, Robert Houston was the builder of this church.

Much of the original hardware - hinges, shutter locks, etc. - is still in use and is made of handwrought iron.

The fact that practically everything in the church is made of heart pine, led to many nick-names for the old building by the older generations in the neighborhood: "Old Lightwood," "Old Lighterd," "Old Light'ard," and "Old Lighterknot" being some of them. In the old days, a few generations ago, small slivers and split sticks of heart pine which were rich in resinous tars were used for kindling fires. I can remember when small bundles of these were sold in the town markets and were called "lightwood," and I think that is the origin of these nicknames. Zebbley(6) presumed that these nicknames came from the fact that lightwood knots were used for illumination. Lightwood knots were often used outdoors on sand box platforms for illumination at camp meetings, etc., but if used indoors there would have been soot marks and stains on the ceiling, for smoke from lightwood carried a great deal of sticky soot, and I could find no traces of that inside.

Mrs. Willard Morse, daughter of Annie Fisher, the granddaughter of the William Vaughan whose name was in chalk on pew 39, told Daniel Short that the lecturn used to be covered with red velvet, and around the edges and hanging over a little was a strip of white tatting. It is not known when that velvet and tatting were placed there or removed, but she implied that they were there about Civil War Times. Traces of the old red velvet were still visible under old tack-heads in 1963.

PEW HOLDERS AND PEW NUMBERS

Until the twentieth century it was common practice (but not universal) to depend upon "pew rental" as a regular source of income to help provide for necessary parish expenses. Renters frequently had their names more or less permanently fixed to the door or post at the pew entrance. Apparently pew renting was practiced at one time at Old Christ Church, for we can still find traces of numbers, names, and the amount of rental in shillings written with a red crayon on many of the pew doors. In many instances the name in red crayon has been rubbed off and other names written with white chalk. These markings can be seen only by close examination and sometimes only with a strong light at an angle to the grain in the wood.

As pew renters changed, the old name was probably rubbed off as well as possible, and the new renter's name written in, generally with white chalk. Since the pew number and amount of rental did not change, no attempt was made to rub that away; hence these numbers and amounts are generally more easily distinguishable than the names. Also many cleanings and dustings for almost two hundred years have helped partially to obliterate all these markings.

With various repairs, some of the pew doors have been changed from one location to another, but most of them are in their original places, so we can establish the system of numbering. The pew numbers, rental in shillings, and names as deciphered are shown on the accompanying list. The names in red crayon, and which we believe to have been the original renters, are given in CAPITAL letters and underscored. The names of later renters which were written in white chalk are in CAPITAL letters but not underscored. Other names written in pencil on the inside of the pew or walls, if accompanied with a date, are given in the list in small letters.

We were unable to bring out any of the names by photography, but some of the pew numbers and the amount of rental could be photographed. (See example illustration)

One of the pew doors at pew #13 location has inscribed on the outside of the door a design frequently known as the "St. Catherine's Wheel" (also formerly known in its angular form as a svastika or as a "fylfot.") This was apparently inscribed in the wood with a carpenter's compass or scribe. It is also reported that Saint Catherine was the patron saint of carpenters and joiners. Was this figure placed here to counteract the unlucky number 13, or was it to identify the pew for the owner? It happens that about 1785-1815, there lived near Old Christ Church in Little Creek Hundred (south side of Broad Creek), a "joiner" or cabinet maker named Thomas Ralph who built a number of cabinets and corner-cupboards in which he often incorporated in the scroll-work this design. (17) Local antiquarians consider that design as a "trade mark" of Thomas Ralph. Ralph may at one time have used that pew, but we could not find his name on it. (See illustration)

Comparing the amount of rental with the location of pews, it appears that the pews nearer the pulpit were the highest (35/), those on the south wall were less (30/), and the two pews nearest the entrance doors the lowest (25/). See the accompanying list and sketch floor plan of pew numbers.

PEW NUMBERS, PEW RENTS, AND PEW RENTERS.

Column (A) is the pew number according to numbering system.

Column (B) is the number in red crayon found written on the pew door (1961)

Column (C) is the pew rental in shillings / per year found in red crayon on door.

Column (D) Names on door (or elsewhere). See Text.

A	B	C	D
11	-	-	J. O'Neal 1872, 1879, 1878.
2	24	35/	.....
3	3	35/	.....
4	4	35/	WILLIAM TRUITT. (In pencil J.T.1819)
5	5	35/	TEAGUE MATHEWS
6	6	35/	DAVID O'NEAL. Sep. 8, 1878. T.H.Breerwood (?)
7	7	35/	B.P.C. & M.R.CANNON, Th.MOORE (of?) STAYTOO.
8	8	35/	JAMES TRESHAM. J.T.
9	9	35/	GEORGE VINSON.
10	10	35/	LEVIN WAILES
11	11	-	J.P.MOORE, ELIJAH CANNON. WILLIAM TRUITT.
12	--	--	R.T. and ....WROE.
13	--	--	JOHN M. COLLINS, WILLIAM BRADLEY, also inscribed "St. Catherine's Wheel."
14	--	35/	B.T.BARKLEY TOWNSEND.
15	--	35/	....COLLINS. JOHN V. SPICER.
16	16	35/	N. WOOTTEN. BURTON P. CANNON.
17	21	25/	ISAAC WOOTTEN
18	--	--	J. HALL. (Alton Bacon, Laurel, Delaware.
19	--	--	MARGARET LANGFORD, RISDON MOORE. (William H. Chipman.1875.
20	20	25/	....GODSEND. CALEB HEARN.
21	--	--	.....
22	22	25/	JAMES WARD.
23	23	35/	JOS. VAUGHAN.
24	2	35/	JONATHAN BELL, MESIARY HUFFINGTON, MARY HUFFINGTON.
25	--	--	WILLIAM POLK.
26	26	35/	....BALL. A.M.
27	27	35/	CLEMENT HEARNE.
28	--	--	....WOOTTEN. CAPT (?) TEAGUE MATHEWS.
29	29	35/	SHAMAN HEARN (?)
30	30	35/	....ELZY (or ELSY) .....CANNON.
31	31	35/	LUKE HUFFINGTON.
32	32	30/	.....
33	33	30/	ISAAC COOPER. and in chalk, J.L.
34	34	30/	J. TRUITT.
35	--	--	.....
36	36	30/	Chalk smears, but no name could be read.
37	37	30/	JOHN TIMMONDS.
38	38	30/	....MITCHELL. James Ellingsworth.
39	--	--	WM. VAUGHAN. E. FRANK HEARN May 16, 1869. GEO. W. HITCHENS May 9, 1875. H. R. HEARN, Onancock, Va. 4/29/'22.
40	40	30/	NEWBOLD VINSON.
41	--	--	ISAAC....., J MELSON.
42	13	35/	-----
43	--	--	----- On back wall - JOSHUA H. TAYLOR, Laurel, Del. Oct. 8, 1876. J.C.DALMER, Aug. 10, 1918.

On the ceiling over the gallery in red crayon - James T. GILES. ROBERT R. TOLBERT.

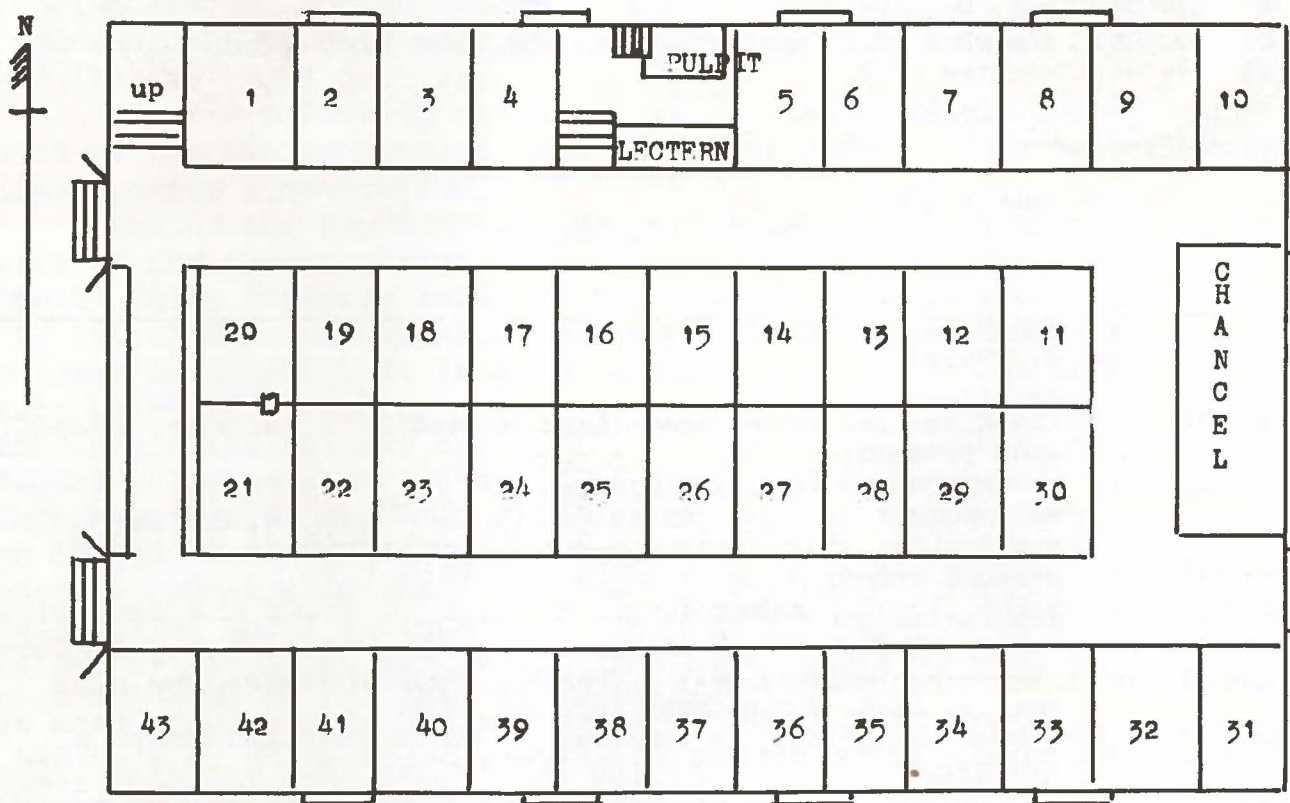
In pencil on west wall - "James G. Hastings Aug. 18, 1866. James T. Hastings, James S. Giles 1875. James S. Hastings rote May 3, 1868 at a singing school a very cloudy day."



"St. Catherine's Wheel"
Inscribed on Pew # 13.



Pew Number and Rental on
Door of Pew # 40.



FLOOR PLAN & PEW NUMBERS, CHRIST CHURCH, BROAD CREEK.

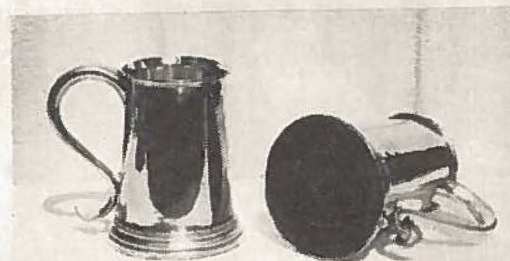
OLD POSSESSIONS OF OLD CHRIST CHURCH

The Church possesses several very old pieces of plate of which the exact date of acquisition is not known, but some estimate of their age can be arrived at by their markings (touch marks) and style. They are:-

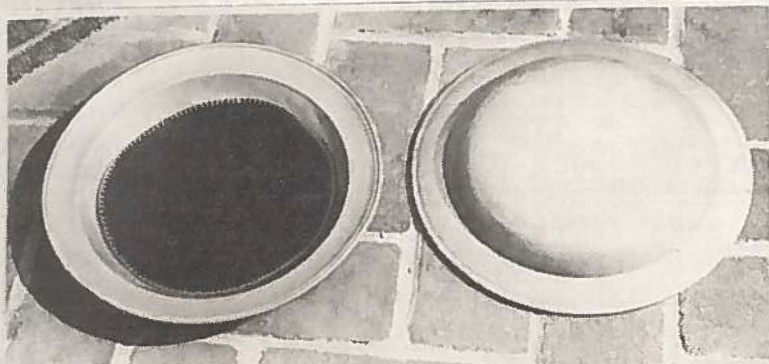


SHEFFIELD FLAGON

PEWTER FLAGON



Two SHEFFIELD CHALICES



TWO PEWTER ALMS BASINS



PEWTER PATEN

OLD CHRIST CHURCH PLATE

Two pewter alms basins, made by Roswell Gleason of Dorchester, Massachusetts, who produced between 1822 and 1871. (21)

One pewter paten, made by the same Roswell Gleason. 1822-1871.

One large pewter flagon, made by T. D. and S. Boardman of Hartford, Connecticut, who produced between 1810 and 1850. (21)

One large Sheffield flagon, maker unknown. This is about the same size as the pewter flagon, but the details of design are slightly different.

Two small Sheffield chalices, maker unknown. They are dated by Miss Harrington (22) at about 1790. They are smaller at the mouth than at the base and have a false bottom of silver, below which is a turned disk of wood (probably mahogany) that is held in place by the bottom edges of the side walls being spun over the edge of the wood disk.

In an old Register of St. Philip's Chapel, we find this entry under date of March 1870: "Two communion cups of silver, for a long time

missing from the parish were restored by Miss Maggie Cannon into whose care they had accidentally come. These cups are said to have been presented to the parish at the building of Old Christ Church. Two silver plates belonging to the same set are still missing."

It has been published(20) and (23) that "a Bible said to have been presented by George III's Queen (Charlotte) in 1777 has disappeared. It was fairly common for members of the Royal family to present something to new churches of the Anglican faith in America, so this tradition may well be true, but so far I have not been able to find an official record of the gift or of its existence. The present Bible on the lectern was published in London in 1877, but we have no record of when it was first used here.

There is an old manuscript belonging to Old Christ Church Broad Creek that has somehow managed to escape the losses and destruction of other records; it is headed "Stepney Records." It has no signature or date or other indication of who compiled or composed it and when. Verbal tradition, according to the custodian, says that it is a list of the original members of Stepney Parish who were in the Broad Creek and Little Creek Hundreds. The paper and writing seem to be of about 1900 vintage. This old manuscript appears to be a list of families arranged with the names of man and wife and (generally) date of marriage, then the word "issue" and the Christian names of the children with (generally) the date of birth. For example:

George Dashiell	1760	8.6
Arosy Fisher, daughter of Maddox Fisher, dcd, Northampton, Va.		
issue		
James Fairfax	1761	5.6
Tubman	1763	8.17
John	1765	10.31
Josiah	1768	1.30

There are three hundred twenty eight different family groups listed, though not all have issue. Most of the family names are familiar Sussex County families, but many Broad Creek and Little Creek Hundred families known to have lived there at the time of building of Old Christ Church are not listed. Three of the vestrymen of Stepney Parish in 1772 are included, but four other vestrymen at that time are not included.

Tradition also says that this list was made by the late Casius Dashiell of Princess Anne, Maryland, but does not tell us why or for whom it was compiled. However, we believe it to be authentic and that it may be of value to some persons who are geneologically inclined.

There has also been preserved a church register of baptisms, confirmations, marriages, burials, and funeral sermons, compiled in most part by the Reverend R. F. Cadle, with some entries made by George Hall, James W. Hoskins, S. R. Slack, and the Rt. Reverend Alfred Lee, D.D. These cover a time period from 1853 to 1863. They were published in The ARCHEOLOG, Vol. XII, No. 1, July 1960. (15)

RECTORS OF CHRIST CHURCH, BROAD CREEK.

Approximate Dates on Plaque.	Name	Dates indicated by notes herein.
	While under Stepney Parish, Maryland.	
1772-1775	John Scott	
	When Delaware was without Episcopal Visitation.	
1780-1794	William Skelly	
1808-1811	Hamilton Bell. ("Old Parson Bell")	.....1807-1811
1818-1819	John Foreman	.....Nominal charge only.
1820-1822	William M. Stone, D.D. of Stepney Parish, Maryland.	
	When Delaware was under Provisional Bishop from Pennsylvania.	
1822-1833	Daniel Higbee	.....1822-1827
1834-1835	Josph Glover.	
1835-1838	Corry Chambers.	
1838-1841	Samuel G. Callahan.	
	When under the Diocese of Delaware.	
1841-1842	Kensey J. Stewart	.....(As supply only).
1843-1846	John Long.	
1846-1848	J. Brinton Smith.	
	When St. Philip's became a Chapel of Christ Church.	
1848-1853	James W. Hoskins.	
1853-1857	Richard F. Cadle.	
1858-1859	Samuel R. Slack.	
1859-1861	John L. Gay.	
1862-1869	George Hall.	
1870-1871	John C. Tennent.	
	When St. Philip's became dominant and Christ Church only occasionally had services.	
1872-1873	John C. Tennent and Benjamin Douglas.	
1873-1878	James H. Brooks.	
1878-1879	Charles H. Mead.	
1880-1881	David Howard.	
1883-1885	George S. Fitzhugh.	
1886-1887	Edward Wootten.	
1888-1889	William L. Githens.	
1890-1893	C. M. Armstrong.	
1894-1895	Eugene Griggs.	
1895-	James N. Edmonston. (Layman).	
1896-1897	Chester M. Smith.	
1898-1904	C. N. Spaulding.	
1904-1911	William H. Higgins.	
1911-1913	A. E. Race.	
1913-1918	Charles T. Pfiffer.	
1918-1924	F. Allan Parsons.	
1925-1930	Robert Whitehead.	
1931-1948	R. Y. Barber.	
1948-1952	Eugene S. Hallam.	
1953-1959	Harry L. Mayfield.	
1960-	A. Hugh Dickinson.	

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